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HOLY APOSTOLIC SEE

For the knowledge of the whole Catholic world, we give the following communication:

" HABEMUS PAPAM" — WE HAVE A POPE!

That on the sixth of August, of the year one thousand, nine hundred and seventy eight, Feast of the Transfiguration of Our Lord, in the City of Santa Fe de Bogota, Colombia, after the passing away of His Holiness Pope Paul VI, the then Bishop Primate of Palmar de Troya, Father Ferdinand (Clemente Dominguez in the past), was raised to the most high Dignity of Supreme Pontiff of the Holy Catholic, Apostolic and Roman Church, by Our Lord Jesus Christ, there being present the Apostles Saint Peter and Saint Paul, and thus being crowned with the name of Gregory XVII, Pope. And also he was crowned by the Cardinals who subscribe to this document below, this day, in Seville.

And to confirm the authenticity of the present Document, on the fifteenth of August of the year one thousand, nine hundred and seventy eight, Feast of the Assumption of the Virgin, in the name of the Sacred College of Cardinals and Bishops of Palmar de Troya, signed in the City of Seville, (Spain);

P. Manuel Alonso (signed) Cardinal Isidore (Manuel Alonso Corral In the past

P. Carmelo Pacheco (signed) Cardinal Elias (Carmelo Pacheco Sanchez in the past)

__P. Camilo Estevez. (signed)

Cardinal Leander (Camilo Estevez Puga in the past)

P. Francisco Sandler (signed). Cardinal Fulgenctus (Francis Sandler in the past)

(The original Document carries the seal of the Order of the Carmelites of the Holy Face, together with the seal of the Mother House in Seville).

This is a translation of the original Document in Spanish.

CORONATION OF HIS HOLINESS POPE GREGORY XVII, AND DOGMATIC PROCLAMATIONS.

15th. August, 1978. Tuesday. FEAST OF THE ASSUMPTION OF THE MOST HOLY VIRGIN.

On this memorable day, in the city of Seville, Calle Redes 11, there took place the most Solemn Coronation of His Holiness Pope Gregory XVII, by Cardinals Father Isidore, Father Elias, Father Leander and Father Fulgenctus.

This Coronation was carried out in fulfilment of the command of the Most Holy Virgin in the Message of 9th. August, 1978. The Ceremony began about 3 in the morning of the said day, 15th. Aug. All the Bishops, Priests, Religious, Nuns of the

Order of the Carmelites of the Holy Face, and a very numerous group of the faithful, representing different Provinces of Spain and various European Nations, and including America, who came in Pilgrimage to be present at so solemn an event, were there.

His Holiness Pope Gregory XVII, clothed in full Papal dress, left the Mother House, Redes 20, for No. 11 of the same street, accompanied by the four Cardinals who would later be to crown him. For this function, the painting of the Holy Face, as well as the venerated Statue of Our Crowned Mother of Palmar which preside in the Lentisco, were brought from Palmar do Troya. The Holy Face, the Statue of the Virgin, together with the Sacred Statue of St. Joseph, were positioned in the Chapel of the Coronation with great sumptuousness and beauty, as with the Statue of St. Teresa of Avila, and of the Apostles St. Peter and St. Paul.

After singing the Litanies of the Saints, the Veni Creator was intoned, and in this moment they proceeded to place the Sacred Tiara upon the head of the Supreme Pontiff, the four Cardinals previously mentioned. Then the Supreme Pontiff imparted the blessing, then giving way to the kissing of the feet and the ring of the Fisherman, of His Holiness Pope Gregory XVII, by all those assisting, as a proof of loyalty and submission, whilst the Te Deum was sung, and the Pope was continually acclaimed.

His Holiness Pope Gregory proclaimed the following.

1. The re establishment of the Holy Latin Tridentine Mass of St. Plus V, making it obligatory; and anathematising the 'Novus Ordo Missae' (the New Mass), as confused, ambiguous, equivocal and heretical. Prohibiting the faithful from assisting at the celebration of the New Mass; as also the placing or the receiving of the Sacred Form in the hand, or standing. Declaring anathema, those who should dare to go against these Holy Dispositions.

2. The Proclamation of the Marian Dogmas; Mary Mediatrix, Mary Co_Redemptress, Mary Queen, and Mary Mother of the Church. Declaring anathema all those who should say to the contrary.

3. The Proclamation of the Josephine Dogmas; St. Joseph pre sanctified in the womb of his mother, St. Joseph Assumed into Heaven body and soul, and St. Joseph, Father and Doctor of the Church. Declaring anathema all those who should say to the contrary.

The Discourse during which he made these Declarations was interrupted many times by applause and vivas to His Holiness Pope Gregory XVII. Afterwards His Holiness celebrated the Holy Sacrifice of the Mass. This Function was clothed with great solemnity. This night without equal in the History of the Church will remain for eternal memory; when, besides the Coronation of the Pope "de Gloria de Olivae", seven Dogmas were proclaimed, and the Holy Tridentine Mass was re established for the whole Church. The complete Documents will be published separately, signed, sealed, concerning these Proclamation

FIRST SOLEMN PONTIFICAL DOCUMENT OF HIS HOLINESS POPE GREGORY XVII.

THE MYSTERY OF THE MOST HOLY SACRIFICE OF THE ALTAR

We, Gregory XVII, Servant of the Servants of God, elected and crowned Supreme Pontiff directly by Our Lord Jesus Christ, and the Apostles Saint Peter and Saint Paul, on the sixth day of August (Feast of the Transfiguration on Mount Tabor), MCMLXXVIII, year of Our Lord Jesus Christ, the day of the death of Our venerable Predecessor Paul VI:

We, Supreme Pontiff of the Church, Vicar of Our Lord Jesus Christ, Successor of Saint Peter and Bishop of Rome: Reestablish the Holy Latin Tridentine Mass of Our venerable Predecessor Saint Plus V.

We proclaim and declare with fervour and valour the Doctrine which Our venerable Predecessors expounded concerning the Holy Sacrifice of the Mass, according as, magisterially, they proclaimed it; and We proclaim Our fidelity to the Sacrosanct Councils, above all, that of Trent.

We, as Rock which cannot be moved, proclaim that the Holy Latin Tridentine Mass of St. Pius V, is that which God desires; and that it be devoutly celebrated on all the altars of Christendom. We reaffirm the perennial Doctrine concerning the Holy Sacrifice of the Altar. We believe, We profess and We proclaim, that the Holy Mass is the Sacrifice of Calvary, a Sacrifice bloodless, but nevertheless real, in which Christ is immolated. For as much:

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

We condemn and We anathematise those who shall say that the Mass is a mere banquet.

With Our Apostolic Authority We oblige all to call this Sacrosanct Mystery, the Holy Sacrifice of the Mass. or, the Holy Sacrifice of the Altar, or, the Holy Sacrifice of the Cross, in such a way that it be clearly seen that the Holy Mass is the Propitiatory Sacrifice, in which the Victim is Christ Himself; or, as it may be, the Propitiatory Victim. We remind all Christendom, Priests and faithful, that Our venerable Predecessor, Pius V, proclaimed the Tridentine Rite of Mass in perpetuity. For as much, all Priests and faithful have the duty and the right to conserve this Rite in perpetuity.

If any person should dare to say that there is no obligation to celebrate the Holy Latin Tridentine Mass of St. Pius V, let him be anathema.

If any person should dare to obstruct the celebration of this Rite, let him be anathema.

We proclaim and declare and impose as obligatory, the Tridentine Rite of Holy Mass.

We anathematise the so called Novus Ordo Missae. That is to say, the Mass made up and imposed in November of MCMLXIX. Since it is not possible that a Mass which has been elaborated and confected by heretics should be inspired by God. We proclaim before the unalterable judgement of God and the judgement of History that, the New Mass is not the work of Our venerable Predecessor Paul VI. Since, We openly proclaim that We know Our Predecessor to have been terribly coerced and submitted to drugs. For as much, his Papal signature was obtained by force, while the upright will of the Supreme Pontiff remained disabled.

We proclaim and condemn the New Mass as confused, ambiguous, equivocal and heretical, in which the idea of the Propitiatory Sacrifice is lost.

We anathematise all those Bishops and Priests who celebrate the New Mass.

We impose on all the faithful the obligation of hearing the Holy Latin Tridentine Mass of St. Pius V.

We severely prohibit all the faithful from assisting at the celebration of the New Mass.

All the faithful have the sacred duty to seek out those places where the Tridentine Rite is celebrated; since, to assist at the New Mass is to offend God. For as much, the Sunday precept, under pain of mortal sin, obliges the faithful to have recourse to the Holy Mass of always, and not to the New Mass. Meanwhile, the faithful should pray intensely, recite the Holy Penitential Rosary, and ask the Lord for authentic Priestly vocations.

We confide with great hope 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 from Our Lord Jesus Christ, abundant Priests so that the Holy Sacrifice of the Mass may never be lacking in those places where there may be true members of the faithful.

We proclaim and impose the Holy Latin Tridentine Mass of St. Plus V, including the last Gospel of St. John, the Leonine Prayers, and the Invocations to the Sacred Hearts of Jesus, Mary and Joseph, and likewise the transpierced heart of St. Teresa of Jesus.

THE RECEPTION OF THE SACRAMENT OF THE EUCHARIST__

Following the venerable Tradition of the ages, and the light of the Holy Gospel, and the Magisterial Teachings of Our Holy Mother the Church, We proclaim:

All Priests have the obligation, under penalty of suspension a divinis, of placing the Sacred Form on the tongue of the communicant, and never in the hand, since this last would be to commit a sacrilege. Likewise, they shall deny Communion to those faithful who should maintain a standing posture.

We make obligatory to all the faithful, who must receive Holy Communion on the tongue and kneeling. If any person should dare to go against these Holy Dispositions, let him be anathema.

We proclaim that the faithful have the obligation of receiving all the Sacraments on their knees and likewise the Blessing. We remind all the faithful of the teaching of St. Paul concerning the mantilla or veil upon the head of the woman in Church. And likewise concerning decency and purity in clothing.

We condemn and anathematise all those faithful, be they men or women, who shall enter the Church in immoral clothing. Bringing to mind the words of Our Lord Jesus Christ; "My House is a House of Prayer, and you have converted it into a den of thieves."

As Vicar of Our Lord Jesus Christ, We have the sacred duty of using the whip against the merchants. Later, We shall proclaim other dispositions for the Church.

Given in the city of Santa Fe de Bogota, Colombia, on the eighth day of August in the year one thousand nine hundred and seventy eight.

With Our Apostolic Blessing.

Gregorius XVII P. P.

THE FIRST CONSISTORY OF CARDINALS.___

THE FIRST CONSISTORY OF CARDINALS.

After imploring the help of God and of the Blessed Ever Virgin Mary, Mother of God and our Mother, We raise to the dignity of Cardinal the twenty four Bishops above named.

We have been greatly struck, on confecting this list of the first Cardinals who shall assist the Supreme Pontiff in the Government of this Holy See; since, only 24 have emerged, in spite of reading the list of the whole Community various times. We ask all those who have received the very high dignity of Princes of the Church, that they meditate frequently on the dignity which they have received; since this dignity is for the honour and glory of God, and for the good of souls.

We recommend with great stress that they live in profound and authentic humility; since to gain high dignities inclines one to live in vanity, the which would be a grave offence against God; because all these dignities are given freely, because thus they are in the most high designs of the Almighty. We ask that all should take these dignities as they are in reality, as a service to God and His Holy Church.

Let all these Cardinals have a very special devotion to the Blessed and Ever Virgin Mary, Mother of the Church; so that, by this means, they will be able to live in a holy way. And also let them have a great devotion to the Most Glorious St. Joseph, Patriarch and Father of the College of Cardinals; not forgetting that this blessed Saint, more than anyone, fulfilled the mission of perfect Cardinal, because he assisted the Eternal High Priest, Our Lord Jesus Christ.

We Implore God, our Lord, and the Most Holy Virgin, to protect in a singular way this Sacred College of Cardinals, a figure of the 24 ancients who are prostrate before the Throne of God. Let this meditation serve to live in true humility; but without confusing holy energy with pride; since the truly humble is wisely adorned with holy energy, so as to defend the rights of God and His Holy Church.

Given In Seville, Provisional See of the Roman Pontiff, on the tenth, Feast of St. Lawrence, Martyr, of August, year of Our Lord Jesus Christ MCMLXXVIII.

With Our Apostolic Blessing.

Gregory XVII P. P.

(The original Document here carries the signature and seal of the Roman Pontiff).

HOLY APOSTOLIC SEE.

Second Document
HOLY APOSTOLIC SEE.
THE MARIAN DOGMAS: MARY MEDIATRIX; MARY CO REDEMPTRIX; MARY QUEEN; AND MARY MOTHER OF THE CHURCH.

We, Vicar of Our Lord Jesus Christ, Supreme Pontiff, Successor of St. Peter, Bishop of Rome and Patriarch of Palmar de Troya.

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, continued firmly to believe that the Blessed and ever Virgin Mary, Mother of God and our Mother, has exercised and does exercise Universal Mediation in the dispensation of all Graces. This irrefutable truth we see most clearly in the Holy Gospel; in concrete form, in the passage of the Marriage of Cana. The sacred defence of the Universal Mediation of Mary we find primarily in the Holy Gospel, which is the Word of God. We meet this truth in the many centuries old belief of the faithful; who, with the light they receive from God, generally precede the theologians. It is certain doctrine, that the one Mediator between the Father and ourselves is Our Lord Jesus Christ. Nevertheless the Lord has desired to place the sceptre in the hands of His Most Holy Mother, the Virgin Mary. In this way is accomplished the wise maxim "ad Jesum per Mariam" (to Jesus through Mary). It would be the attitude of the foolish and arrogant to pretend to go directly to Christ. Because there has come to us a salutary Doctrine, which is the magisterial exposition which proclaims how Christ came to us. We know that Christ came to us through Mary; and we know as well that Christ is the Truth, the Life and the Way, _ which shows us that He is our Divine Master. If we profess that we are disciples of the Divine Master, in consequence we have to follow His Way; whereby is proved; if Christ came to us through Mary, we have to 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 the logical consequence of the Divine

Motherhood of Mary, _ granted that God prepared a woman exceptional and unique to be His own Mother. Therefore the Universal Mediation of Mary is one more of the many prerogatives with which the Most Holy Trinity has adorned Her. Because Mary is the Mother of God, She was conceived without stain of original sin, through the anticipated merits of the Passion of Our Lord Jesus Christ. Equally, through being the Mother of God, She is the one full of grace. For being the Mother of God, She was Assumed into Heaven, remaining in Heaven with body and soul at the side of Our Lord Jesus Christ. Studying and analysing the sublime prerogatives of the Virgin Mary, with the same reasoning, as a logical consequence, one admits without any scruple that the Virgin Mary is Universal Mediatrix.

We declare that this Holy Dogma is very easy to understand, since the faithful of all the centuries have been witnesses of this truth. We know that, in the great crisis that the Church has experienced, the Most Holy Virgin Mary has manifestly intervened in innumerable apparitions, fulfilling Her sublime mission as Divine Shepherdess of souls. Thus We proclaim that Mary, in the name of Christ, shepherds the sheep as Divine Shepherdess. Likewise We proclaim that Mary exercises in the Church the most sweet mission of Divine Doctor. 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 which, let us not forget the Battle of Lepanto. Mary has given the victory over heresy to innumerable Missionaries. History is full of authentic passages which speak to us of the most mighty intercession of the Virgin Mary. The Church today is undergoing a time of confusion, darkness, self destruction and general apostasy. He who wishes can see it. Who can tell us the reason why the Church is suffering these terrible moments? The answer is clear and quick. The condition of the Church is so grievous because men do not invoke the Most Holy Virgin as they ought to do. It is necessary and urgent that all the members of the Church turn their eyes towards the Mother of God. It is necessary that all, knees to the ground, hearts contrite, lips in supplication, implore for the Church the most powerful intervention of the Virgin Mary. In this way will be fulfilled the promise of the triumph of the Immaculate Heart of Mary.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles St. Peter and St. Paul, and of 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.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles St. Peter and St. Paul, and of Our own, PROCLAIM THAT THE MOST HOLY VIRGIN MARY IS CO REDEMPTRIX OF THE HUMAN RACE. SHE IS ASSOCIATED IN A MOST SINGULAR WAY WITH THE SALVIFIC WORK OF REDEMPTION.

So that all should understand, We declare that the Virgin Mary, for being conceived without sin, was logically dispensed from torments, sufferings, bitterness and so forth. Nevertheless, the Virgin Mary passed Her venerable life on earth with innumerable bitterness. Reason itself shows us in a clear light that such sufferings would be contradictory for Her who had nothing to purify. It is clearly seen that all the sufferings of the Virgin Mary were for Her to be associated with the Holy Passion of Our Lord Jesus Christ, and in this way to co operate with Christ in the Redemption of the human race.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles St. Peter and St. Paul, and of Our own, PROCLAIM AS INFALLIBLE TRUTH THE QUEENSHIP OF THE VIRGIN MARY.

We declare, 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, exercising royal command in Heaven, being subject to Her all Angels and Saints of the Court of Heaven; and all things as well. We declare with our common Doctor Saint Bernard; what God can do by nature, Mary can do by grace; which means to say that the Most Holy Virgin Mary is omnipotence supplicating; that is to say, Mary commands on the Earth and in Heaven because so desires Our Lord Jesus Christ, King of Kings.

We proclaim with the authority of Our Lord Jesus Christ, with that of the Apostles St. Peter and St. Paul, and of Our own, THE INFALLIBLE DOCTRINE "MARIA MATER ECCLESIAE", which is to say, MARY, MOTHER OF THE CHURCH.

We recall that Our venerated predecessor, Pope Paul VI, at the close of the Vatican Council II, proclaimed Mary Mother of the Church. However, it remained to impose this as Infallible Doctrine on the whole Church. We proclaim that this truth can easily be found in the Holy Gospel. There we find the passage of the death of Our Lord Jesus Christ on Calvary. There in the place of Golgotha, Our Lord gave us in testament His own Mother, the Virgin Mary. As Bishops, Priests and faithful in general can verify, what We are proclaiming has been proclaimed beforehand by Christ. We proclaim and teach, as Universal Doctor of the Church, that the Most Holy Virgin Mary is wholly Mother of the Whole Christ. Serving this truth, the Council of Ephesus proclaimed that Mary is Mother of God, because the Divinity of Christ cannot be separated. If, as the Apostle of the Gentiles, Paul of Tarsus, teaches us, the Church is the Mystical Body of Christ, it is a clear consequence to proclaim the spiritual Motherhood of the Church in Mary _ since we cannot separate the Mystical Body of Christ from His Physical Body _ whence follows as truth infallible that Mary is Mother of the Church. This represents the profound analysis of the sound Doctrine of Her who is wholly Mother of the whole Christ. As a logical consequence, we all in the different Hierarchical orders, including the faithful, form the Mystical Body of Christ. Since the Virgin Mary is Mother of the Church, the clear meaning is that Mary is our Mother.

We desire to impose on all Bishops, Priests, Religious and faithful in general, that in the recitation of the "Ave Maria", there be Inserted the words "and our Mother", in perpetuity, leaving the second part of the Ave Maria as follows; "Sancta Maria, Mater Dei et Mater nostra, ora pro nobis etc." (Holy Mary, Mother of God and our Mother etc.). We grant a Plenary Indulgence to all those who, in the Holy Rosary, recite all the Ave Marias as We have disposed; which Plenary indulgence is gained as often as they recite the Holy Rosary with devotion, and pray for Our intentions.

In order to celebrate solemnly in the Church the day of Mary Mediatrix, We establish the 15th May each year as Her Feastday under the title of 'Mary Mediatrix', since as we know, the month of May is the month of Mary. We ordain that this great Feast of Mary Mediatrix be preceded by a solemn Novena, and as well, that on the day of Her Feast there begin the octave; giving to the Novena, as well as to the Octave, the highest liturgical rank.

We re establish the 31st. May for celebrating the Queenship of Mary. For Mary, Co Redemptrix, we appoint two days in the year; the one called Friday of Sorrows, the other the 15th. of

September. And We establish the Feast of Mary, Mother of the Church, on the 13th of October, coinciding with the last apparition of Fatima. In this way the month of October will increase as a month of the Rosary.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles St. Peter and St. Paul, and of Our own, declare.

IF ANYONE SAY THAT MARY IS NOT MEDIATRIX, LET HIM BE ANATHEMA.

IF ANYONE DENY THAT MARY IS CO REDEMPTRIX, LET HIM BE ANATHEMA.

IF ANYONE DENY THAT MARY IS QUEEN OF HEAVEN AND EARTH, LET HIM BE ANATHEMA.

IF ANYONE DENY THAT MARY IS MOTHER OF THE CHURCH, LET HIM BE ANATHEMA.

We, as Universal Doctor of the Church, in proclaiming these Dogmas of Faith, give full certitude to the members of the Church, Holy, Catholic, Apostolic and Roman; and at the same time We point out the sure path to go to Jesus Christ. In this way, We proclaim that the Most Holy Virgin Mary, Mother of God and Mother of the Church, is the exalted woman foretold in Genesis by the Eternal Father, She who would crush the head of the infernal dragon. Certainly, all Catholics who proclaim and defend these Dogmas, together with Mary, crush the head of Lucifer and his followers. We can say with gladness and joy; "Lord, now Thy servant can die, since he has shown the whole Church the authentic path of Jesus Christ, where one arrives by following the most beautiful path of Mary."

Given in the city of Seville, seat of the Patriarch Saint Isidore, luminary of the Church, on the 12th. of August, year of Our Lord Jesus Christ MCMLXXVIII.

With Our Apostolic Blessing.

Gregorius XVII P. P.

(The original document carries here the signature and seal of His Holiness).

Third Document

THE JOSEPHINE DOGMAS: SAINT JOSEPH PRESANCTIFIED; SAINT JOSEPH ASSUMED INTO HEAVEN
SAINT JOSEPH FATHER AND DOCTOR OF THE CHURCH.

We, Supreme Pontiff, Vicar of Our Lord Jesus Christ. Successor of St. Peter, Servant of the Servants of the Lord, Bishop of Rome., and Patriarch of Palmar de Troya:

According to constant Tradition in the Church, from generation to generation, even if not extensively, at least in humble chosen and privileged souls, there has ever been believed firmly, and by learned defenders, that the Most Glorious and exalted Patriarch Saint Joseph was PRESANCTIFIED IN THE MATERNAL WOMB; and as well there has ever been believed with equal force, that this great Saint IS IN HEAVEN WITH BODY AND SOUL. This Doctrine, certain and secure, has been admitted, defended and propagated by innumerable Saints, Mystics, Doctors of the Church and the pious tradition of the faithful. Among the innumerable Saints who have defended this Doctrine we meet Our common Doctor Saint Thomas Aquinas, the great Saint Bernard, Saint Bernadine, Saint Bonaventure Saint Francis de Sales, and other illustrious and learned Saints of the Church.

For the knowledge of all Bishops, Priests, Religious and faithful in general: We explain that the Glorious Patriarch Saint Joseph was pre sanctified in the womb of his mother in

the third month, excelling the Precursor, Saint John the Baptist. Let us consider some logical consequences:

If, as we believe, the Most Holy Virgin Mary, Mother of God and our Mother, is She who is full of grace, the most exalted creature of the whole of creation; if we believe that the Eternal Father, the Divine Potter, formed Mary in an exceptional way, and we say in the popular and apt phrase; "when the Eternal Father created Mary, he broke the mould, not wishing to repeat the work"; If, as we believe, the Most Blessed and ever Virgin Mary is Mother of God, whereby Her Virginal Womb became Temple and Sanctuary of the Most High Trinity; If, as we believe, the Virgin Mary is the second Eve; granted that we call the first Eve our mother and we know that this mother led humanity to destruction, whereas the second Eve became spiritual Mother of us all: mindful that the first Eve fulfilled her mission in respect to the flesh, that of procreation, whence we ourselves are descended, also that the second Eve, who is Mary, accomplished the most fruitful procreation in the spirit. In respect to the flesh we descend from the first Eve; in respect to the spirit, 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;

If, as we know, God, Who is all perfect, Who is all beauty, and Who is all harmony, felt Himself to be alone; He who had given to the first man, Adam, a companion, the first woman, Eve. Considering the exquisite delicacy of God, we clearly see and admire the beauty of the things of God; then we conclude that God, Beauty all perfect, Who could not remain alone, desired to share His Glory with a companion. Let us regard the role of this exalted companion. We know that God is One in so far as He is God, nevertheless in Three Persons. Let us penetrate this mystery of the Trinity, in which God, one and threefold, feels Himself to be alone, in which God, one and threefold, desires to have an exalted companion; and let us see how the Infinite Wisdom of God has given Himself full contentment. Thus, as He is One God in Three Persons distinct, He has chosen exemplarily a unique companion for the One God; which companion, being the only one of God, accomplishes in Herself three companionships. Let us consider the reality:

The Eternal Father has chosen Her as most favoured Daughter, exalted and unique. The Son has chosen Her as authentic and real Mother, producing the wonder and beauty beyond reach, of Her being at the same time Mother, and Virgin. The Holy Ghost has chosen Her as most august Spouse, Virgin Spouse, immaculate Spouse full of grace, most fruitful Spouse, because this Spouse gives to the Holy Ghost innumerable sons. These sons are those whom we wash and purify in the Most Precious Blood of the Divine Lamb. As you can see, God finds Himself altogether satisfied, since He has put an end to His solitude, having chosen a companion who, whilst being only one, can give contentment to the Three August Persons; to the Father, to the Son, and to the Holy Ghost. Now, inviting reflection, We ask the whole Church; is it not perhaps a logical and necessary consequence that an exceptional man be the august companion of the August Companion of God? We know that God is perfect, that in God subsists the root of true beauty, that God is the great Potter Who has formed everything. If, as we believe, God, having created the Virgin Mary, shattered the mould, logically we believe as well, that having created the Most Glorious Saint Joseph, He shattered the second mould.

God, Who in all things works with wisdom, beauty and harmony, logically, for the Spouse of the Mother of God, formed and prepared an exceptional man, who would form

with the Virgin Mary a beautiful and harmonious pair. Regarding the outward appearance of this August Pair, let wisdom guide our gaze; Mary, a young woman of about 15 or 16 possesses a beauty that is sublime. Without any doubt She is the most beautiful woman in creation; Her most beautiful immaculate countenance is altogether indescribable. Comparison is impossible, even with the most beautiful things we know in this world. A painting of the greatest artist would be as nothing compared to the Virginal Countenance of Mary. The finest statue of the best sculptor of the ages would appear impoverished and absurd compared with the pure form of Mary. The loveliest harmonies of the greatest musician of the centuries if we heard them, compared to the praise, poetry and harmonies of the Choirs of Angels singing to Mary, would seem to be ugly irritating noise. The Virgin Mary possesses a beauty most perfect, because so has desired the Divine Solitary, Who has chosen Her for His companion. If we have given only the faintest notion of the outward beauty of Mary, what would it be to speak of the inward beauty of Mary?

If, declaring the beauty of God in His works, we see that God knows very well how to harmonize beauty with beauty, we can be sure that Saint Joseph was a young man of about 25, 26 or 24 years; and that this exalted man possessed an indescribable beauty. His countenance was beautiful, his eyes pure, chaste and penetrating; the features perfectly formed; body without any defect; since God, Who is all beauty, gave as companion to the Virgin Mary, a man who would form with Her a perfect pair. It is not possible to admit that Saint Joseph was old with the disfigurement of age, and repugnance of years, a person of little use for so great a ministry. We know that Saint Joseph worked as a carpenter to provide for Jesus and Mary. Thus was necessary, for a tiring work, a young, and strong man, one prepared to take care of the House of Nazareth. Moreover, in the Divine plans, it was necessary for the moment not to reveal to the world the Incarnation of the Word of God. In the eyes of man it had to pass as an ordinary family. Imagine what the neighbours would have thought of the Virgin Mary had She been the wife of an unfit old man and mother at the same time. Surely the good name of this exalted Lady had run grave risk.

If, an We explained, Joseph in outward appearance formed a beautiful and harmonious pair with Mary, inwardly he must have formed with Her an even more beautiful and harmonious pair. Mary was Virgin, consecrated to God as Virgin; the logical consequence, Joseph is virgin. Mary is full of grace; consequently God forms a pair of the Woman full of grace with the man full of grace. Mary is Immaculate. Here God has dealt with Mary in singular fashion; since She is conceived Immaculate from the first moment of Her existence. This being so, God has formed a pair of the Woman Immaculate with the man purified in the maternal womb. Certainly there is a great difference between the two; nevertheless the difference is not repugnant to beauty. Then to conclude, they form one August Pair of Immaculate, the one from the moment of Conception, the other from a later moment in the process of nature in the womb of his mother.

As we know, the Virgin Mary, and here We proclaim it, did not die. Hers was a blessed transition, by means of the loveliest and gentlest sleep. She was borne by the Angels body and soul to Heaven, where She reigns over the Heavens and the Earth. Mary, the Woman Assumed into Heaven, forms a pair with Joseph, assumed into Heaven. God Who, in His Infinite Wisdom, had created this beautiful pair, Mary and Joseph; Mary to be the Mother of God, Joseph to be the Immaculate Spouse of Mary, and in the world, in the heart of the Holy Family, representative of the Eternal Father; God,

Who in all beauty, could not nor would He leave Heaven Incomplete; since there was visible, to all the Blessed, Our Lord Jesus Christ with His Most Sacred Body, and with Him the Virgin Mary in Body and Soul, as Empress, visible to all the Blessed Souls in Heaven, and of course with beatific vision; the same reasoning shows us clearly that Saint Joseph is in Heaven with body and soul.

We proclaim, defend and teach as certain Doctrine, THAT THE MOST GLORIOUS PATRIARCH SAINT JOSEPH, AFTER THE MOST HOLY VIRGIN MARY, IS THE GREATEST SAINT OF ALL, ABOVE ALL THE ANGELS AND SAINTS OF THE CELESTIAL COURT.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles St. Peter and St. Paul, and of Our own; As Universal Doctor of the Church, proclaim THAT THE MOST GLORIOUS PATRIARCH SAINT JOSEPH WAS PRESANCTIFIED IN THE WOMB OF HIS MOTHER. If anyone dare to deny this Dogma of Faith, let him be anathema. We proclaim as infallible Doctor of the Church, THAT THE EXALTED PATRIARCH SAINT JOSEPH, AT THE END OF THE COURSE OF HIS DAYS ON EARTH, BY MEANS OF A MOST GENTLE SLEEP AND TRANSITION, WAS BORNE INTO HEAVEN BODY AND SOUL; whence, as Spouse of the Virgin Mary, he exercises his imperium over the Angels and Saints, and over the earth. If anyone dare to deny this Infallible Truth, let him be anathema.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles St. Peter and St. Paul, and Our own; We, as Universal Doctor of the Church, proclaim THAT THE VIRGINAL SPOUSE OF MARY, THE GLORIOUS SAINT JOSEPH, IS FATHER AND DOCTOR OF THE CHURCH. If anyone commit the error of denying this Dogma of Faith, let him be anathema. We give a brief explanation of this last Dogma:

We know that Saint Joseph, because he is Virginal and Immaculate Spouse of the Blessed ever Virgin Mary, is intimately linked to the Hypostatic Order. We know that Saint Joseph is putative Father of Our Lord Jesus Christ, and representative of the Eternal Father, whereby we derive a most lovely Doctrine. The Church, our Mother, is the Mystical Body of Christ. We know that Jesus, during the years at Nazareth, enjoyed the company of Joseph; that with Mary they formed the Holy Family; and that this same Holy Family reigns in the Heavens. Our Lord Jesus Christ, after His Passion, Crucifixion, Death and Resurrection, ascended by His own power into Heaven, where He remains at the right hand of God the Father. The Virgin Mary and the Virgin Joseph, were borne up to Heaven, assisted by the Angels, thus completing in Heaven the Holy Family. In the world, the Holy Family continues to fulfil its mission in the following way; Christ, in the Church, forming His Mystical Body. Mary, whole Mother of the whole Christ; whereby we gather that Mary is the Mother of the Church; and because this Holy Family is indivisible, Saint Joseph, for his proximity to the Hypostatic Order, continues to be the putative Father of Christ, of His Mystical Body, which is the Church. It remains to explain the spiritual Paternity of Saint Joseph over the Church. If, as we believe, Christ was the Keystone which men rejected, and that Keystone, Christ, is True God, True Man, and True Mystical Body in His Church, then with logic, Saint Joseph, putative Father of the Keystone, continues to exercise that paternity in the Mystical Body, which is the Church. We gather the following; the Church, as Mystical Body of Christ, is formed of two Keystones, representing two Heads; one, the Invisible Head, Christ Himself; the other, the Sweet Christ on Earth, His Vicar, the Pope. Consequently, Saint Joseph, Putative

Father of the Invisible Head, Christ, is as well putative Father of the Visible Head, of the Vicar.

We grant a Plenary Indulgence to those who, within the space of a day, recite with devotion ten times the ejaculation: "Glorious Patriarch Saint Joseph, assumed into Heaven, intercede for us." And equally We grant a Plenary Indulgence to all those who devoutly form the pious habit daily to direct ten invocations to Saint Joseph; "Immaculate Saint Joseph, pre sanctified in the third month in the maternal womb, pray for us." We know that the world will experience great relief and consolation when with zeal there be spread abroad the Glories of Saint Joseph. As salutary remedy for the Church in these Apocalyptic times, We proclaim the Glorious Father of the Church, Saint Joseph, exalted Patron of Our own Pontificate. With hope We await a great splendour in the Church, through the knowledge of the Exalted Father of the Church, Saint Joseph.

In order to solemnly celebrate the Feast of the Pre sanctification of Saint Joseph, We appoint the 10th of March each year, establishing a Novena in his honour to end the 19th of the same month on the Feast of the great Saint. In order to celebrate the Feast of Saint Joseph Assumed into Heaven, We appoint the 27th of March. We establish as well the Feast of the Most Chaste Heart of Saint Joseph on the 4th of March. And as well, We establish the Feast of Saint Joseph, Father and Doctor of the Church, on the 5th of March.

We, with the authority with which we are vested, suppress the most recent Feast of Saint Joseph, Worker; since We consider this feast to be a political device, cowardly, pharisaical and not at all edifying for the spirituality of the Church. We re establish the Feast of Saint Joseph, Patron of the Universal Church, under the title "Solemnity of Saint Joseph", with all the traditional dispositions. We remind all Bishops, Priests, Religious and faithful in general, that they should have great devotion to, and confidence in the Most Glorious Saint Joseph, Father of the Church. In this way they will gather abundant fruits.

Given in this Holy See, in Seville, on the 13th, Feast of St. Hippolytus, Martyr, of August of MCMLXXVIII.

With Our Apostolic Blessing.

Gregorius XVII P. P

FOURTH DOCUMENT: (1) CONCELEBRATIONS. (2) THE CASSOCK. (3) LATIN, THE OFFICIAL LANGUAGE. (4) CONDEMNATION OF HERESIES, AND CONSECRATION OF RUSSIA TO THE IMMACULATE HEART OF MARY.

CONCELEBRATIONS:

We, Supreme Pontiff, Vicar of Christ on Earth, Successor of St. Peter, Servant of the Servants of God, Bishop of Rome, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, invested with Supreme Authority, PROHIBIT THE RITE OF CONCELEBRATION. In these last times, in the Church, there has been put into practice the Concelebrated Mass. We intend to say with all clarity, that in concelebration there is accomplished only one Mass, independently of the number of concelebrants.

To cite an example; in a concelebrated Mass for 200 or 223 concelebrants, there is only one Mass. Which is to say, that on that

day God is deprived of the reparation of 199 or 222 Masses. Since we know that the greatest prayer we can direct to God is Holy

Mass; and since, to be sure, the Holy Mass is the Sacrifice of Calvary, unbloody but real, the Propitiatory Victim being Christ

Himself, immolated on the Altar, as a result of concelebration the great need for innumerable Masses in the whole world remains

unfulfilled. As we know, the sins of man are infinite offences directed against God the Father. If sins are infinite offences, in order to make reparation to the Eternal Father, we need to make infinite reparations. This is accomplished in the Sacrifice of

the Mass, since here the Victim is Christ, Who, besides being True Man, is True God, and so Victim Who makes infinite reparation. There is no doubt, Satan has inspired the progressive Roman Curia to introduce Concelebrated Masses, since in this way

the Eternal Father does not receive sufficient reparation, and consequently Satan acquires greater liberty to cause damage to the

Church.

As Universal Doctor of the Church, We 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 spoken by Jesus, and receiving the Holy Eucharist. In this way, Our Lord Jesus Christ, Divine Master, taught us that in the Mass there ought only to be one Celebrant, who offers the Sacrifice for himself and for others. We know that in the Church are admitted only two examples of concelebration. The one occurs when the Bishop ordains new Priests; and concelebrate with the Bishop after the manner of apprentices. Observe that there is a great difference between this concelebration and what has come to be the practice in these latter times. In the former, as we know, the new Priests are grouped behind the Bishop, all on their knees; and when the moment for Communion arrives, it is the Bishop who places the Sacred Host on the tongue of the now Priest. The other concelebration which the Church admits occurs when the Bishop consecrates new Bishops, and here as well in the manner of apprenticeship, recalling the discipleship of the Old Testament.

Nevertheless, we ordain that henceforth ordinations of Priests and Episcopal Consecrations may licitly take place outside of Mass. And also, as Universal Doctor of the Church, We believe, declare and proclaim that the Sacrament of Order, as do certain other Sacraments, impresses a character. And, as it is not now obligatory in conscience to confer Holy Orders within the Mass, in future either way may be freely used.

We, with the authority with which We are vested, and as Universal Doctor of the Church, declare that Cardinals, Bishops and Priests who celebrate what are styled concelebrated Masses, by that very fact incur anathema. And, equally, all the faithful who assist at such concelebrations by that very fact incur anathema.

OF THE WEARING OF THE CASSOCK:

We re establish, and impose as obligatory on all Priests of whatever dignity, the wearing of the Cassock, or soutane as it is commonly named. And likewise, We impose on all Religious, both men and women, the wearing of their proper traditional habits.

We declare, as Supreme Authority in the Church, that all those Priests, of whatever dignity, and as well as all Religious, both men and women, who do not wear the cassock or habit proper to them, automatically incur anathema. We ardently desire that all Priests and Religious, men and women, love, respect, and devoutly care for their Sacred Habits. And even if, as the

popular phrase goes, the habit does not make the monk, We teach that the habit helps the monk. On the one hand, it keeps him from entering a place where he ought not to be; on the other, it helps him to live a spiritual life. Above all it helps the virtue of chastity. Moreover it helps the faithful to recognize who those are, who, although taken from the world, are separated from the world.

THE USE OF LATIN IN THE CHURCH

We, as Vicar of Christ on Earth, and as Universal Doctor of the Church, RE_ESTABLISH LATIN AS THE OFFICIAL LANGUAGE OF THE CHURCH.

With this We re establish a venerable tradition in the Church, since for more than 17 centuries, the Church, our Mother, has used Latin as Her Official Language. Consider the innumerable Saints who, using Latin, made it into a Sacred Language. Nor ever forget the innumerable anathemas hurled in this blessed language, nor forget the splendour with which this language has enriched the Sacred Liturgy. Nor is it to be forgotten how, with the melodies and music traditional in the Church, Latin forms a beautiful and artistic harmony, such as is found in no other language in the world. Moreover, the use of Latin endows the Church with a severe and lofty personality, all the while beautifully fulfilling Her universal mission. We urge all members of Our Holy Mother the Church, look closely and attentively at the present world scene in the Church.

With the abolition of Latin, there prevails in the Church a sad and sombre hour of Babylon. This is one proof of the apocalyptic darkness that afflicts the Church. As all know, God confounded the tongues of the builders of the Tower of Babel, _ and be it said, God in these days has confounded the tongues of those arrogant builders of a new Church, which in no wise is like to the one Christ founded. Let us not lose sight of the path which the members of the Curia in Rome are following; knowing that many of these members are Masons, that many are Marxists, that many belong to a group of other heretics. These have received the punishment of the confusion of tongues. Be it said with the logic of fact, that these evildoers and enemies of Christ, have no right to use as sacred a language as Latin. Better they learn Russian, since this is the language used by Marxism, the collective Antichrist.

CONDEMNATION OF HERETICS:

We, Vicar of Christ on Earth, as Universal Doctor of the Church, confirm the Doctrine, taught by Our venerable predecessors, against the deicide Jewish people; a proud people who rejected the Keystone, Our Lord Jesus Christ, and dealt Him the ignominious death of the Cross.

We declare, in accord with Our venerable predecessors, that the name which belongs to the unconverted Jews is that of DEICIDE RACE, AND THAT OF PERFIDIOUS JEWS AND HERETICS. Contrary to the excessive abuse of the name "separated brethren", We declare as well that for all those who are separated from Our Holy Mother the one true Church, for these there is a proper name: HERETICS AND SCHISMATICS. Let us implore the conversion of these heretics who, to be sure, will not achieve true conversion unless they first acknowledge the Blessed and ever Virgin Mary as Mother and Queen of Unity.

We, in accord with Our venerated predecessors, hurl ANATHEMA AGAINST THE MASONIC SECT, in whatever guise it show itself. It is not possible to be Christian and Mason at the same time. Masonry is the antithesis of Christianity, a doctrine inspired by the very devil, Satan himself. We, as Infallible Doctor of the Church, excommunicate all those members of the Church who are affiliated with Masonry, or, without being affiliated, are

nevertheless sympathizers. And, as well, we excommunicate those who engage in dialogue with the Masons, since it is not possible to hold dialogue with those who profess satanic doctrines. Before the Judgement of God, where there is no appeal, and before the Judgement of History, We declare that the Curia residing in Rome, in the greater part, is a genuine arm of 33rd degree Masonry, intent on destroying the Church. We declare also, that Masonry has at the moment a great opportunity, by means of the Conclave, to have seated in the Chair of Peter a Mason of high degree. But the Lord, giving proof of His promised assistance to the Church, has chosen as His Vicar, who will govern the Church, this poor sinner who is writing to you, fulfilling the promise that the gates of Hell will not prevail against the Church.

In accord with Our venerated predecessors, We also condemn Marxism; and We remind you that Our venerated predecessor Pius XI condemned the teachings of Marxism as intrinsically perverse, and this, once again, We confirm. We, as Infallible Doctor of the Church, excommunicate all the members of the Church affiliated with Marxism or Communism, and as well all sympathizers with the perverse doctrine; also whoever engage in dialogue with those who declare themselves to be militant atheists, or who say Religion is the opium of the people. Let us not forget that a large part of the Church is suffering terribly under the rod of Marxist Doctrine, including Catholic Poland, so dear to Us; as well as Hungary, Yugoslavia, Czechoslovakia, and many other nations of Europe; not to forget the pearl of the Antilles, Catholic and Spanish Cuba, so dear to Us. How is it possible that the common Father of the Church, the Pope, maintain dialogue or co existence with those who persecute and martyr so many good children of the Church? We feel in Our flesh the cry of bitter pain and grief of so many sons under the tyrannical oppression of Marxism. With the help of the Most Holy Virgin Mary, We stand prepared to die defending the Faith and condemning heretics.

We, with the Supreme Authority invested in Us, hurl excommunication also at all those who engage in dialogue with the Official Hierarchy of the Church, right arm of Masonry installed in Rome. As Supreme Pastor, in the name of the whole Church, We take this day, so opportune, to Consecrate Russia to the Immaculate Heart of Mary.

Given In Seville, the Apostolic See, on the 22nd. August, Feast of the Immaculate Heart of Mary, the year of Our Lord MCMLXXVIII.

With Our Apostolic Blessing,
Gregorius XVII P.P.

(The original document here carries the signature and sod of the Roman Pontiff).

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

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

1. THE INDISSOLUBILITY OF MARRIAGE:

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 venerable predecessors, believe, profess, proclaim, and confirm the Doctrine, certain and immutable, regarding the indissolubility of marriage.

We, as Universal Doctor and Pastor of the Church, proclaim that the indissolubility of marriage is Divine Law, and in order

to manifest this truth, We rely on Holy Scriptures, as well the Old Testament as the New. In the latter we have the words spoken by Our Lord Jesus Christ, Whose authority is not to be questioned. When they asked Jesus about the law of the writ of repudiation, based on the law of Moses, Jesus Christ replied; 'Moses acted thus because of the hardness of your hearts, but from 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 marriage in accord with the principals of Divine Law. We confirm the wise and just phrase; "What God has joined, let no man put asunder". We confirm that the Sacrament of Marriage unites man and woman in a holy bond, which remains until death parts them. Unhappily, in these last times, there has appeared a crowd of false doctors, and as well a wicked mob of theologians, who have dared to teach erroneous, equivocal and ambiguous doctrines in contradiction and opposition to true doctrine. Whence is gathered that the Tribunal called Sacred Rota is manipulated and influenced by modern heretical currents.

We are profoundly dismayed to find that at the Tribunal of the Holy Rota, there exists a notable abuse in the concession of decrees of nullity in innumerable matrimonial cases, which decrees of nullity We condemn with all severity. We know as well, that in many instances, those who seek a decree of nullity present their cases before the Tribunal, falsifying the facts. With all authority and severity, We condemn these decrees of nullity obtained by falsehood; and, We declare, that, though officially they obtain a decree of nullity; it will in fact not be so; because, in the eyes of God the bond of matrimony remains. Wherefore, those who act thus, do it against God, calling down upon themselves the just malediction of God. We, as Supreme Guardian of integrity and preservation of orthodoxy in the Church, are deeply saddened and afflicted, seeing how, many of the faithful, in those nations where the atheistic and impious state seeks to implant divorce, blind and like sheep without a shepherd, cast their votes favouring the promulgation of divorce in atheistic and materialistic constitutions.

We, as Universal Doctor of the Church, teach that all the faithful have the sacred duty and the sacred right to cast their votes bravely against divorce. Those who do not, do so exclude themselves from the number of the Communion of Saints, formed by the members of the Church. We observe with astonishment and trembling, how, in reality, very many Catholics are supporters of the introduction of divorce; and, what is worse, in their number, there are many Priests, including Bishops; and worse again, they have not formed a true and zealous holy League against divorce. We proclaim and declare that the states and Governments of the world, as authorities representing God, have the sacred duty to put in practice all the laws that accord with the Law of God. Wherefore, We proclaim that holy and unmistakable phrase; "We must obey God rather than men." Following this wise rule, We declare that the true faithful of the Church have the sacred duty to resist the laws not in accord with the Law of God.

We, fulfilling Our mission as authentic Pastor and Prophet, announce to the world; All the Nations which in their Constitutions, have proclaimed, promulgated or defended laws contrary to God, will draw down upon themselves the malediction of God Omnipotent; and as a result of these maledictions, will have to suffer innumerable punishments; as fierce wars, fearful earthquakes, floods, plagues, epidemics, atrocious sicknesses, and every kind of catastrophe and vicissitude, since no one makes mockery of God.

We, as Universal Father, who greatly loves the sons God has given into Our hands, cannot hide in silence the fact that we are on the verge of a horrible and cruel Third World War, in which there will disappear from the face of the earth many cities, as well as entire nations. Appearing on the horizon, the panorama, prelude to great events, grips one with fear and trembling. We have still time to avoid, postpone or mitigate the imminent and proximate Third World War, nuclear war, atomic and horrific. Very beloved sons, do not be amazed that the Pope is Prophet, who announces to you the great torments that are approaching; since other Popes announced in prophecy the two previous World Wars. Had the world listened to the word of warning by the Pope, it would have avoided the two World Wars.

We, as Universal Doctor of the Church, proclaim and declare that, the True Church never will support divorce; since the Church cannot deceive nor be deceived. We, with the Authority with which We are vested, declare; if anyone defend, teach or propose doctrine contrary to the indissolubility of marriage, let him be anathema.

2. BIRTH CONTROL.

We, as Supreme Pastor and Doctor of the Church, confirm the Doctrine taught by Our venerated predecessors against birth control. We proclaim and declare the centuries old doctrine that teaches that the purpose of marriage is procreation, and not sexual pleasure. The spouses co operate with God for the multiplication of the human race. Let us not forget, that for the beings who, in the process of nature are formed through the union of man and wife, God creates the soul and unites it to the body. Therefore this creature has the right to be born. No one may act contrary to this right. Therefore every man or every woman who does anything to prevent the birth of the creature, opposes God, and the right to be born of the human creature. Therefore, those who act against this Divine Law and human right, will bring down upon themselves the curse of God. Unhappily in these recent times, there has come to light and publicity, false doctrines based on the lack of food and resources for a good part of humanity.

We, as Universal Doctor of the Church, proclaim and declare, that there is no lawful excuse for practising birth control; since We believe, confess and proclaim that, in order to have sufficient food and resources for all humanity, no more

need be put into practice than the social Encyclicals of Our venerated predecessors, based upon and inspired by the radiant light emanating from the Holy Gospel, as in it is Jesus Christ Himself Who is teaching. Therefore, We turn to all those responsible

persons of the Governments of the world; bring your laws into harmony with the Holy Gospel. There you have a true and authentic

social doctrine. Do not seek social principals outside of the Holy Gospel. Therefore, do not accept Marxist, Masonic, Zionist

and heretical doctrines. Seek first the Kingdom of God and His Justice, and all the rest will be added to you.

We, as Vicar of Our Lord Jesus Christ on earth, are profoundly grieved, saddened and afflicted, contemplating the Nations that in their Constitutions introduce the diabolical law of the provocation of abortions; since this law directly contradicts Divine Law and true human rights. Whereas true human rights are always in harmony with Divine Law. We are deeply afflicted seeing how there are innumerable Catholics who believe in the human rights according to the United Nations Charter, devised in the world Masonic organization

known by the United Nations (U. N.). We ask with irony the world organization of the United Nations: Perchance the right of every creature to be born is included in the so called human rights that you defend? We ourselves make reply, it is precisely this world organization in defence of human rights that promotes and teaches, diabolically, the practice of birth control; whereby they commit the horrible audacity of acting directly against God and against humanity.

We, as Universal Doctor, declare that Our venerated and never sufficiently praised predecessor, was manipulated and coerced to visit the cursed organization of the United Nations. Even now We recall with pain and amazement, that venerable figure in white soutane, addressing those representatives, who for the greater part, represented Masonry, Marxism and Zionism. It is not possible for a good Catholic to admit that Our venerated Predecessor, His Holiness Pope Paul VI, would visit with genuinely free will, the world organism of the United Nations (the U. N.). We know and hope that Our declaration will bring Us innumerable enemies. We have to show that it does not matter having many enemies, if thereby We achieve the dignity of having the friendship of Christ. In this regard; let us 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 anyone dare to practice, teach or propose erroneous doctrines over the control of birth, let him be anathema. We desire to use the opportunity afforded by the present Document in order that, with Our Authority as Vicar of Christ, with severity and valour, hurl anathema against the Masonic world organism of the United Nations (the U. N.).

3. THE HOLY SACRAMENT OF BAPTISM.

We, as Universal Doctor of the Church, confirm the doctrine taught by Our venerated predecessors, regarding the urgent practice of baptizing newly born children. Unhappily, since a short time ago, there have been taught false doctrines in support of the practice of adult Baptism, contrary to the permanent doctrine which teaches the imperative need of baptizing the newly born. We know and confirm that newly born children should receive the Sacrament of Baptism within a week from birth; or at most a fortnight.

We know, confirm and proclaim that we human beings inherit the stain of our First parents, Adam and Eve, which we know under the name of Original Sin. God the Father cast out the first pair from the terrestrial Paradise; because this pair, seduced and deceived by the devil, disobeyed God, and fell also into the sin of pride. The Gates of Heaven remained hermetically locked, until they were opened by the Second Person of the Blessed Trinity, Who, becoming flesh in the most pure Womb of the Virgin Mary, suffered the dolorous Passion, receiving the sentence of death, death on the Cross. Jesus Christ immolated Himself as Victim on Golgotha, offered Himself to the Father, making infinite reparation, and reconciling men with the Eternal Father, whence comes to us eternal salvation if we take harbour in the salvific work of Redemption. And this harbour is reached by accepting the Holy Gospel, receiving the Sacrament of Baptism and putting into practice the Law of God. Let us recall the Holy Gospel, in which we meet the salutary words of the Divine Master. Sending the disciples to do the apostolate, He said to them; "Go, preach the Gospel to every creature and baptize them in the name of the Father and of the Son and of the Holy Ghost." He spoke these words also, "He who believes, and practices, will be saved; he who does not, will be condemned." Therefore it is urgent, necessary and salvific to baptize recently born children as soon as possible.

We, as Universal Doctor of the Church, know, confess, confirm and proclaim that the Sacrament of Baptism obliterates the stain of original sin, and makes us sons of God, heirs of the Glory of Heaven. Whence is understood the urgency of baptizing the newly born; because we know that unbaptised infants go to the place called Limbo. If we taught well on what it means not to be able to see God in Heaven, we would be very quick to baptise infants. On the other hand, unbaptised infants are very much at the mercy of the devil. By delay in Baptism, due to the action of the devil, reaching the age of reason, the person runs the risk, through predisposition, of rejecting Baptism, with all consequences later on.

We, as Universal Doctor of the Church, teach and oblige the faithful that their recently born children quickly receive the Holy Sacrament of Baptism. Each and every one who considers himself an authentic Catholic, has to reflect on this, that, through the baptism which he received, he has come to the most high dignity of son of God. Therefore, if he truly loves his own children, he must cherish the holy desire that they be quickly baptized in order to receive the same dignity as sons of God; and that they be quickly freed from the strong bonds of the devil, consequences of original sin.

We are profoundly saddened, seeing how in the Official Church, in the new rite of Baptism, there has been suppressed all signs of exorcism against Satan. In this way, those who receive Baptism according to the new rite, remain much at the mercy of the bonds of Satan. We, as Universal Doctor of the Church, deplore and condemn the new rite of the Sacrament of Baptism. With the Authority with which We are vested, We re-establish the old and beneficent Rite of the Sacrament of Baptism.

We, as Supreme Pastor of the Church proclaim; If anyone dare to confer the Sacrament of Baptism according to the new rite, let him be anathema. We, as immovable Rock of the Church, proclaim and declare; If anyone commit the audacity to teach, practice or suggest that Baptism of newly born children be retarded, for any reason whatsoever, let him be anathema. We have the sacred duty to teach in the Church, as Supreme Pastor, according to wholesome doctrine. Therefore, We have the sacred duty and the sacred right, with all authority and severity, to hurl anathema against false doctrine, since We know that one day, God will call Us to appear before the Judge without appeal, nor is He to be bribed, and We shall have to give a strict account of the acts of Our Pontificate. Once again We declare, and promise also before God and the whole Church, that We will devote Our Pontificate to teaching the Traditional Doctrine and hurling anathema against heresies, errors, and so forth.

4. THE EDUCATION OF CHILDREN.

We, as Universal master and guide of the Church, remind the Catholic faithful of their sacred duty to educate their children in accord with the Traditional Doctrine of the Church. We know, and for this We suffer, that in the majority of schools, and disgracefully in those called Catholic, they teach the children heretical, confused and ambiguous doctrines. The moment has arrived, making opportune use of what is styled freedom of Religion, to request in the schools, that one's children not receive religious instruction; since what is taught today in the schools is not in accord with the Law of God. Therefore, the parents, today more than ever before, must recall their sacred duty and sacred right to teach their children the authentic and salutary Catholic Doctrine. It is not possible that good traditional Catholics allow their children to be taught heretical or adulterated doctrines. Seizing the opportunity afforded by this Document, with great love for your children, We turn in anguish to you, fathers and mothers of families.

We have verified that Masonry, intrinsically the enemy of Christ, manipulates the schools, as well as the greater part of the communications media. Disgraceful to say, the actual schools are hotbeds of putrefaction, immorality, deviation, and decomposition of authentic spiritual values, moral and patriotic. The schools have also been turned into a studied, calculated and astutely prepared seminary, that afford the opportunity, by means of instruction, to inspire the children with abhorrence for the very idea of God, and to imbue adherence, forcing the will to enter in an immediate future, political organizations which practice diabolical militant atheism, be it under the name of Masonry, or under the name of Marxism, or whatever similar socialism. And what is worse, in many instances, this instruction is given by Priests, who say they are Catholic; when in fact they are henchmen and lackeys of Antichrist. Very beloved children, you, the fathers and mothers of families, for love of God, watch over your children. They are going to be either one or other of two things; either holy and valiant sons of the army of Christ, or the apostate militant henchmen of Antichrist. Watch over what your children read. As parents, the representatives of God in the family, you have power to prohibit your children reading that which is contrary to God; using if necessary, punishments, reasonable and severe.

Very beloved children, it is necessary that there disappear from your homes, whatever book or literature that is contrary to God, contrary to wholesome doctrine, contrary to morality, and so forth. Very beloved children, you who are fathers and mothers of the family, watch over and take care of the media of social communication that your children use. For example, the television, which in itself is a marvellous instrument, which, put in the service of God can accomplish a great apostolate; but, disgracefully, this does not occur, because Masonry manipulates television on a universal scale, presenting programmes which attack God, attack wholesome Doctrine, morals, and also true patriotic values. It is clear that there is a world scheme that, by means of television, those nations that traditionally had been distinguished for their Catholic Faith, apostatise and join the hosts of Antichrist.

We, as common Father of all true Catholics, with anguished appeal, and with immense love for the institution of the family, repeat insistently; you, fathers and mothers of the family, be vigilant, watch and teach your children, in order that they become true sons of God. Be alert, since Masonry, Marxism, Zionism and so forth, rule and manipulate satanically the majority of the Governments of the world. Unhappily, we are living the times when the prince of darkness is ruling the world situation. Very beloved children, consider also that in radio, Masonry has infiltrated; and where most it has infiltrated is the press; newspapers, weeklies, periodicals, documentaries and so forth. Certainly it can be said that the Press, in greater part, is manipulated, articulated and propagated by International Masonry, with few exceptions. For this reason, watch the reading matter that falls into the hands of your children; not merely watch, but also prohibit firmly your children from obtaining such reading matter, by whatever means, by purchase, by loan from other friends, and so forth. Prohibit this with holy energy, with firmness and just punishments, for the good of your souls, for the good of their souls, and to serve God's Holy Church. Do not forget that in the Press, is practised every form of corruption; among which, immorality through pornography. Do not forget, pornography is an invention of Satan to divert and destroy Catholic morals.

We, with the Authority with which We are vested, declare that all Catholic faithful who lend themselves to these playthings

of Masonry, as for example, to permit their children these cursed deviations, be anathema. We manifest Our sincere love for the whole Church, lest they might see in Us a tyrannical and unjust dictator, or whatever other thing similar, whereas, because We love you, We hurl anathema to guard and keep intact the Authentic Doctrine.

Given In Seville, the Apostolic See, on the SIM., Feast of Raymond Nonatus, of August, the year of Our Lord 1978.

With Our Apostolic Blessing

Gregory XVII, Pope.

(The original Document here carries the signature and seal of the Roman Pontiff)

SEVENTH DOCUMENT: CATECHESIS; THE NICENE CREED; THE HOLY SACRAMENT OF CONFESSION OR PENANCE; OTHER NORMS FOR GUIDANCE.

We, Supreme Pontiff, Vicar of Christ, Successor of St. Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

1. CATECHESIS.

We, as Universal Doctor of the Church, acknowledge Our obligation to clarify certain matters regarding catechesis in the Church. We are deeply horrified when We observe the evolution of catechetical teaching during these recent times. We have been watching attentively the process of progressivism in the teaching of doctrine to the faithful. Sad to say, since the Second Vatican Council until the present, there has arisen a great number of false doctors, who, in teaching the faithful, have, along with a few truths, been introducing much poison.

In the schools of today, the children are receiving as instruction, doctrines that are confused, ambiguous and heretical. In the parishes as well, there is being given completely heretical teaching. This means that in actual fact, there is being presented to the faithful a doctrine completely opposed to traditional doctrine, quite as if we were dealing with a Church distinct from that which Our Lord Jesus Christ founded. Unhappily, in these circumstances, the fathers and mothers of families do nothing to bring light into the darkness their children are receiving, wherewith they are turned into apostates. The Bishops, as Successors of the Apostles, have the sacred obligation to teach the true doctrines and to condemn those that are false; but, these, in good number, fold their arms and remain indifferent; and others there are, those who are truly guilty of the adulteration of doctrine.

We recognize clearly, that Masonry manipulates catechesis in the Church; since, Masonry has a great opportunity for destroying the Church by teaching false doctrines to children; because the children, many of them, will be future fathers and mothers of families, future Priests, teachers and so forth. Masonry, having successfully infiltrated the teaching profession, is demolishing and destroying the True Faith; and in this way, will be achieved a false unity of all Christian Churches, at the cost of changing Catholic Doctrine, adapting it to heretical doctrine, professed by heretical sects. Some years ago, We observed carefully the famous Dutch Catechism, which We found to be full of ambiguities, contradictions. and obvious heresies. This cursed Catechism was condemned by Our venerated predecessor, His Holiness Paul VI; and in spite of the condemnation, the Bishops of Holland, spread and propagated this Catechism. In other nations, following the advice of the Episcopal Conferences, they propagated the teachings of the Dutch Catechism by

translations into their own languages. Through the co operation of the ambiguous and confused Episcopal Conferences, the Dutch Catechism has been spread throughout the whole world. In some nations this has been done openly; in others, slyly; but, in fine, the poison spread its grave and malefic infection to the majority of the members of the Church.

We, as Universal Doctor of the Church, deplore, repudiate, and condemn with all authority and severity the accursed Dutch Catechism. We, as Supreme Pastor of the Church, and Doctor, declare and proclaim; if anyone dare to teach, preach, spread, propagate or recommend the Dutch Catechism, or others like it, let him be anathema.

We, as Universal Teacher of the Church, instruct, counsel, exhort and oblige that the teaching of Catholic Doctrine for the faithful, has always to be done by means of catechisms completely in accord with the wise doctrine of the Council of Trent, and with the more detailed teaching of Our venerated predecessor Saint Pius X; as well as with the doctrine taught by other venerated predecessors, as universal doctor. We oblige all fathers and mothers to have in their homes catechisms in accord with traditional doctrine, and not only to have these catechisms, but as well, to fulfil their sacred obligation to teach their children according to the Magisterium of the Church.

2. THE NICENE CREED.

We, as Universal Doctor of the Church, have the sacred duty to correct certain heretical details in some translations into the vernacular languages, of the Creed recited or prayed within Holy Mass. We explain, that the Spanish translation of the Latin words "consubstantialem Patri", is given in the words, "of the same nature as the Father", and thereby results an obvious heresy. The expression, "of the same nature as the Father" was condemned in the traditional doctrine taught in the Holy Councils celebrated in the first centuries. To say that Jesus Christ is of the same nature as the Father, would lead to the heretical doctrine that admits only one nature in Christ, the Divine Nature, thereby denying that there are two natures in Christ, one Divine, the other human, in one only Divine Person. We ought always to confess this truth; Jesus Christ is true God and true Man, _ and, to safeguard this truth, in translating the words "consubstantialem Patri", we must say "consubstantial with the Father", which means that. In so far as He is God, He is equal to the Father.

We teach an infallible truth that the terminology "of the same nature as the Father" is heretical. We, vested with the authority of Supreme Pastor of the Church and Doctor, declare; if anyone teach, preach, propagate or recite the heretical phrase "of the same nature as the Father", let him be anathema.

We continue to refer to the Creed. A short time ago, We heard with pain and stupefaction that Our venerated predecessor, His Holiness Paul VI, suppressed in the Creed for the Eastern Rites, the word "Filioque", which word refers to the Procession of the Holy Ghost. To suppress the word "Filioque" in the question of the Procession of the Holy Ghost, would lead to an obvious heresy; inasmuch as we know, believe, profess and teach that the Holy Ghost proceeds from the Father and from the Son. Therefore, by suppressing the word "Filioque" we should have a hideous ambiguity in the doctrine of the mystery of the Trinity. When this word was suppressed for the Catholics of Eastern Rite united with Rome, certain Priests, as did certain Bishops, said that, by suppressing this word, it would be much easier to lead the schismatic eastern Catholics, called Orthodox Catholics, promptly into union with Rome. We declare, it is not possible to seek the unity of Christians at the price of adulterating true

doctrine; and, all the sects, in order to be united to the true Church, have to fulfil the indispensable condition of accepting, believing and professing the same doctrine that We teach.

We avail Ourselves of the present document courageously to declare that the terminology "Orthodox Church" which is given commonly to the Eastern schismatics is incorrect; whereas the true name is "Heterodox Church", because orthodoxy means to be in possession of the true doctrine, and heterodoxy means to profess erroneous doctrine. We, as Supreme Pontiff of all the Universal Church, as well of the Latin Rite as of the Eastern Rites, declare and proclaim; The Catholics of the Oriental Rites united to our true Church, have the obligation to confess and profess the same doctrine which we confess and profess in the Latin Rite, in as much as the doctrine affects the Faith. We, with the Authority with which We are invested, restore the word "Filioque" in the Credo for the Eastern Rites. We declare: If anyone say that the Holy Ghost proceeds only from the Father, denying that He proceeds as well from the Son, let him be anathema.

We, as Universal Doctor of the Church, declare that Our venerated predecessor, His Holiness Paul VI, as Universal Doctor of the Church, remained always and altogether within the true teaching of the Church. In defence of this fact, We offer several reasons; one can be, that the Roman Curia would prepare documents without submitting them to the Supreme Pontiff for his approbation and signature; whereby it is easy to understand that on many occasions the signature of the Pope was falsified.

Other reasons; in the Roman Curia, the Pope was surrounded by enemies who on many occasions, in order to achieve their evil

purposes, administered drugs to Our venerated predecessor, in order to deprive him of his own personality, and to neutralize the

Papal action. We know that the Communists use various methods to achieve their ends. One of these is brainwashing, which

is effected through the mind of the victim, by subjecting him to the continued and insistent repetition of a particular idea until the torture leaves him half conscious. Another method is to administer drugs, even those that are paralysing. We recall the great

Primate of Hungary, man of God, whom We shall see before long raised to the Altars. This eminent Cardinal, before being taken

prisoner by the Communists, declared to his people; "Up till now I have taught you in accord with Faith and Doctrine. From now

on I do not know what will happen. Therefore I tell you; if, after this, you hear that I contradict what I previously have said, do

not obey me, because it will not be I speaking with my real conscience; it will be the effects produced by the Communists, who

will do with me what they will in order to efface my will and my personality." In fact there was fulfilled what this great Primate of Hungary had foretold; since after having been prisoner in Communist gaols, he began to say things contrary to what

he had said previously, before his imprisonment. He even came to lose the notion that he was Prince of the Church. This great Cardinal endured the terrible system of tortures inflicted by the Communists, and so great was the violence done to his personality, that he came to be convinced that he was not a Priest. Providentially, this Cardinal received on several occasions

the visit of his aged mother. This good woman had learned something of the methods of the Communists, in order however, to

use it to serve God. In this way she spoke to her son, repeating persistently these words; "You are Prince of the Church": And this she continued resolutely almost the whole time of the visit. Thus the mother achieved for her son the recovery of his identity as Prince of the Church.

We exhort all the faithful to contemplate Our venerated Predecessor surrounded by enemies, and thus they will understand that he was not culpable. Furthermore, in a not distant future We shall see him raised to the Altars.

3. THE SACRAMENT OF PENANCE, OR CONFESSION.

We are deeply pained and afflicted seeing how in these recent times, the Sacrament of Penance is despised and almost abolished in very many churches. Since the last Council until now, We have observed with fear and trembling the innumerable multitudes that approach the Communion rail, while the confessionals remain almost empty. Considering this question, We perceive that today, the majority that receive Communion, disgraceful to say, do so unworthily. Those are many who go forward to receive Communion in the state of mortal sin, _ a result of contemporary teaching. On the one hand, the majority of the faithful have fallen into the worst possible blindness, the loss of the sense of sin. The faithful have lost the sense of sin through the fault of many Priests and Bishops; since there are many Priests today who preach; this is no sin, that no sin, nor is the other a sin. Consequently we find there is an exceedingly large number of Saints! Since nothing is sin, they do not need confession. Thus they dare to receive the Holy Eucharist unworthily and sacrilegiously. On the other hand, a short time ago, there has been introduced what is called collective absolution. Many Priests and Bishops, and Cardinals as well, are teaching that today, the practice of collective absolution is more pastoral, explaining that the faithful can confess within the space of a year. With this practice, imagine the number of communicants who go forward unworthily.

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

We, as Universal Doctor of the Church, teach the infallible doctrine that, in order to receive absolution, the penitent has the sacred obligation to tell his sins to the confessor.

In practice, as we know, there can be certain wise and salutary exceptions. We give an example; on the high seas there is a ship with many Catholics aboard, among whom there is a Priest. Suddenly the ship begins to sink. The Catholics truly repent their sins, make an Act of Contrition with the firm intention to confess. But the ship is practically submerged, there is not the time for the Priest to hear the confessions of all. Therefore, since the Church is a good Mother who wishes Her children to be saved, the Priest, at that moment, validly and lawfully confers collective absolution. Another example can be taken from time of war. Of a sudden there occurs a great battle. There at the side of the soldiers is the chaplain. The soldiers repent their sins, make an Act of Contrition with very firm intention to confess. As in the former example, there is no time for the chaplain materially to hear all the confessions. Therefore he absolves collectively.

It is possible in these two examples to find survivors. These survivors, already absolved collectively with the others, now have the obligation to tell their sins to the confessor. Outside

these cases of emergency, it is not licit to practice collective absolution. Besides, Traditional Doctrine teaches; if there is the opportunity of confessing one's sins, and yet one omits to do so, he does not receive absolution; rather he remains in mortal sin. And if one go forward to receive Communion, he does so sacrilegiously.

We, as Universal Doctor of the Church, impose on all the faithful the obligation to tell one's mortal sins to the confessor. We declare; if anyone say that collective absolution can be practised at any time other than in cases of emergency, let him be anathema.

4. OTHER NORMS FOR GUIDANCE.

We direct an anguished call to the faithful, for We are calling you in order to speak of the Cinema and Theatre.

With great sorrow, We are confronted with the path taken today by the Cinema, where are shown films that brazenly attack God, Faith, Doctrine, and Catholic Morals. Since a few years ago, We have observed the frequency of those exhibitions that insult and blaspheme the Person of Our Lord Jesus Christ: for example, the accursed, blasphemous, sacrilegious and heretical film known as "Jesus Christ Superstar". In this film Jesus is made ridiculous, and Judas Iscariot, the traitor, is portrayed with dignity. Jesus is presented as a failure, and Judas as triumphant. Jesus is presented as something of a socialist and revolutionary, and it is even hinted that He might be a man given to vices.

We have ascertained with sorrow, that the majority of Catholics have gone to see this film, and have remained tranquil and undisturbed; moreover they have gone following the advice of Priests, Bishops and even Cardinals; among whom are, to mention a few, Cardinal Tarancon of Madrid, Cardinal Dueno Monreal of Seville, Cardinal Jubany of Barcelona, and many other Bishops. It is not possible to admit that these Cardinals, Bishops and Priests still have the right to practice their ministry. No one has hurled excommunication at them; nevertheless, without the need of striking them with formal excommunication, they are certainly automatically excommunicated.

We declare, confirming and in union with Traditional Doctrine the following; every Bishop who permits that others teach heresies, or worse, who themselves do so, automatically cease to be Pastors of the flock.

We have also observed that in the Theatre are shown works similar to these sacrilegious films.

We, as Universal Doctor of the Church, declare; All films or theatrical productions which attack God, the Church, Doctrine or Catholic Morals, be anathema. In this anathema is included, all directors, producers, artists; as well as proprietors of the places where these exhibitions are given; as well, those who go to see these spectacles; and as well, all authorities, ecclesiastical and civil, who permit them.

We declare that, the Cinema and the Theatre also are manipulated, in the majority by Masonry. Let us not lose sight of the universal activity of Masonry, because this accursed diabolical sect has infiltrated all places, and where best it has installed itself, is in the Roman Curia, whence it works to destroy the Church. But, do not fear. Christ is with His Church. He has promised His assistance until the consummation of the world. Therefore He has given us a Pope with a sword of power. Pray, pray, do penance. We foretell again, as Pope and Prophet: we are on the verge of the Third World War. The solution, practical and rapid, we find by taking refuge with the Most Holy Virgin Mary, Mother of God and Mother of the Church. We must invoke Her continually, that She spread Her Holy Mantle and protect the Church.

Given in Seville, at the Apostolic See, the 4th. , first Monday of the month, dedicated to St. Teresa of Jesus, of September, the year of Our Lord Jesus Christ, MCMLXXV111.

With Our Apostolic Blessing.

Gregory XVII P. P.

(The Document here carries the signature and seal of the Roman Pontiff).

EIGHTH DOCUMENT: THE SPIRITUAL LIFE OF A GOOD CHRISTIAN.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

THE SPIRITUAL LIFE OF A GOOD CHRISTIAN.

We, as common Father of the Church, exhort all the faithful to lead an authentic Christian life.

We believe it opportune to make suggestions and give some norms to follow for a Christian life. Precisely in these times of great confusion, We have to make the light to shine in the darkness. We have the sacred duty to let the powerful light of Christ illuminate those many, so very many, who say they are Christians. We cannot pass over in silence the great crisis in the right order of things that the Church today is experiencing. Clearly, we are present as eyewitnesses to the suicidal destruction of eternal values, inasmuch as there are many who say they are Catholics, and who, nevertheless, listen attentively to false doctrines; and, what is worse, put these doctrines into practice. It is lamentable and painful to say, that there are so many bad Catholics, who let themselves be guided by the freethinkers of today, by those who find their inspiration in the perverse doctrines taught by the freethinkers of the French Revolution, which has done so much damage to the Church and to the world.

Every good Catholic has as sacred duty, the frequent reading of the Holy Gospel, because in it speaks Christ Himself, indisputable Master; also, the reading of the Fathers and Doctors of the Church, of the Magisterium of the Church, the Encyclicals of the Popes, of Pontifical Documents, of genuine thinkers on Traditional Doctrine, and as well of the invaluable writings left us by innumerable Saints of the Church. We feel great sorrow when We hear that many Priests, including Bishops, Cardinals, and members of the Vatican Curia, when they teach the faithful, look for inspiration in the perverse doctrines of freethinkers of all eras.

We, as Universal Doctor of the Church, deplore, repudiate, and, with all authority and severity, condemn that evil, spread in all parts of the world and infiltrated into the Church, that evil thing that goes by the name of Liberalism. With this, We confirm the condemnations directed against Liberalism by Our venerated Predecessors. We, as guide of good Catholics, wish to put forward certain norms to follow in the spiritual life of a good Christian.

Every good Christian has the sacred obligation to believe, profess, and bravely to confess the sacred mysteries of our Holy Catholic Faith. As logical consequence, every good Christian has the duty to observe and fulfil the Commandments of the law of God, and also, the Commandments of Holy Mother Church. We wish to remind all good Christians that the Ten Commandments, as Christ has said, are included in these two; the first and most important; thou shalt love thy God with all thy strength, with all thy mind, with all thy being, and above all things; the second to like to this; therefore thou shalt love thy neighbour as thyself. We ought to make distinction among the Ten Commandments

of the Law of God, namely, that the first three pertain to the honour of God, and the other seven to the good of one's neighbour.

Disgracefully, in these times of great confusion the order of the Commandments of the Law of God has been turned upside down. The preachers of today, for the greater part, preach to satiety, to love one's neighbour, to love one's brother, to love one's enemy, to love all men; but they do not preach, first to love God above all things, and then to love men for love of God. We are tired of the preaching of humanism, a humanism not based on Divine Teaching, rather one based on international organizations attached to Masonry. Again We remind you; seek first the Kingdom of God, and His Justice, and the rest will be added to you.

With great sadness We see and observe, how, because of today's bad teaching, there are many, so very many, who, using pretexts of humanism, are despoiling public worship in the Divine Cults. To this We must make reply; We have, all of us, the sacred duty to give to God the very best there is; we have the obligation to give to God the first fruits. Therefore we must return to the former Divine Cult, full of splendour and glory. Given a magnificent Cult, we accomplish several aspects of the mission of the Church. The first and most important is to give to God the best we have; the second, even if it is in smallest measure, is to show the faithful the Church Triumphant, reigning in Heaven; and the third, to let faith and piety enter through the outer senses and penetrate to the deeper senses within. And thereby is understood the need in the Cult for Sacred Images, inasmuch as these represent the Blessed In Heaven. Therefore the Images ought to be adorned with choicest robes and the finest examples of sacred art, crowns, mantles, jewels and so forth.

Assuming that the good Christian is observing these fundamentals, We have to recall a sacred obligation, today fallen out of practice, namely, the third Commandment of the Law of God, to sanctify Sundays and Holidays of Obligation. Every good Christian surely knows that Sunday is the day of the Lord, as are also all Holy Days of Obligation. Disgracefully, in these recent times, there has been introduced in the Church the perverse custom of fulfilling one's Sunday obligation on the evening of Saturday. This directly and clearly contradicts the Third Commandment of the Law of God. Therefore, the sanctification of Sundays and Holidays of Obligation is an obligation of Divine Law. It is not a question of a Law, merely ecclesiastical, or merely disciplinary, it is a Law of God. There is no doubt whatever, that Satan, the great enemy of God, is the one who has introduced the perverse custom of fulfilling the Sunday obligation on Saturday.

We put the question to all Christians; what do you do on Sundays and Holidays of Obligation? Many, surely, use Sunday for a pleasure trip to the beach, to the mountains, to visit some city. Others use Sunday to frequent athletic events, like football, and so forth. A good number of those called Catholics, devote Sunday to Cinema, Theatre, television, gambling casinos, places of ill repute, and so forth. Disgracefully, in these times of apostasy, the Lord's Day has been turned into the day of Satan, since, there is no doubt it is the day in which, more than ever, God is insulted.

We, as Universal Doctor of the Church declare; the obligation remains in force to sanctify Sundays and Holy Days of obligation. Therefore the Sunday obligation is not validly fulfilled on Saturday.

We call to mind as well, that there are three other Commandments, of which today is said very little or almost nothing, and many times mentioned only to deform them. These three Commandments are the 6th., the 9th., and the

10th. Of the 6th Commandment, almost nothing is said today, since the preachers prefer to speak of what is called charity to one's neighbour, of brotherly love, of social and economic questions, and so forth. We teach that, if we wish to speak of true charity towards our neighbour, then we cannot forget the 6th. Commandment. which forbids fornication; because, when this Commandment is broken, there are notable faults of charity which accompany what, in itself, is already a very grave sin. The first fault, and principal one, is against God; the second, against one's neighbour; and the third, against one's self, and logically against the whole Church, since the sin stains the Mystical Body of Christ. Nor is there preaching over the 9th. Commandment today, and for want of such preaching, the path lies open for officially introducing adulterous and free love, and consequently for staining all the more the Mystical Body of Christ. Nor is there preaching on the 10th. Commandment, since the Marxist, Communist and Socialist idea destroys respect for private property, causing irreparable damage to every good Christian society.

Taking for granted the observance of the fundamentals given above, We desire to exhort and counsel all good Catholics to persevere on the good path. From among innumerable practices, We select a few, namely, the pious practice of Communion of Reparation to the Most Sacred and Divine Heart of Jesus, on the first Friday of each month; to the Immaculate and Sorrowful Heart of the Virgin Mary, on the first Saturday of each month; to the Holy Face of Our Lord Jesus Christ, the first Thursday of each month; to the Most Chaste Heart of the Most Glorious Saint Joseph, the first Wednesday of each month; to the Most Sacred Head of Jesus, the first Tuesday of each month; and to the Transpierced Heart of Saint Teresa of Jesus, the first Monday of each month.

We desire to impress on all the urgent need of frequent meditation on the Sacred Passion of Our Lord Jesus Christ, by means of the meditation and prayer of the Holy Way of the Cross. Without any doubt, the prayers most pleasing to God are offered in the Way of the Cross; since there we meditate and reflect upon the Dolorous Passion of Christ, on the price of Redemption; and there we meditate as well on the Passion united to His, the compassion of the Virgin Mary, our Co Redemptrix, thinking on Her sorrows and tears. Innumerable are the indulgences conceded by Our venerated Predecessors to those who pray, and piously meditate on the Holy Way of the Cross.

We exhort all the Church, to follow the pious practice of meditating on the mysteries by means of the Holy Rosary; not to forget that, after the Way of the Cross, of the prayers most pleasing to God, is the Holy Rosary. Here all good Christians can find a haven of salvation; here as well they can find strength firmly to persevere in spite of the great confusion of the present time. Praying the Rosary, they can fight against temptations innumerable, against Satan, against heresies, and against every kind of enemy.

We exhort the whole Church to adopt the most pious practice of reciting the Holy Penitential Rosary, known also as the Rosary of Padre Pio, or the Rosary of Palmar. The Penitential Rosary consists of 50 Our Fathers, 50 Hail Mary, 50 Glory, and 50 "Hail Mary Most Pure, Conceived without sin". Those who recite this Penitential Rosary, accomplish at the same time the recitation of the Traditional Rosary; inasmuch as the Traditional Rosary is within the Penitential. To all who devoutly recite the Holy Penitential Rosary, live a truly Christian life and pray for Our Intentions, We concede a Plenary indulgence for each bead of the Rosary; which is to say, for each Our Father, Hail Mary, Glory be and Hail Mary

Most Pure, on condition that the 50 beads are recited within the one day.

We recommend also, those most pious devotions dedicated to Our Lord, to the Most Holy Virgin Mary, to Saint Joseph, and to the Angels and Saints. We recommend and exhort that there be conserved the pious custom of celebrating Novenas, Triduums, Quinaries, Octaves, and so forth. We urge all the faithful to wear with devotion the Scapulars; above all the Scapular of Palmar, in which is enshrined several scapulars; one, of the Holy Face; another of the Virgin of Carmel; another, of the Sacred Hearts of Jesus and Mary; with all the promises of Heaven and with the Papal Indulgences. We beg all to observe and maintain pious customs, since they are efficacious means to attain salvation.

Given in Seville, at the Apostolic See, the 8th. September, Feast of the Nativity of the Virgin Mary. the year of Our Lord MCMLXXVIII.

With Our Apostolic Blessing.

Gregory XVII P. P.

(The Document here carries the signature and seal of the Roman Pontiff).

TENTH DOCUMENT: SOLEMN PROCLAMATION REGARDING SAINT PIO OF PIETRELCINA, MARTYR AND CONFESSOR

We, Supreme Pontiff, Vicar of Christ, Successor of St. Peter, Servant of the Servants of God, Patriarch of Palmar de Troya. BEATIFICATION AND CANONISATION OF THE VENERABLE PADRE PIO OF PIETRELCINA.

We, as Universal Doctor of the Church, present, as follows in this Pontifical Document, certain details of the life and work of the Italian Capuchin Priest, Padre Pio of Pietrelcina.

We set forth several important reasons that move Us to undertake this holy cause. The true and only Church founded by Our Lord Jesus Christ on the firm rock of Peter, called in truth The Church, One, Holy, Catholic and Apostolic, subsists in the Holy Apostolic See of Palmar de Troya, the place very much linked with the venerable Padre Pio.

We, as Visible Head of this Holy Church, comprehend the unanimous consent of all the members of the Church; Cardinals, Bishops, Priests, Religious and faithful, living in all parts of the world; the unanimous consent which concretely refers to the sanctity and heroic virtues of the Venerable Padre Pio of Pietrelcina. It is therefore a matter of popular and universal acclamation of the whole Church; which, as we know, cannot deceive nor be deceived.

We, as Common Father of the whole Church, assisted by the Holy Ghost, believe, confess and recognize the heroic virtues of the illustrious Capuchin Priest, whom We present today as example for the faithful. We recognize the heroic life, beautifully adorned with the halo of sanctity, on the crown of this exalted Capuchin. We declare that Padre Pio lived more than 50 years of intense and profound martyrdom. Padre Pio received the Stigmata of the Passion of Our Lord Jesus Christ, making him share intimately and profoundly the Sacred Passion of Christ.

We declare that Padre Pio lived a life consecrated to God and dedicated to souls. He lived an exemplary spiritual life. He gave himself to the full to prayer and penance, and practised true charity at all times.

We declare that Padre Pio suffered continual persecutions, incomprehension, with very intense pain in his spirit and in his flesh. He bore with admirable self denial all his sufferings for love of God and the Church.

We declare that the life of Padre Pio was the life of an authentic martyr. We know that the Holy Office condemned him five times, and always unjustly, thus augmenting his great martyrdom. He suffered terribly also when a group of clerics, composed of Cardinals, Bishops, the Father General of the Order, and immediate Superiors, committed the sacrilege of violating the Sacred Seal of Confession, by placing microphones in secret places in his confessional. There is no doubt that this was a satanic action to bring the downfall of Padre Pio. Lamentably, our venerated Predecessor, His Holiness John XXIII, following the advice of this accursed group, also became a persecutor of Padre Pio. It was something unprecedented in the history of the Church. In the face of all We have mentioned, Padre Pio stood firm, offering all in union with the Passion of Our Lord Jesus Christ and the sorrows of the Most Holy Virgin Mary.

We make known that Padre Pio spent his life doing good, in imitation of the Divine Master. We make known also, as a matter of information, that Padre Pio was favoured by God with innumerable charisms, visions, stigmatizations, levitations

and other mystical experiences. Padre Pio left around the world a great constellation of innumerable spiritual children. These

spiritual children always met in him a model of exemplary Christian life. We remind all the faithful that Our venerated Predecessor, His Holiness Paul VI, restored the good fame, ineffaceable, spiritual and exemplary, of the life of Padre Pio. We declare that this exemplary life of Padre Pio has been crowned with innumerable miracles through his intercession, even during his lifetime.

We, as Visible Head of the Church, Supreme Pastor and Universal Doctor, proclaim the solemn Beatification of Padre Pio of Pietrelcina.

We, with the Authority with which We are vested, canonise Blessed Pio of Pietrelcina, raising him to the glory of the altar.

We, with the Authority with which We are vested, declare Saint Pio of Pietrelcina to be crowned with the halo of Martyr and Confessor.

We, as Vicar of Christ on Earth, proclaim Saint Pio of Pietrelcina, exalted Patron of the Chapter and of the College of Cardinals of Palmar de Troya.

We appoint the 23rd. of September as the day of solemn commemoration of the Saint. We offer today as model, which day coincides with the day of his death. We establish in honour of Saint Pio of Pietrelcina a solemn preparatory Novena for his great Feast; and as well, of the octave to follow. We inform all the faithful that Saint Pio of Pietrelcina will be a great intercessor in order to obtain strength and firmness for all the members of the Church.

We, as Supreme Pontiff of the Universal Church, concede the fullest Plenary Indulgence on the 23rd. of September of each year, to the faithful who, on that day, hear Holy Mass with devotion, receive Holy Communion, and recite the Holy Penitential Rosary with the intention of honouring this great Saint.

Given in Seville, at the Apostolic See, the 12th. of September, Feast of the Sweet Name of Mary, and sixth anniversary of the enthronement of Our Crowned Mother of Palmar, the year of Our Lord Jesus Christ MCMLXXVIII.

With Our Apostolic Blessing.

Gregory XVII, P. P.

(The original Document here carries the signature and seal of the Holy Father).

ELEVENTH DOCUMENT: DECREE OF REHABILITATION OF THE SACRED PLACE OF HEROLDSBACH AND THE 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.

REHABILITATION OF HEROLDSBACH

We, as Supreme Pastor of the Church, have the obligation to bring light where there is darkness. We make known to the whole Church, that the 9th. of October, 1949, the Most Holy Virgin Mother of God and Our Mother, appeared to eight little girls in the place called Heroldsbach, a little village in Bavaria, near Nuremberg, Germany; and She continued to appear thereafter. We also have information worthy of belief, that the Most Holy Virgin Mary appeared to other persons of adult age, numbering about one hundred persons. We have trustworthy information, that in this Sacred Place, there have occurred great celestial prodigies; among which, there has taken place several times the dance of the sun, similar to the prodigy of Fatima. We have solid information, as well, that there have been great conversions of sinners, miraculous cures of the sick, and many other prodigies.

We would have you to know with certitude that the clearest sign distinguishing a true from a false Apparition is found in the conversion of sinners. Certainly there were many other prodigies, but the one that best verifies an Apparition is, without room for doubt, a true and authentic conversion, because conversion is a most manifest supernatural grace come from God. Notwithstanding the facts given above, this Sacred Place of Heroldsbach was not accepted by the Official Hierarchy; who made no profound theological study. This Hierarchy contented itself with an arbitrary condemnation.

We, as Vicar of Christ on Earth, and with the Authority with which We are vested, declare; We rehabilitate the Sacred Place of Apparition of Heroldsbach. We annul all decrees of condemnation. We free the Sacred Place of Heroldsbach from every excommunication and interdict. We grant to all pilgrim devotees of Heroldsbach, each year on the day of the first Apparition, Plenary Indulgence under the usual conditions placed by Holy Mother Church, and praying for Our intentions. With much joy We hope that through the rehabilitation of this Sacred Place, Germany will receive abundant graces and blessings of the Most Holy Virgin Mary, Mother of God and Mother of the Church.

We exhort our Priests to celebrate the Holy Tridentine Latin Mass of St. Pio V, in this Sacred Place. We exhort paternally that knowledge of this Sacred Place be spread wide about, in order that the Most Holy Virgin be known everywhere. In this way we shall achieve the conversion of many sinners. We confidently hope that the knowledge of this Sacred Place will help to lessen the effects of the proximate World War III. We make clear that the Sacred Place of Apparitions of Heroldsbach in Germany, ought to have a filial attitude towards the Sacred Place of Palmar do Troya in Spain, since the Lord and the Most Holy Virgin Mary have explained many times that, Palmar de Troya, is the greatest ever Place of Apparitions, that has been or that will be, if it co operates with grace. Therefore, all Places of Apparitions are filial to Palmar de Troya, most especially now when the See of Peter is established in Palmar.

We teach the faithful that Heavenly Apparitions form one of a thousand ways Christ uses for permanent assistance to the Church. There is no doubt, if the Ecclesiastical Hierarchy were more faithful to Christ, so many Apparitions would not be

necessary. We recall for the faithful that the greater number of Religious Orders were founded by means of Apparitions to particular persons. As also, a good number of devotions and means of sanctity, have come to us through Apparitions. We remind you; the Holy Ghost breathes where He wills, to whom He wills and when He wills. So let us be docile to the true charisms which Christ gives to certain members of the Church. One ought not to forget that the charismatic life is the complement of the hierarchical. These two do not contradict each other, rather they assist each other.

We remind the faithful, that the devotion to the Most Sacred and Divine Heart of Jesus has abundant graces and blessings to the Church. This devotion, spread throughout the whole Church, has come through Apparitions to chosen souls. The same can be said of the devotions of the Immaculate Heart of Mary, the Holy Face, the Holy Rosary, the Holy Scapular, and many, very many other means of perfection and sanctification in the life of the faithful. We declare that God has continually spoken to particular persons during the course of the centuries, that He continues to speak, and will continue to do so until the consummation of the ages. Let no one, however high his authority, presume impudently to tell God to be silent. We teach that God speaks at times directly; at other times, He sends as His Messenger His Most Holy Mother, the Virgin Mary; at other times He sends as Messengers, certain Angels or Saints. We remind you that, in the Old Testament, there is prophesied that at the end of times, there will be many seers; some will dream mystical dreams, others will prophesy, among whom some will be old, some children, some men of ordinary years, some women; and in short, all flesh.

We declare, as Universal Doctor of the Church, that we are in the Last Days, in the Apocalyptic Times, that the last trumpets are sounding; that the last of the Seven Seals and the Last Vials are imminent. Also close at hand is the universal reign of Antichrist. Also close at hand is the return of Christ, Who with His Divine Breath will destroy Antichrist. We are going to experience some terrible and dark times; but let us not be afraid, for Christ has said that He will be with His Church to help Her until the consummation of the ages. We declare; considering the explanation above, we need not be surprised by the blessed Apparitions of the Most Holy Virgin Mary. As all know, the Virgin Mary is Mother of the Church. Therefore, it is logical that when Her children need Her most, She comes and reveals Her spiritual Motherhood over the Church.

We desire paternally to impart to all the faithful this truth. Saint John the Baptist was the Precursor of the first coming of Christ. The Virgin Mary is the Precursor of the Second Coming of Christ. She, as Messenger of Jesus, is preparing the paths of the Lord; and this She does with hands full of graces for the children Jesus gave Her on Calvary. We desire to remind all; the triumph of the Sacred Hearts of Jesus and Mary is at hand, _ by means of the knowledge of the glories of the blessed Patriarch Saint Joseph.

We, as Representative of Christ on Earth, wish to make this quite clear; a clear and obvious proof of the maternal love of the Virgin Mary for the Church, has been to obtain from Our Lord Jesus Christ the election of a Pope who is disposed to give his life in defence of True Doctrine. We hopefully await the docility of all, obedience to the present Document, rehabilitating the great work of the Apparitions of the Virgin Mary in the Sacred Place of Heroldsbach in Germany.

Given in Seville on the 12th. of September, Feast of the Sweet Name of Mary, the sixth anniversary of the enthronement of our Crowned Mother of Palmar, the year of Our Lord Jesus Christ MCMLXXVIII.

With Our Apostolic Blessing.

Gregorious XV11 P. P.

(The original Document here carries the signature and seal of the Holy Father)

WELFTH DOCUMENT: SOLEMN BEATIFICATION AND CANONISATION OF SAINT PIUS IX, SAINT LEO XIII, SAINT PIUS IX, SAINT PIUS XII, SAINT MARCELO OF SEVILLE AND SAINT ISABEL 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.

1. SOLEMN BEATIFICATION AND CANONISATION OF HIS HOLINESS POPE PIUS IX.

We, as Visible Head of the Universal Church, accept the unanimous acclaim of the Church, and knowing the holiness and heroic virtues of certain members of the Church, We put them in view for all the faithful, as models and examples.

We, as Universal Doctor of the Church, inspired by the powerful light of the Holy Ghost, declare;

We proclaim solemnly the Beatification of Our venerated predecessor, His Holiness Pope Pius IX.

We proclaim the solemn Canonization of Blessed Pius IX, raising him to the glory of the Altar.

We exhort the faithful to send up prayers to God and to make petitions through the intercession of Saint Pius IX, Pope. We desire to recall for the whole Church, that Pope Saint Pius IX led an exemplary life, a model for all Christians. Saint Pius IX pastured the Holy Church of God during more than 30 years. During this Pontificate the powers of evil directed terrible assaults against the Papacy. In the course of these more than 30 years of Pontificate, Saint Pius IX had to support the heavy cross of incomprehension in the concert of the Nations. Emperors, kings, heads of state, governors, and even a good number of clerics, aligned themselves with Garibaldi in order to wrest from the Pope the supreme right of Temporal Power. This satanic and Masonic manoeuvre succeeded in taking from the Pope the Papal States. Saint Pius IX, on various occasions, found himself obliged to flee from the Vatican. On one of these occasions, he took refuge in Gaeta, near Naples. Saint Pius IX, in spite of these innumerable sufferings, remained firm, accepting with love the weight of the cross. Saint Pius IX hurled excommunication at all those who seized from him the Papal States; which excommunication We also confirm.

Saint Pius IX, Pope, presided at the First Holy Vatican Council, in which was confirmed the Doctrine taught by the previous Holy Councils, especially the Council of Trent. Pope Saint Pius IX solemnly proclaimed two Dogmas of Faith; one on the Immaculate Conception of the Virgin Mary; the other on the Infallibility of the Pope. Innumerable were his Pontifical Documents, illuminating all of the Universal Church. There is no doubt that the Pope Saint Pius IX squarely enters the grand gate of the exalted and great Popes.

We, as Universal Doctor of the Church, make clear Our irrevocable desire, that this Saint, whom today We elevate to the glory of the Altar, be known by the title Saint Pius IX, the Great.

2. SOLEMN BEATIFICATION AND CANONISATION OF POPE LEO XIII.

We, with the Authority with which We are vested, declare;

We solemnly proclaim the Beatification of the Pope His Holiness Leo XIII.

We make the following solemn proclamation; We raise to the dignity of the Altar, Blessed Leo XIII, under the title of Canonization, Saint Leo XIII, the Great.

We recall for all the faithful, the grand figure of Pope Saint Leo XIII, the Great. This great Pope, with wisdom and sanctity, carried forward the work of Saint Pius IX, the Great. All know very well the holiness and heroic virtues of this great Pope, who inherited the incomprehension that weighed heavily upon Saint Pius IX. Pope Saint Leo XIII, the Great, with great wisdom and prudence, illuminated the minds of the faithful Catholics with most important Pontifical Documents regarding social questions. Above all, this great Pope, in his ardent apostolate, worked ceaselessly, continually teaching sound Doctrine for all conditions and states in the world. He sought to bring the light of the Gospel into every place.

We exhort the faithful to commend the grave problems of the Church today to this illustrious Pope, Saint Leo XIII, the Great.

3. SOLEMN BEATIFICATION AND CANONISATION OF THE POPE HIS HOLINESS PIUS XI.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, solemnly declare;

We declare the Beatification of the Pope His Holiness Pius XI.

We, with the Authority with which We are vested, make the solemn Proclamation;

We solemnly Canonize this day Blessed Plus XI, raising him to the glory of the Altar.

We recognize, declare and put in view the sanctity and heroic virtue of Pope Saint Pius XI. We desire to remind the faithful that Saint Pius XI bore with a very difficult Pontificate, having to exercise Papal authority in the difficult years between the two World Wars. The Pope Saint Pius XI suffered greatly because of the political events of those times. During the Pontificate of Saint Pius XI, the Pope succeeded in maintaining temporal power as Sovereign over the minute State of the Vatican City. The exemplary life of Saint Pius XI, Pope, is a propitious model to imitate in order to attain to sanctity.

4. SOLEMN BEATIFICATION AND CANONISATION OF THE POPE HIS HOLINESS PIUS XII.

We, with the Authority with which We are vested, solemnly declare;

We proclaim the Beatification of His Holiness Plus XII, Pope.

We make the following solemn Proclamation;

We Canonize today Blessed Pius XII, raising him to the glory of the Altar.

We declare Our irrevocable desire that this Angelic Pastor, Pope Pius XII, be known universally by the exalted title, Saint Pius XII, the Great. We desire to recall for all the faithful, the majestic and mystical figure of Saint Pius XII, the Great. This great Pope bore the cruelty of the Second World War. Saint Pius XII, the Great, was a Pope whose spiritual life was given to prayer, penance, and the wise diffusion of spiritual light in the Church.

We exhort the Church, that her members commend themselves to Saint Pius XII, the Great, in order to strengthen us in the Faith.

5. SOLEMN BEATIFICATION AND CANONISATION OF CARDINAL SPINOLA.

We, as Universal Doctor of the Church, Beatify the Venerable Don Marcellus Cardinal Spinola Maestre, Archbishop of Seville. We solemnly proclaim;

We Canonize today Blessed Marcellus of Seville, raising him to the glory of the Altar.

We desire to speak a little of the exemplary life of Saint Marcellus of Seville. This holy Cardinal belongs to the

number of those called late vocations, since he was more than 30 when he felt ardently the call to the Priesthood. Don Marcellus, as he was known, had followed the legal profession, and was exercising his profession in Sanlucar de Barrameda, of the Province of Cadiz. One day he felt the call of God, and leaving all, he became Minister of the Lord. Don Marcellus belonged to the families of the Sevillian nobility. He had been reared and educated always in the holy fear of God; and since childhood, at school he had excelled, giving proof of holiness by his love for God and neighbour. With the passing of time, he was Consecrated Bishop and sent to the Seville of his heart, as Auxilliary Bishop of Cardinal Lluch. It was precisely during the fulfillment of his heroic work as co-adjutor of Cardinal Lluch that he began to suffer grievously. At that time, the Cardinal Archbishop of Seville did not understand the Marian devotion of the City of Seville, in the manifestations of which Bishop Spinola took very active part. He was called idolatrous, heretical, misled, and so forth. Bishop Spinola received a taste of imprisonment, having been accused of high treason against the King of Spain. Bishop Spinola heroically defended Spanish traditions against the masonic liberalism of the Bourbons. In spite of prison and persecution by many enemies, Saint Marcellus of Seville never succumbed; he remained firm in faith and authentic doctrine. Later he was named Titular Archbishop of the Seville of his heart. Only the shortest time elapsed, and he was elevated immediately to the sacred purple of the Cardinalate. Now is when Saint Marcellus is happy, - not for possessing high rank; rather because, for having full authority as Archbishop of Seville, he can preserve the love of Mary that Seville has always professed.

We know that Saint Marcellus of Seville, as Cardinal Archbishop, was accustomed on many occasions, to dress as Priest, to visit the Parishes, unexpected; to observe in person the devotion of the Priests as they were celebrating Holy Mass. He never allowed a Priest to make elevations or genuflections rapidly. He personally instructed the altar boys to ring the bells slowly, in order that the Celebrant maintain the elevation a longer time. Saint Marcellus of Seville loved most fervently the Eucharist and the Virgin Mary. During the inspection which he made in person, he enjoyed listening to the preaching of his Priests, and if a Priest spoke little of Mary, he would invite him to the Palace, where after the Priest would leave full of love for Mary, having become as well a Marian preacher. We know also that Saint Marcellus of Seville, organized in the city a great celebration in honor of the Virgin Mary, on the 50th. anniversary of the proclamation of the Dogma of the Immaculate Conception. Many Bishops and Priests, coming from different parts of the world to Seville for this great celebration, declared that they had never seen Marian solemnities as great as those of Seville.

Saint Marcellus of Seville was also known as Father and Protector of the poor. He had a profoundly spiritual love for the poor, whom he most generously assisted. Nevertheless, it was his custom first to teach them Catechism, and he would say; "Certainly, these poor men are hungry for want of bread, but let us not forget, their hunger for spiritual bread is greater." We exhort the faithful to commend themselves with piety and charity to Saint Marcellus of Seville, Father and Protector of the poor. Precisely today, the really poor are those Catholics who follow the path of error, and these need to be nourished with the bread of true doctrine.

6. SOLEMN BEATIFICATION AND CANONIZATION OF ISABEL THE CATHOLIC, QUEEN OF SPAIN.

We, as Universal Doctor of the Church, comprehending the unanimous consent of fervently Catholic Spaniards and Spanish Americans, and knowing the life of sanctity and heroic virtue of this exemplary Queen, proclaim;

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

With the Authority with which We are vested, We make this solemn Proclamation;

We Canonize today Blessed Isabel I, Queen of Spain, raising her to the glory of the Altar.

We declare Our irrevocable desire that this Saint, whom today We elevate, be known by the title; Saint Isabel of Spain, Queen of Spain, creatrix and consolidatrix of the Catholic Unity of Spain; and as well, promotrix and protector of the work of discovery and evangelization of the American Continent.

We declare for Saint Isabel I, Queen of Spain, the title of exalted protector of Spanish Civilization. We desire to proclaim the sanctity and heroic virtues of her whom We today have raised to the glory of the Altar,

We exhort all the Church to have filial devotion towards the illustrious Saint Isabel I, Queen of Spain, the antithesis of Elizabeth I of England. In these times of crisis in the Faith, crisis in doctrine, crisis in Catholic values, and in this moment of great apostasy, it should be very opportune to entreat the intercession of Saint Isabel I, Queen of Spain, for the true defense of Catholic Unity, as well in Spain as in the World. We declare, pledging Our word, that during the whole time of Our dictating the present Document, We have heard innumerable Angels, joyfully singing praises to God, to the exultant sound of trumpets. Without doubt, today is a great day in Heaven; since four Popes, one Cardinal, and a Queen have been Canonized. Certainly Hell trembles in the face of these solemn proclamations; because in this way, the faithful count on more intercessors and models to show them how to go on the path of holiness.

Later, the Prefect of the Congregation for Divine Worship, Cardinal Father Leander, will prepare the Liturgical Feasts proper to the newly Canonized Saints.

We, as Vicar of Christ on Earth, wish to remind all Spaniards, that today the Sacred Catholic Unity of Spain is in danger through the satanic and Masonic regional autonomies. These can only lead to the destruction of Catholic Spain. We, as Supreme Pastor of the Church, speak with anguish;

Spaniards, for love of God, defend the Catholic Unity of Spain, and fight against the regional partitions that destroy eternal values and patriotic values! We, as Vicar of Christ, are disposed to defend the Catholic Unity of Spain with the Cross and with the Sword. We are disposed to defend the Sacred Spanish flag of red and yellow, symbol of the Catholic Unity of Spain.

We, as Supreme Pastor, making use of Our right of temporal power, condemn all separatist and regionalist purposes, in defense of One Great Free Spain, in which is inculcated the Catholic Faith. Through the present Document We declare; We anathematize regional banners, because they are symbols that attack the Sacred Unity Catholic of Spain.

We, as Common Father of the Church, entreat Our spiritual children; supplicate Saint Isabel I, Queen of Spain. that We receive strength never to go limping,

Given in Seville, at the Apostolic See, the 12th. of September, Feast of the Sweet Name of Mary, and the sixth anniversary of the Enthronement of Our Crowned Mother of Palmar, the year of Our Lord Jesus Christ MCMLXXVIII,

With Our Apostolic Blessing.

Gregorius XVII, P. P. Pontifex Maximus

THIRTEENTH DOCUMENT: SOLEMN BEATIFICATIONS AND CANONISATIONS, AND SOLEMN PROCLAMATIONS OF THE TITLE, DOCTOR OF THE CHURCH.

Saint Charlemagne, Saint Philip II; Saint Pelagius; Saint Alphonsus X, the Wise; Saint Mary Jesus of Agreda; Saint Catherine Emmerich; Saint Francis and Saint Jacinta of Fatima; Saint Maximian and Saint Melanie of La Salette; Doctors of the Church; Saint Paul of the Cross; Saint Mary Jesus of Agreda; Saint Catherine Emmerich;

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We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, examining the History of the Church, solemnly declare and proclaim; THE BEATIFICATION AND CANONISATION of the following servants of God, venerable members of the Mystical Body of Christ: We Beatify and Canonize, raising to the Glory of the Altar:

1. Charlemagne, King of France, Emperor of the West.	6. The Ven. Sister Catherine Emmerich
2. Philip II, King of Spain, Emperor of the Most Christian Spanish Empire.	7. Francis of Palmar
3. Don Pelagius, Leader and first King of the Christian reconquest of Spain.	8. Jacinta of Fatima.
4. Alphonsus X, the Wise, King of Spain, son of St. Ferdinand, King, and second cousin of St. Louis, King of France.	9. Maximian of La Salette.
5. Blessed Mary Jesus of Agreda.	10. Melanie of La Salette.

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

- Saint Paul of the Cross
- Saint Mary Spanish Foundress and Mystic

We desire briefly to review certain historical passages regarding the life of sanctity and heroic virtue of the Saints We today have raised to the Glory of the Altar.

We shall begin by speaking of Saint Charlemagne, King of France and Emperor of the West. We know that Saint Charlemagne was a King who led a life of piety and was accustomed to the practice of prayer, penance and great fasts. His life was exemplary, a model worthy of imitation. Saint Charlemagne did not hesitate to raise his sword with effect against heretics, schismatics, pagans, idolaters, and so forth. Saint Charlemagne always had a true and ardent desire to conquer extensive lands for Christ. We know that in this King, there was no spirit of personal ambition, since his battles and struggles were always directed towards the establishment of a Holy Empire, having as Head the Supreme Pontiff. Saint Charlemagne supported the orders of the Supreme Pontiff, with the use of the sword of victory, accompanied by a life of penance and prayer. Great and innumerable were the victories won by this Holy King. There is no doubt that the victories were prodigious and miraculous, since the finger of God was directing his sword. Saint Charlemagne lent great service to Our predecessor, the venerated Pope Saint Leo III, against the enemies of Christ and His Church. Saint Charlemagne was crowned and proclaimed Emperor of the West by the Supreme Pontiff.

We now proceed to say something regarding the heroic and holy life of Saint Philip II, King of Spain and Emperor of the Most Christian Spanish Empire. Saint Philip II was a King of

irreproachable life, who in his days was an example of great virtues. Saint Philip II, King of Spain, also did not hesitate to raise the sword with effect against every kind of heretic. At the order of the Supreme Pontiff, he sent his troops to re-establish Christianity in Europe and throw down the half-moon of Mohammedanism, which, through Turkey, was sifting the foundations of Christianity. The King Saint Philip II fought courageously against heretics and schismatics. Thanks to the intervention of this great King, Catholicism was preserved in Spain, and in all the provinces overseas subject to the Spanish Crown. He contributed also to the preservation of Catholicism in many parts of Europe. We know also that this holy King had the pious custom of hearing with devotion three Masses each day, if his occupations permitted, - and of offering prayers with great frequency to the Mother of God. It was also the custom of this holy King frequently to accompany the Blessed Sacrament in Eucharistic Processions. Saint Philip II, King of Spain, obliged all his subjects to fulfill and obey the norms of the Sacred Council of Trent. He did not permit any kind of heresy within the Spanish Empire. Saint Philip II gave great help to the illustrious Saint Teresa of Jesus for the Carmelite Reform. The King died, as he had lived, in holiness.

Saint Pelagius, Leader and King of Spain. This holy Leader was known always for his virtues and piety, and as a warrior against the Moors. Saint Pelagius, in Asturias, in the place called Covadonga, began the great reconquest of the lands of Spain for Christ. Saint Pelagius, assisted by the most powerful intervention of the Virgin Mary, as also by various Apparitions of Saint James the Apostle and of other Saints, conquered the invading Mohammedan hosts, and, in this way, roused other Spanish Christians to seize their swords in the face of the Mohammedans, and thus initiate the Christian Kingdoms, which later, during various stages, would be joined and consolidated in Unity under the Catholic Sovereigns. The mortal remains of Saint Pelagius rest in Covadonga.

Saint Alphonsus Agreda, the Wise. This Father King raised his heroic sword against the German Religions and Mystics. His father had done before him, King Saint Ferdinand. Saint Alphonsus the Wise conquered many parts of Southern Spain, among these, notably, the City of Jerez in the Province of Cadiz. The life of this King was a model of holiness and heroic virtues. This King learned from his father love of God and of the Church. This holy King distinguished himself for great devotion to the Most Holy Virgin Mary. He was a son who loved the Most Holy Virgin to the degree of folly. His songs to Mary are famous. Saint Alphonsus X, the Wise, died leaving a fame of sanctity, such as he had lived. His mortal remains rest in the Chapel of the Virgin of the Kings, in Seville, near the tomb of Saint Ferdinand.

Saint Mary Jesus of Agreda, Doctor of the Church. Her life was admirable, full of examples of holiness, a life devoted to prayer, penance, and great mortifications. She has left us marvelous writings, which teach us to love God, the Most Blessed Virgin Mary, and the Church. We recommend the reading of the "Mystical City of God", written by Saint Mary Jesus of Agreda.

Saint Catherine Emmerich, Doctor of the Church. This German Saint lived profoundly the Passion of Our Lord Jesus Christ. Her life was one of authentic mortification.

Saint Francis and Saint Jacinta of Fatima. These two children gave visible proof of a holy and heroic life. They were favoured with the maternal caresses of the Virgin Mary, in Fatima, Portugal. Saint Jacinta of Fatima had Visions regarding the present day. These two Saints made much

reparation for the offences directed by sinners against God; and they prayed intensely for the conversion of sinners.

Saint Maximian and Saint Melanie of La Salette. These two Saints and Mystics gave proof of an authentic life of holiness and heroism. They received Heavenly Messages to assist the Church in years to come. They were terribly calumniated and insulted, even by the Bishop of the Place, who dared to hurl calumnies against these two Saints. This Bishop suffered death in despair; he died horribly, cursing the while. We condemn all publications of calumnies against the exemplary lives of Saint Maximian and Saint Melanie of La Salette, France.

We wish to point out for the faithful, the wise and inspired Doctrine which Saint Paul of the Cross, Founder of the Passionists, gave to the Church. If we wish to penetrate into the Sacrosanct Passion of Christ, let us read Saint Paul of the Cross, who from today is Doctor of the Church.

We are disposed, through the inspiration of the Holy Ghost, to distinguish Our Pontificate by the elevation of innumerable Saints to the Altars, - Saints who will be great intercessors in this Apocalyptic hour in the life of the Church.

We ardently desire that the faithful take great interest in seeking the life history of these exemplary Saints; since in this way they will encounter many paths leading to sanctity. Let us not forget, we are all called to sanctity; the problem is how to attain to it. All depends upon our co-operation with grace.

We declare that we are at the beginning of an era to be distinguished by innumerable Saints and Martyrs, who will offer their lives for Christ and for His Church, and who will fight against Antichrist. We wish to recall that the French Saint, Teresa of the Child Jesus, felt a holy envy of the martyrs of the last times. We exhort you to entreat the intercession of the Saints whom today We have raised to the Altar, in order to be strengthened in Faith, and disposed to give our lives for Christ and His Church. We hope for copious Heavenly Graces through these Saints, in order to attain to sanctity.

Given in Seville, at the Apostolic See, the 14th. of September, Feast of the Exaltation of the Holy Cross, the Year of Our Lord MCMLXXVIII.

With Our Apostolic Blessing.

Gregorius XVII, P. P. Pontifex Maximus.

**FIFTEENTH DOCUMENT:
SOLEMN BEATIFICATIONS AND CANONISATIONS,
AND PROCLAMATION OF CERTAIN DOCTORS OF
THE CHURCH: ON THE FEAST OF THE VIRGIN
MARY UNDER THE VERY NECESSARY TITLE OF
OUR LADY OF RANSOM**

We, as Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, comprehending the sense of the Church and considering historical fact, solemnly declare and proclaim;

We raise today to the glory of the altars, Canonising those Beatified by Our venerated predecessors; Beatifying and Canonising those already distinguished by the title Venerable or Servants of God. In this solemn elevation to the glory of the altars, which We proclaim today, there is a good number of martyrs, who were martyred at different times by different enemies. We put forward the living models and examples of the martyrs who offered their lives for Christ and for His Church, One, Holy, Catholic and Apostolic.

We, as Universal Doctor of the Church, desire to engrave in the upright conscience of good Catholics, the lofty and sublime importance, and surpassing dignity and beauty of martyrdom. We desire to remind all the faithful, that martyrdom accepted and offered to God, is a seed of abundant fruit, sure promise of the birth of new Catholics. We give the Lord praise for lavishing on the Church the surpassing dignity of martyrdom. The blood poured out in martyrdom is the adornment and glory of the whole Church. We desire to recall that the holy Church of God, always has been persecuted. Let us not forget that the foundation of the Church was accomplished through the shedding of the Most Precious Blood of Our Lord Jesus Christ, the Man of Sorrows, Martyr of martyrs. We exhort all the faithful to fix their gaze on Golgotha. We put the question; what do you see on Golgotha? And We ourselves make reply; on Golgotha you see a Martyr, above all martyrs. He is nailed to a cross, His hands extended in a gesture of reparation to the Father, and of reconciliation of men with the Father. At the foot of the Man of Sorrows is the Woman, the Woman announced in Genesis. She unites Herself with the Son as our Co-Redemptrix, forming only two lips, offering themselves in reparation for the offences of ungrateful men, and bringing eternal salvation to those who accept the Redemption and co-operate with grace. Behold the beautiful picture; the Divine Founder of the Church nailed to the Cross, after the most sorrowful Passion; and united with Him at the foot of the Cross, Mary, the Mother of the Church. There we see Her, sorrowful and tearful, but erect and steadfast, Queen of martyrs. Very beloved children, do not overlook the continuity of history, because that which began on Calvary continues, link after link, along a chain without end. There on Calvary we see the Church about to continue Her martyrdom, that of almost all the Apostles. Then the links continue in this marvelous chain, with the multitude of martyrs of pagan Imperial Rome, the Rome that adorned the Church with the precious blood of innumerable martyrs. All the Provinces subject to Caesar had the fortune rapidly to hear the preaching of the Gospel; and this preaching was sealed with the blood of martyrs, and those martyrs never took their eyes off Calvary. In later times, they continued piously to fashion the various links of this sacred chain. The Church knew every kind of persecution. Let us not forget the half moon of Mohammed. The fanatical Mohammedans, frenzied and possessed, ferociously attacked the Church. We desire to remind all the Church, that Catholic Spain endured the invasions of the Romans and of the Mohammedans, - the one an Empire as also the other, filling Spain with innumerable martyrs, who, as holocausts, adorn the Church with glory. The chain did not end, it continued to grow new links.

The Turkish Empire, the barbarians of northern Europe, the Arians, irreligious Emperors of various epochs, Protestantism; these infernal heresies, ferocious and inhuman, committed every kind of atrocity against the Catholics. We desire to recall the martyrs under the cursed and bloody Henry VIII, King of England. This king, blinded by vice, apostatized from the true Catholic Faith, proclaimed himself absolute head of the English Church. In his reign there began a most beautiful and glorious epoch for the Church; since the persecution of this tyrant adorned the Church with innumerable martyrs. England herself provided the seed of martyrdom, since a considerable number of English resisted firm in their Catholic Faith. We wish to remind all the Church of the example of famous Catholic Ireland, which endured terrible persecutions under Henry VIII, under that other demon Elizabeth I, and under other kings. It would be too difficult to estimate the

number of Irish martyrs. Many of these martyrs remain anonymous, known only to God. Without doubt their names are written in gold in those books the Angels keep for martyrs. We desire to recall for the Church, that the chain of martyrs continued to be fashioned, link after link. We recall the terrible persecutions carried out by satanic Masonry. Again We desire courageously to declare, with voice firm and strong, that Masonry is the invention of Satan to attempt the destruction of the Church. We desire to remind all the faithful of the innumerable martyrs of the terrible Marxist, Communist and Socialist persecution. Again, We are compelled to speak of Catholic Spain; since this nation endured the terrible and horrendous persecutions of the Communists during the diabolical 2nd. Spanish Republic. One day, not distant, We will elevate to the altars the innumerable martyrs of Spain, vilely murdered by the Communists. The love and protection of the Most Holy Virgin Mary gave us a saintly leader, Francisco Franco, Supreme Chief of the Holy Spanish Crusade against Communism. We, to do truth the honour, have this to say, that the 40 years of the charismatic government of Franco, have been the years of the most beautiful and holy peace in the history of Spain. Very beloved children, now We speak in prophecy, in order that you be prepared. Spain will fall again for a time, and will live under Communist tyranny. The same murderers, cruel and criminal, the demons who martyred so many Catholics during the Republic, have returned to occupy the benches in the Spanish Parliament. The blood of many martyrs claims holy vengeance upon these accursed Communists. Most beloved children; entreat the Virgin of the Pillar to remember the promise She made to the Apostolic Santiago. In the name of this promise, with anguish - We beseech that the Faith of Spain be preserved until the consummation of the ages. Very beloved sons, take heart, prepare another sacred crusade. While God give Us the strength, you will not lack Our encouragement and Apostolic Blessing.

We, as Vicar of Christ on earth, as Supreme Pontiff, courageously, through this Document, hurl excommunication at the Spanish Government. Either we are with Christ, or we are against Christ. Beloved children, if the hour for Our martyrdom has struck, pray for Us, since We are flesh and blood, with natural fear of martyrdom, -however, the Power of God, the protection of the Virgin Mary, Saint Joseph, Saint Theresa of Jesus, the Apostle Santiago and your prayers, will make possible the courage and strength We need.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, and with full knowledge of the facts, head this list with the towering figure of Francisco Franco, raising him to the glory of the altar. We continue this exalted list with Jose Antonio Primo de Rivera, murdered by the Communists, 20th. September, 1936, in the prison of Alicante. And We add the great Admiral Luis Carrero Blanco. We unite with these three illustrious Saints, the hundreds of thousands of martyrs of the holy Crusade of Spain against Communism. This is done independently of the day when the same is done separately for certain outstanding martyrs.

We, as Universal Doctor of the Church, raise to the glory of the altar, in addition to the three named above, the following members of the Mystical Body of Christ:

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| 4. Blessed Thomas Abel, English |
| 5. Blessed James Bell, English |
| 6. Blessed Raphael Corby (Corbington) Irish |
| 7. Blessed Edward Campion (Edwards) Welsh |
| 8. Blessed Hugh Farrington (Cook) English |
| 9. Blessed Richard Fetherston, English |

- | | |
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| 10. Blessed John Forest, English | 33. Blessed Bonav |
| 11. Blessed John Haile, English | 34. Venerable Ma |
| 12. Everard Hanse, English | 35. Venerable Ma |
| 13. Blessed John Larke, English | 36. Venerable Pac |
| 14. Blessed Thomas Maxfield, English | 37. Venerable Fat |
| 15. Blessed Humphrey Middlemore, English | 38. Venerable Fat |
| 16. Blessed George Napper (Napier) English | 39. Father John S |
| 17. Blessed Thomas Plumtree, English | 40. Celia Gurin M |
| 18. Blessed Edward Powell, Welsh | 41. Louis Joseph |
| 19. Blessed Phillip Powel (Morgan) English | 42. Sister Mary F |
| 20. Blessed William Ward (Webster) English | 43. Sister Josephs |
| 21. Blessed Richard Whiting, English | 44. Father Vidal L |
| 22. Blessed Thomas Woodhouse, English | 45. Father Bernar |
| 23. Blessed James Duckett, English | 46. Fra. Maria Ra |
| 24. Blessed John Felton, English | 47. Father Damian |
| 25. Blessed Adrian Fortescue, English | 48. Sister Maria |
| 26. Blessed William Howard, English | Jesus, Spanish |

We desire to acquaint the whole Church with some facts about the Saints We today have raised to the glory of the altars. We, as Universal Doctor of the Church, guarantee and assure, -pledging Our word, - the sanctity and heroic virtue of all the Saints We today offer for all the faithful as model and example. We exhort all the faithful to esteem most sweetly the veneration of these Saints, entreating their intercession before the exalted Throne of the Queen of All Saints, the Most Holy Virgin Mary, Mother of God, and Mother of the Church.

1. Saint Francisco Franco Bahamonde. He was born on the 4th. of December, 1892, in El Ferrol, Province of La Coruna. He was reared in the heart of a Christian family, where he learned the holy fear of God. He made the army his career, and at the age of 34 years was General, having won many battles in Africa. The 18th. July, 1936, he rose in armed combat against the Second Spanish Republic. The war of Franco was given the title of Holy Crusade by the Holy See. During the war, the General had several Visions of Our Lord Jesus Christ, of the Most Holy Virgin Mary, of the Apostle Santiago, and of other Saints. On the 1st. of April, 1939, he communicated to the Spanish, the last part of the war: "This very day, the red army being captured and disarmed, the national troops have achieved their final military objectives. The war is at an end." Saint Francisco Franco was the unconquered Caudillo (leader) of the war against Communism, and he was also the Caudillo of the peace that followed. During his charismatic Headship of State, he restored the Sacred Crucifix to all official places. He restored holy respect for the Catholic Church, making it the Official and only Religion of State and Fatherland. He continually supported the building of Churches, Seminaries, Sanctuaries and so forth. He renewed the Consecration of Spain to the Most Sacred Heart of Jesus. He presided in the great solemnities of the Church in the various Provinces. He had the pious custom of remaining long hours before the Most Holy Sacrament Exposed, on many occasions, before making an important decision in the Government of the Nation. He had a most special devotion to the Most Holy Virgin, to the Apostle Santiago, Patron of Spain, and to the Mystical Doctor Saint Theresa of Jesus. The whole time he lived as Head of State, he had on the table at which he worked an incorrupt hand of Saint Theresa, which he had rescued from being profaned by the Communist troops. The Holy See conceded to him the grace and privilege of retaining the hand, under the condition that at his death it be returned to the Carmelite convent of the city of Ronda, in the Province of Malaga. The life of this exceptional man, whether as Catholic or as Spaniard, was irreproachable. During many years, he endured the incomprehension and the masonic attacks of the majority

of the Nations. The 20th November, 1975, he gave up his soul to God, leaving Spain an orphan. Even now we recall the beauty of his paternity. Can there be a greater happiness for a nation than to have a Head of State who is a Saint?

As a beautiful lesson for generations present and future, We reproduce his testament: "Spaniards, the hour has struck for me to render my life to the Most High, and to stand before His unappealable Judgement. I beseech God graciously to receive me into His Presence, since I have wished to live and die a Catholic. In the Name of Christ is my honour, and it has been my constant will to be a faithful son of the Church, in whose bosom I am going to die. I beg pardon of all, as I from my heart pardon all who, without my knowing, have declared themselves enemies of mine. As I desire it, so I believe, - I have had no enemies other than those enemies of Spain, Spain whom I love to my last moment, and whom I have promised to serve to the last breath of life, - which now is at hand. I wish to give thanks to those who have collaborated with enthusiasm, devotion and self-denial, in the high enterprise to make Spain one, great, and free. For the love I feel for our Nation, I entreat you, persevere in unity and peace; rally round the future King of Spain, Don Juan Carlos de Bourbon, - and in every moment, give him the same affection and loyalty you have given me, - the same support and collaboration which I have received from you. Do not forget, - the enemies of Spain and Christian civilisation are alert. Be alert yourselves as well, and put away every personal motive that stands in the way of the supreme interests of the Nation and people of Spain. Do not be slow to attain social justice and culture for all of Spain, and make this a principal objective. Maintain the unity of the lands of Spain, exalting the rich multiplicity of its regions as founts of strength for the unity of the Nation. I would desire in my last moment, to unite the names of God and of Spain, to embrace all of you in order to cry out one last time, at the threshold of death, "Spain Arise! Viva Espana!"

We wish to recall that the death of Saint Francisco Franco coincides providentially with the day of martyrdom of the founder of the Spanish Falange. We pray the Apostle Santiago, that the invincible sword of Saint Francisco Franco, continue to flourish on High, in order to fortify authentic Catholics in the holy warfare against Masonry and Communism,

2. Saint Joseph Anthony Primo de Rivera, Martyr. He was born in Madrid in 1903. He studied Law, having been reared in a Christian atmosphere, in the heart of a Spanish noble family, the Marqueses of Estella. His life was always that of a good Catholic and patriot. He founded the Spanish Falange, the 29th. October, 1933, whose pledge it was to restore spiritual and patriotic values to Spain. He rose up against Marxism with his doctrine and with his ever courageous speeches. The Communists took him prisoner, and executed him at 6 in the morning of the 20th. November, 1936, in the Model Prison of Alicante. Saint Joseph Anthony Primo de Rivera offered his life as a holocaust for God and for Spain. At the time of his death, he had attained the perfect age of 33 years. For their importance, We select a few words of his testament;

"Condemned yesterday to death, I pray God, if yet He does not free me from this grave appointment, to keep me to the end in that honourable resignation, with which I now await it, - and, in judging my soul, not to apply the measure of my merits, but rather that of His Infinite Mercy . . . As for my near death, I behold it with no pleasure since, at my age, it is not a joy to die, - however, without protest. God our Lord accept it, for what there be in it of sacrifice, to satisfy in part for the

selfishness and vanity of much of my life. With all my soul, I pardon without exception, all who might have harmed or offended me. And I beg pardon of those to whom I am indebted, for any offence, great or small . . . I desire to be buried according to the rite of the Religion I profess, Catholic, Apostolic, Roman, in blessed earth, and under the protection of the Holy Cross . . ."

3. Saint Louis Carrero Blanco, Martyr. He was born in the locality of Santona, Province of Santander. He was always distinguished for being a Christian gentleman and patriot. He was Admiral of the Spanish fleet. During the Holy Crusade, he steadily fought against Communism at the orders of the Holy Caudillo, and during the peace, he was always his great collaborator. He was a man of irreproachable life, and was vilely murdered, the 20th. December, 1974. His murderers knew exactly the path he took daily to go to the Palace of the Presidency of the Government, of which he was President. Each morning, before going to his governmental duties, he heard holy Mass and received Holy Communion. The very day the vile crime was committed, he had some short minutes earlier, heard holy Mass and received Holy Communion.

4. Saint Thomas Abel, Martyr. English Priest, Chaplain and teacher of the Queen, Catherine of Aragon, spouse of King Henry VIII. The 30th, July, 1540, he was executed without judgement, having been condemned as guilty of high treason for defending the Pope, and for denying the spiritual supremacy of the King of England.

5. Saint James Bell, Martyr. English Priest, who became a Protestant, and afterwards was reconciled with Rome. He was martyred 10th. April, 1584.

6. Saint Raphael Corby, (Corbington), Martyr. He had been born in Ireland. He was a Jesuit Priest, who studied in Seville and Valladolid. In 1632, he returned to the English mission, where he laboured. with tireless zeal during 12 years among the dispersed and terrified faithful of Durham County, where his family lived. He was condemned for being a Priest, and was hanged, drawn and quartered, 7th. September, 1644.

7. Saint Edward Campion (Edwards), Martyr. Born in Wales, he was ordained Priest in 1587, and solely for this reason, he was condemned and executed. His martyrdom took place 1st. October, 1588.

8. Saint Hugh Faringdon (Cook), Martyr. English Priest, and Abbot of the Benedictine Convent at Reading. He was martyred 15th. November, 1539, for not handing over his Abbey to the King.

9. Saint Richard Fetherston, Martyr. This English Priest was tutor of Princess Mary. He was condemned without trial, hanged, drawn and quartered, 30th. July, 1540.

10. Saint John Forest, Martyr. English Franciscan Priest, confessor of the Queen, Catherine of Aragon. Death by fire, 22nd. May, 1538.

11. Saint John Haile, Martyr. English Priest, one of the first martyrs. Executed 7th May, 1535.

12. Saint Everard Hanse. English Priest, ordained 1581, martyred 31st July, 1581.

13. Saint John Larke, Martyr. English Priest, condemned for not acknowledging the pretensions of Henry VIII. Executed 7th. March, 1544.

14. Saint Thomas Maxfield, Martyr. English Priest, condemned for being a Priest. Martyred the 1st. of July, 1616.

15. Saint Humphrey Middlemore, Martyr. English Carthusian Priest. Condemned for not accepting the doctrines of Henry VIII. Martyred 1535.

16. Saint George Napper (Napier), Martyr. English Priest, condemned and martyred 9th. November, 1610.

17. **Saint Thomas Plumtree, Martyr**. English Priest, Chaplain of the insurgents in the rebellion of the North. Martyred 4th. January, 1570.

18. **Saint Edward Powell, Martyr**. Welsh Priest, condemned without trial, and martyred on 30th. July, 1540.

19. **Saint Philip Powell (Morgan), Martyr**. English Benedictine. Martyred for being a Priest, 30th. July, 1662.

20. **Saint William Ward (Webster), Martyr**. English Priest, ordained 1608. Condemned for being a Priest, and after 20 years' prison, was martyred 26th, July, 1641.

21. **Saint Richard Whiting, Martyr**. English Benedictine Abbot. Condemned for not handing over his Monastery to the King. Martyred 15 November, 1539.

22. **Saint Thomas Woodhouse, Martyr**. English Jesuit Priest, martyred after 12 years of prison, 19th. of June, 1573.

23. **Saint James Duckett, Martyr**. Born in Gilfortriggs, Westmoreland. In London he learned the printer's trade. He was Protestant, and became Catholic after reading the book, "The firm foundation of the Catholic Religion". The life of this Saint was altogether exemplary. He married a Catholic widow, and devoted himself to the sale of books of consolation and instruction for Catholics, in order thus to help other souls. This was such a dangerous occupation at the time that, of his 12 years of married life, he spent 9 in prison, in various English towns. Through information given by a certain Peter Bullock, who had bound several of the Saint's books, and who was hoping thus to gain a commutation of sentence of death due to him for a crime of his, the Tribunal declared Saint James guilty of felony, and condemned him to death. The spouse of the Saint went to visit him in prison, weeping unconsolably. Saint James said to her; "If they had named me secretary or treasurer of the King, you would not cry. Now that I am going to be near the Throne of the King of Kings, you ought not to shed tears. From above, I shall be able to do you much more good, provided you continue to serve God in the unity of the Church. I hold it is a great favour of God to die between thieves, like my Master and Lord." With all his heart, in spite of the betrayal, the Saint pardoned his informer, who was executed beside him. Shortly before dying, he urged the other to die in the Catholic Church, and kissed him when they put the rope around his neck. He was martyred 19th, April, 1602.

24. **Saint John Felton, Martyr** This English gentleman published the Bull of Saint Pius V "Regnans in Excelsis", against Queen Elizabeth I. The Bull excommunicated the Queen, declared her deprived of throne, and freed Catholics from their oath of fidelity, because the Queen had proclaimed herself head of the Church in England, had given protection to several heretics, oppressed the Catholics, driven her subjects into heresy and the repudiation of the Holy See. Queen Elizabeth was Catholic at the start, but of course only in appearance. Saint John Felton was martyred on a scaffold placed before the door on which he had posted the Papal Bull. Pointing to the door of the Cathedral, he said; "There I nailed the Bull of the Supreme Pontiff against the Queen pretender, and there I desire to die for the Catholic Faith". His martyrdom was on the 8th. August, 1570.

25. **Saint Adrian Fortescue, Martyr**. English Knight of Saint John of Jerusalem. Condemned without trial and martyred 9th. July, 1539.

26. **Saint William Howard, Martyr**. English Viscount, grandson of Saint Philip Howard, converted to the Catholic Faith; on the 29th, December, 1680, he became the last martyr of that period.

27. **Saint Margaret Pole, Martyr**. Belonged to the Royal Family. When Henry VIII ascended the throne, Saint Margaret

was a widow with five children. The king, who regarded her as the holiest woman in England, greatly favoured her, and named her Countess of Salisbury. When Mary Tudor was born, Saint Margaret was appointed her governess. However, the Saint openly disapproved of the marriage of the king with Anne Boleyn. This cost her position in court, and the favour of the king. The fourth child of Saint Margaret was Cardinal Pole, who wrote a tract against the Supremacy of the King in the Church. The king, from then on, sought for a way of doing away with the family of Saint Margaret. The king accused her of high treason, and she was condemned without trial, and decapitated the 28th. May, 1541, being innocent.

28. **Saint John Storey, Martyr**. English professor of Civil Law, Member of Parliament, unjustly condemned for treason, and martyred 1st, June, 1571.

29. **Saint Raymond Lulio, Martyr**. He was born in Mallorca, Spain, in 1232. In his youth he led a worldly and sinful life. At the age of 30 he had a vision of the Crucified Christ, and this reoccurred several times. Moved to conversion, he distributed his wealth among the poor, and went on Pilgrimage to Santiago, in order to implore the help of the Apostle. His purpose was an apostolate to the Mohammedans, for which he prepared himself during several years study of theology and the humanities, in order to acquire a solid foundation for the evangelization of the Mohammedans. He made three apostolic voyages to Africa, preaching the Holy Gospel in the streets, but without great fruit, for want of help from the Pope and from the ecclesiastical authorities. He entered the Third Order of Franciscans. He was stoned by the Arabs in Bougie, and died as a result, 29th June, 1316.

30. **Saint Simon de Rojas**. Trinitarian Priest, was born in Valladolid, and appointed Confessor of the spouse of King Philip III of Spain. As he was at the Royal Court, he brought great influence to bear on the nobility, for preserving and elevating their moral life. When the Spanish Capital, Madrid, was infected with an outbreak of plague, the Saint made all preparations for going out to succour the afflicted. The King prohibited this, fearing that the contagion would be brought to the Court. However, he said to the King; "The houses of the sick meet my needs better than do the palaces of kings, and as I find myself obliged to choose, I will leave the Court." Besides being missionary, he was Founder of the Brotherhood of the Ave Maria. He died in 1624, and was Beatified in 1776.

31. **Saint Mary Assumption Pallota**. She was born 20th August 1878, in Force (Ancona), Italy. After leading a life of hard work and sacrifice in her native city, fasting three times a week, wearing hair shirts, and performing great mortifications, she entered the Missionary Franciscans of Mary, 5th. May, 1898. There she distinguished herself for her love of simple and humble work. In 1904, she was sent as missionary to Chan-si, China, fulfilling a desire she had manifested to her Superiors. She suffered the most severe interior trials, to the extreme of coming to believe that she herself was unfaithful to her vocation. Infected with typhus, and after great suffering, she died 7th. April, 1905, repeating the words; "Eucharist, Eucharist." Her death was accompanied by a mysterious perfume, aroma of incense, of roses and violets. In 1915, her tomb was opened, and her body was found incorrupt. She was Beatified by His Holiness Saint Pius XII the Great, 7th, November, 1954.

32. **Saint Valentine Berrio Ochoa, Martyr**. This holy Spaniard was born and reared in the Basque country of Spain. After plying the trade of carpenter, he entered the Seminary, later receiving the Dominican habit with the express condition of going on the missions. In 1856 he reached Tonkin. Some months later he was named Vicar Apostolic. During a terrible

persecution he received the palm of martyrdom, 1st. Nov. 1861. He was Beatified early this century.

33. **Saint Bonaventure of Barcelona**. His name in the world was Michael Baptist Gran, and he was born in Riudoms (Tarragona), 24th, November, 1620. Out of obedience to his parents, he contracted marriage, although he was inclined to the Religious life. His spouse died after a few months, and he entered the Franciscan Order, 14th July, 1640. Later, through Divine inspiration, he went to Italy and visited several Sanctuaries. In Assisi, in the Church of St. Damian, he heard the Voice of the Most Blessed Virgin, Who said to him, as before She had told him in Spain; "Go to Rome and bring joy to My house." There he founded several Franciscan Houses of Retreat of the Province of Rome. He died the 11th, September, 1684, in the Palatine Retreat House, also founded by him, and there his remains are venerated. He was Beatified by St. Pius X in 1906.

34. **Saint Matthew Talbot**. He was born in Dublin, 2nd. May, 1856. Since early youth, and for many years, he was grievously taken to alcohol. In 1884, he was converted; and giving heroic resistance to temptation, with one stroke, he took himself away from his vice, and gave himself over to a life of intense prayer and penance, practising every kind of mortification, in order to make continual reparation to God. He was truly devoted to the Most Holy Virgin Mary, and greatly loved the Holy Sacrifice of the Mass. The 7th. June, 1925, while walking quickly in order to hear Mass, he died before the Church.

35. **Saint Marina de Escobar**. Spanish Religious of the Brigittine Order. With the help of the Jesuit Father Luis de la Puente, she achieved a reform of the Order, which was called the Brigittine Recolects. She wrote its constitutions, subsequently approved by Urban VIII. She died in 1663.

36. **Saint Alphonsus Rodriguez**. The Priest Saint Alphonsus Rodriguez was born in Valladolid. He died in 1616. He was a great mystic and author, among other works, of the famous 'Exercises of Perfection and Christian Virtues', of which Directors of souls have said that it has led as many souls to Heaven as there are sands of the ocean.

37. **Saint Luis de la Puente**. He was born in Valladolid. He died in 1624. Profound theologian, and a favourite author of Spanish ascetic writings. Worthy of particular note is the book 'Meditations and Spiritual Guide'.

38. **Saint Manuel Padial**. He was one of the Superiors of Saint Bernard Francis Hoyos, for whom he had great devotion. He died in the odour of sanctity, 28th. April, 1728.

39. **Saint John Sullivan**. He was born in Ireland in 1861, of a Protestant father and Catholic mother. He was a professed Protestant, but thanks to his mother, a fervent Catholic, he was converted at the age of 35. He changed his life completely, ridding himself of worldly vanities; and he gave himself up to a life of prayer and penance. In 1900, to become Priest, he entered the Society of Jesus. During more than 30 years of Religious life, he was an example of fidelity to the rules, of prayer, humility and poverty. He especially took on the poor, the sick and the dying, for whom he had both love and miracles. After a painful illness he gave up his soul to God, at the age of 71, the 19th. of February, 1933.

40. **Saint Celia Guerin Mace**. Saint Celia Guerin was the Mother of Saint Theresa of the Child Jesus, discalced Carmelite of Lisieux. She was born in Saint Denis - Sarthe (Orne, France), 23rd. December, 1831. Later, her family lived in Alencon. Saint Zelig sought admission to the Daughters of Charity of Alencon. But God had planned for her to be spouse and exemplary mother. She married Louis Joseph Stanislaos Martin Boureau, on the 13th July 1858. As the result of being

struck in the chest by a corner of a table before her marriage, after 20 years there developed a fibroid tumour. The Saint died on the Feast of Saint Augustine, 28th. August, 1877, after many years of acute suffering, and her body rests in Lisieux. Saint Celia was a model of virtues, - of the industrious woman, of the loving spouse, the conscientious mother, who took good care of all her duties. In all her trials and sufferings, she' was resigned and heroic, to the degree that led her Confessor to say; "I have known many a valiant woman, but no one as valiant as you."

41. **Saint Louis Joseph Estanislaos Martin Boureau**. He was born in Bordeaux, 23rd. August, 1823. He was the father of Saint Theresa of the Child Jesus, of Lisieux, and was employed as a watchmaker. He desired to enter the Abbey of Canons Regular of Saint Augustine, founded by St. Bernard in the Swiss Alps, whither he went, seeking admittance. For lack of ecclesiastical studies he could not be admitted, so he returned to Normandy with the intention of studying Latin with the Parish Priest of Saint Leonard's of Alencon. But falling ill, he went to Paris to improve his skill as watchmaker. The 13th July 1858, he married Saint Celia Guerin, and set himself up in Alencon, where his daughters were born. At the death of his holy spouse, he took up residence in Lisieux. In 1889, he suffered a double paralysis which disturbed his faculties. After five and a half years of suffering, he died in the Castle of la Musse, assisted by his daughter Celine. He had an upright character, exemplary, tactful, affable, and kindly. Saint Theresa herself says of her parents; "God in his goodness gave me a father and mother more worthy of Heaven than of earth." His body rests in Lisieux beside that of his holy spouse. For more about the life of these two Saints, one should read the autobiography of Saint Theresa, "History of a Soul."

42. **Saint Mary Faustina Kowalska da Lodz**. This Polish Saint, on the 22nd. February 1931, had her first Vision and Message of the merciful Jesus. She was a Religious of the Congregation of the Sisters of Charity of the Mother of God (Magdalenes of Plock, Poland). The Lord said to her; "Paint an image of Me, according to the vision you have of Me, with the inscription, 'Jesus, I place my trust in Thee!'" She is the messenger of devotion to the Divine Mercy, through the image of the Merciful Jesus, whose feast is the first Sunday after Easter,

43. **Saint Josefa Menendez**. She was born in Madrid, 4th. February, 1890. At the age of seven, she made her first confession to Father Jose M Rubio, a Jesuit of acknowledged sanctity, whose cause of Beatification has already begun. The soul of this Saint developed under the spiritual direction of this future Saint. Great sufferings and desolations purified the soul of Saint Josefa Menendez, until finally there opened the gates of the Divine Heart, and she entered as a Religious in the Society of the Sacred Heart of Jesus, in Poitiers, France. Hers was a mission of victim and Messenger of the Sacred Heart, in order that all might know the mercy of the Heart of Christ. She lived a short time in this Monastery, 4 years, dying a holy death at the age of 33, on the 29th. of December, 1923.

44. **Saint Vidal Luis Gomara, Martyr**. He was born on the 3rd. November, 1891, in Monsagro (Salamanca). He entered the Dominican Order, where he was ordained to the Priesthood. He was a great apostle in preaching, and in writing. In his first Mass he had offered himself as victim for the offences against Christ in the Eucharist. His burning love for souls turned him into a hero of charity during the red domination in Madrid, bringing the consolation of Confession and Communion to very many souls persecuted by the Communists. On one of his missions he was detained by the Communists, and after a horrible martyrdom was buried, still

alive, in Paracuellos de Jarama (Madrid), on the 18th. of November, 1936.

45. **Saint Bernard Francis de Hoyos**. This Spanish Saint was born 21st. August, 1711, in Torrelobaton (Valladolid). He entered the Society of Jesus. He had his first Visions 3rd. December, 1726. In one of these he saw the Sacred Heart of Jesus, from which issued numerous rays that penetrated the heart of the Saint. The Lord said to him; "I will reign in Spain with more predilection than in other parts." This is the great promise of the Sacred Heart to Saint Bernard Francis de Hoyos. He is the great apostle of the Sacred Heart in Spain. He had a great love for the Most Holy Virgin, the Angels and the Saints. After a life of great virtues, great sufferings and mortifications, he died 29th. November, 1735. In Valladolid was built the Sanctuary of the Great Promise. Father Loyola said of him; "I can say for the glory of God and for the good repute of the virtue of this saintly youth, that having heard his Confessions on several occasions, generally during his novitiate, I do not recall that he had ever lost the grace received in Holy Baptism."

46. **Saint Maria Rafael Arnaiz Baron**. He was born in Burgos, 9th. April, 1911. He was a model of docility, of angelic candour, and faithful to all his duties. While preparing for a career in architecture, he went on an excursion to the Trappist Monastery of Saint Isidore of Duenas (Palencia), and was truly impressed by the life of the Monks. At the age of 22, he entered the same Monastery. His vocation is mirrored in these words; "Between the world and my soul is a barrier. This barrier is my love for God, and cannot be made compatible with the world, where darkness reigns." His love for the Most Holy Virgin was very intense. Having being ill almost all the time he was in the Monastery, he died, 26th April, 1938, having prophesied the moment of his death.

47. **Saint Damien de Veuster**. This Saint, called the Apostle of the Lepers, was born in La Ninde (Tremelo, Louvain, Belgium), 3rd. January, 1840. At the age of 18 he entered the Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Most Holy Sacrament of the Altar. In 1863, he went on the mission to the Hawaiian islands, where he was ordained Priest. He voluntarily sacrificed himself for Christ in the island of Molokai, the island of the lepers. For love of Christ, and for love of souls, he generously endured the putrefaction of that abandoned island, where once having entered, there was no possible retreat. Saint Damian was the consolation of those disease-ridden exiles, and many were the conversions of those who saw the Saint's heroic example. Infected with the disease, he became a leper, and consummated his immolation. He died 15th. April, 1889.

48. **Saint Theresa Gonzalez** - Quevado Cadarso of Jesus. This great Saint, popularly called Teresita, was born in Madrid on the 14th April, 1930. At the age of 18, she entered the Congregation of the Sister Carmelites of Charity, founded by Saint Joachina of Vedruna, at the Novitiate of Carabanchel of Madrid. Her love for the Most Holy Virgin was so deep, and in so great degree had she penetrated the Heart of the Queen of Heaven, that she was well called; "the Virgin's enamoured" or "the Virgin's fool". With the motto "Mother of mine, let him who sees me, see Thee", -passes the life in the Convent of this great Saint. Her desire is to please the Most Holy Virgin by fulfilling the rules of the Order, doing ordinary things with extraordinary perfection. After a very painful illness, lasting more than 2 months, she died of tubercular meningitis at the Novitiate, 8th. April, 1950, after having made her vows before the prescribed time.

We, as Universal Doctor of the Church, desire to reveal Our Pontificate as a great splendour of the Church, because it is thus in the plans of God, through His infinite mercy and through no merit of Ours. We desire to exhort all the faithful to have special devotion for the Saints who suffered terrible persecutions, and for the Saints who bravely offered their lives in defense of the Catholic Faith.

We, in the present Document, wish to make a correction in Document 14. We wish to clarify that Saint Theresa Higginson was not born in Liverpool; she was born in Wales. We wish also to clarify that besides distinguishing herself regarding the devotions of the Most Precious Blood and the Sacred Head, she excels in that of the Most Sacred Heart.

We, as Universal Doctor of the Church, in the present Document, solemnly declare and proclaim;

1. **Saint John of Avila, Doctor of the Church**. This great Spanish Saint was born in Almodover del Campo, in New Castile. He was a friend of Saint Ignatius of Loyola, and spiritual counsellor of Saint Teresa, Saint John of God, Saint Francis Borgia, Saint Peter of Alcantra, and of Luis de Granada. He studied philosophy and theology in the University of Alcala. Immediately after his ordination to the Priesthood, he distributed among the poor the wealthy estate he had inherited from his parents. He possessed an extraordinary eloquence, and worked tirelessly for 9 years on the missions in Andalucia. Men and women of all ages, classes, sciences and letters, went to hear him. He preached as though he were directly inspired by God, since his only preparation was prayer and intense love of God. He was accused before the Inquisition in Seville, but his enemies could not prove their accusations. Then he went as missionary through all of Spain. Many were those who were converted through the preaching of Saint John of Avila. His writings are famous and outstanding among them are his letters, and the tract "Audi Filia", - "Hear O Daughter". He was Beatified in 1894, and canonised by Pope Paul VI. His body rests in the Jesuit Church in Montilla.

2. **Saint Louis Marie Grignon de Montfort, Doctor of the Church**. Founder of the Company of Mary, and of the Daughters of Wisdom. Besides his verses and hymns, the best known of his works is the tract "True Devotion to the Most Holy Virgin Mary". He was Canonised by Pope Saint Pius XII the Great, in 1947. We recall the pious and consoling reading from the works of these two Doctors of the Church, each with a distinct quality, speaking a mystical doctrine. Especially to bear in mind for these last times, - Saint Louls-Marie Grignon de Montfort, - whose teaching we can call Exalted Marian Doctrine. Reading his works will enlighten and fortify the faithful in this sublime hour of the Marian Apostles, - in this critical hour of the Church in the catacombs.

Given in Seville, at the Apostolic See, 24th. September, Feast of Our Lady of Ransom, the Year of Our Lord Jesus Christ MCMLXXVIII.

With Our Apostolic Blessing.

Gregorius XVII, P. P. Pontifex Maxinius.

FOURTEENTH DOCUMENT: SOLEMN BEATIFICATIONS AND CANONISATIONS, ON THE DAY OF THE GREAT FEAST OF THE STIGMATIZATION OF ST. FRANCIS OF ASSISI.

We, as Supreme Pontiff, Vicar of Christ, Successor of St. Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, today raise to the Glory of the Altar, by SOLEMN BEATIFICATION AND CANONISATION, the following servants of God, members of the Mystical Body of Christ,

1. Blessed Diego Jose of Cadiz, Spanish Capuchin.
2. Blessed Joan of Aza, Spain
3. Blessed Manes Guzman, Spain
4. Blessed Anna Maria Taigi, Italy.
5. Blessed Nicholas Factor, Spanish Religious
6. Blessed Thaddeus, Bishop. Ireland
7. Blessed Anthony Guzman, Spanish Priest
8. Ven. Felix Guzman, Spain
9. Ven. Mary Coronel, Widow and Spanish Religious
10. Ven. Michael de Manara y Vicentelo de Leca, Spaniard
11. Ven. Magdalene Porsat, French Religious.
12. Ven. Dartholmew Holzhauser, German Priest
13. Ven. Mary Peter of Saint Joseph, Spanish Religious
14. Ven. Peter Urraca of the Most Holy Trinity, Spanish Priest

We, as Universal Doctor and Common Father of the Church, assisted by the Holy Ghost, and after historical study, give assurance of the life of sanctity and heroic virtue of the Saints whom today We have raised to the Glory of the Altar. We exhort the whole Church to venerate these Saints, and to go to them in order to entreat their intercession before the exalted Throne of the Mother of God, Queen of all Saints.

We wish to point out for the faithful, the various paths that lead to God, through the imitation of these Saints, examples and models of great virtue. All these attained holy perfection on the path that goes through this valley of tears, the exile of the present life. All these carried, loved and caressed the Cross that was theirs to carry. Let us not forget that Christ said; "Take up thy cross, deny thyself and follow Me." It is most clear and evident, that it is not possible to attain sanctity, without carrying lovingly the cross which God places on the shoulder of each and every one. Let us not be afraid of the cross, because its yoke is sweet, and its burden light. Each one of us carries a cross, in imitation of the Divine Master. In this way, we associate ourselves to the saving work of the Redemption, adding our drop of water to the chalice of the Most Precious Blood of Our Lord Jesus Christ, poured out during the Sacred Passion. In this way, we all lovingly carry the cross, become mystically other Christ. Most beloved children; do not despair; suffer lovingly the cross which Christ places on each of you. Most dear children, do not be afraid, do not be afflicted; you do not carry your cross alone. Like the Divine Master, you also have a Cyrenian. This Cyrenian whom you have is very much stronger and more able than Simon of Cyrene. Our great and sublime Cyrenian is the Most Holy Virgin Mary, Mother of God and our Mother. She, the Mother, lovingly with Her maternal hands, lightens our heavy cross. We pledge Our word, in saying this; if, with docility and humility, we carry our cross, having Mary as Cyrenian, eternal salvation is certainly made sure. Very beloved children, the cross you bear is certainly heavy; but do not lose heart, keep going ahead, until you come to Golgotha. Our cross is made to the measure of each one of us. Our infinitely good Lord Jesus Christ, never places a cross heavier than we can bear. Be certain, when Christ places a heavy and oppressive cross, it is because we can bear the weight, and because He is seeking our salvation. Very beloved children, the weight of our cross, in itself, has no merit or value; but it acquires infinite merit and value united to the Passion of Our Lord Jesus Christ. Let us offer to the Eternal Father our

sufferings, united with the Sacred Passion of Our Lord Jesus Christ as Redeemer; and united with the Sorrows and Tears of the Virgin Mary, as Co- Redeemer, Queen of Martyrs; and united with the blood of the Martyrs and the love of all the Saints.

We, as Teacher in the Church, wish to exercise in the Church Our sacred right to teach. Therefore, elevating these new Saints to the Altar, We magnify and glorify the teaching the path of holiness. Let Our Father and Our Mother, these Saints were flesh and blood, like us, and they attained sanctity, so can we. God, in His Mercy, has provided to our attaining sanctity; however, what is needed for our own cooperation and operation and for the sanctification of the Church, Spanish Bishop

15. Ven. Isidor of Sevilla, Spanish Priest
16. Ven. Leo Papir Dupond, French
17. Juan Diego, Mexican Indian
18. Maria Julia Yohenny, Hispola
19. Ven. Sr. Mary, St. Peter of the Holy Family, French Religious
20. Fr. Bartholomew de las Casas, Spanish Bishop
21. Mother Mary Rafael, Spanish Religious
22. Mother Mary Pilar Izquierdo, Spanish Religious
23. Father Andrew Manjon, Spanish Priest
24. Fr. I. de los Angeles, Spanish Priest
25. Mother Mas Villan de Jesus, Spanish Religious of the Olives.
26. Teresa Higinson, English School teacher
27. Peter von Neumann, German
28. Joseph Casagrande, Italian
29. Valery, Czech Doctor

and beautiful olive tree; and the Saints are the lovely and beautiful olives, that show the mystical meaning of the tree which, without doubt, is the Mystical Body of Christ. We give assurance, that during Our Pontificate, with the help of God, by raising innumerable Saints to the Altar, We will show the world a luxuriant olive tree. This great Olive Tree, Mystical Body of Christ, in triumphant form, will be a most powerful beacon, lighting the darkness which is ours to traverse in this Apocalyptic hour of the Church. Very dear children, let us not forget that this beautiful and lovely Olive Tree has issued from the mystical garden and estate which we call Mary, the exalted Queen of the Olives, because She is Mother of the Olive Tree called Christ. We desire to mention a few details regarding the Saints We today have raised to the Glory of the Altar. For We ardently desire that the faithful, as far as is possible, know these Saints. Let us bear in mind that a glorious epoch has commenced for the Church.

We desire to offer for your consideration and illumination, the following;

Whereas the Antipope of Rome, John Paul I, is accustomed in his discourses to give as examples pagans, poets and heretics, atheists, and so forth; this Antipope also, in one of his thoughts transmitted to the crowds, ridicules great Biblical personages, like David, Solomon and Jonas, by making comparisons and seeing likenesses with contemporary figures, such as the heretic and mason Garibaldi, who caused such suffering to Our venerated predecessor, Saint Pius IX, the Great. Meanwhile, We are giving examples of great figures of the Church, in order that you may be able to follow the right path. We teach as infallible Doctrine the following; it is contrary to God and the Church, to put forward non-Catholic personages as models for the faithful; because, outside of the True Church, One, Holy, Catholic and Apostolic, it is not possible to find the path of holiness. If something good can be found outside the Church, it is simply copied from examples in the Church. A Pope has the sacred duty to acquaint the faithful with the great figures of the Church. So there is no need of having recourse to pagans. We desire to teach the following; to point out the path of holiness, it suffices to offer Christ as example and model. The Church as Mother and Mistress, understanding the variety of mentality of mankind, also offers as models innumerable Saints; because Christ is not only creature, although true Man, He is also true God. Therefore, He can seem to be a distant and unreachable

example. Whereas, offering the Saints as examples, there results greater comprehension, - since these were creatures like ourselves, who attained the heights of sanctity, - and although they are so high, they are close by, and they draw near to us men.

We declare as certain Doctrine the following; it is mistaken, confused and equivocal, and it is a thing clothed in darkness, that one in a position to pasture the Church, offers as model personages whose eternal salvation is very dubious; a fact that indicates a logical doubt about the authenticity of the one who is taken to be Pope. Most beloved children, within the Mystical Body of Christ, which is the Church, is the place to find models and examples for attaining holiness.

We mention as follows some passages about the Saints whom today We have raised to the Glory of the Altar, in order to have light in the midst of darkness:

1. Saint Diego Jose de Cadiz. Capuchin Priest, called Apostle of Spain. Our venerated predecessor Pope Saint Leo XIII the Great, in the Bull of Beatification of this Saint, called him 'another James'; another Santiago. One reason for this was because he had preached throughout all of Spain, cities, towns, villages, parish churches, and so forth. There remained hardly a town or a village that had not heard him preach. His apostolic zeal was great and ardent. God confirmed his labours with great and notable Miracles. He was author of innumerable works and devotions, the most famous of which is the 'Holy Trisagion'. He was born in the city of Cadiz. He took the habit of a Capuchin in Seville. He was an important and outstanding member of the Brotherhood and Confraternity of Nazarenes of Our Father Jesus of Great Power in Seville.

2. Saint Joan of Aza. Mother of Saint Dominic Guzman, Founder of the Order of Preachers. This Saint was a most virtuous woman, who gave abundant proof of love for God, and love for the poor, whom she continually assisted. God confirmed her works with great Miracles and prodigies. She was born in Aza, a place under the jurisdiction of the Archpresbyterate of Osma, in old Castile.

3. Saint Manes Guzman. Brother of Saint Dominic. Receiving the title of nobility, his it was to continue the noble line of the family of Guzman. But he abandoned all, and consecrated himself to God, in the Dominican Habit, joined his brother and undertook his apostolic life in French territory. He founded the Convent of Santiago in Paris.

4. Sant Anna Maria Taigi. She was born in the city of Sienna, Italy. She was married and had eight children; exemplary wife, virtuous woman, in imitation of the valiant woman of the Bible. She was favoured with innumerable Visions, ecstasies, extraordinary and marvelous charisms. She frequently experienced the Passion of Christ. Among the Messages she received, there are many prophecies regarding the Last Times. Her body rests in the Church of Saint Chrysogonus, of the Trinitarians in Rome. She was a Trinitarian Tertiary, living during the 19th. century.

5. Saint Nicholas Factor, Franciscan Religious; was born in the year 1520, in Valencia. He died in the same city in 1583. His Holiness Pope Pius VI Beatified him in 1786. He was favoured with great charisms and Visions. He received important prophecies about the Last Times. Outstanding are the prophecies about the Great Pope and Great Monarch, who will crush the heretics and restore great splendour to the Church. He speaks as well of the future grandeur of Spain. The Spanish, obeying the orders of the Great Pope, will initiate a great Crusade, and will renew the social reign of Jesus Christ.

6. Saint Thaddeus of Ireland. Bishop of Cork and Cloyne. He belonged to the royal family of McCarthy. He died on the 25th. of October, 1497, in the hospice of the Canons Regular of Saint Bernard of Montjoux, in Ivrea, at the foot of the Alps. He was Beatified In 1895 by Pope Saint Leo XIII the Great. He was very famous for his many Miracles. He had arrived at the Alps, the place of his death, coming from Rome, on foot and alone.

7. Saint Anthony Guzman. Older brother of Saint Dominic. On one occasion he spoke thus to his parents; "More than the glorious things of earth, I prefer those of Heaven. I wish to be the conqueror of souls. I wish to be a Priest." He was Chaplain in a Hospital of St. Dominic of Silos, on the way to Santiago, and attended the pilgrims and the sick, spiritually and physically.

8. Saint Felix Guzman. Father of Saint Dominic. He was known as a just and prudent man, of great virtue, like his spouse.

9. Saint Maria Coronel. As is known, she was first married to a man of virtue. It was during the time of the King Don Peter I, the Cruel, King of Castile, who, being very vicious, had a very bad reputation. This cruel king took as a prisoner the spouse of Saint Maria Coronel. She presented herself before the king to beg indulgence and clemency for her spouse. She was a woman of extraordinary beauty. The king became enamoured to her, and desired her to yield herself to him, for the freedom of her spouse. This virtuous Saint preferred prison for her spouse, rather than lose her chastity. Later her spouse was executed by order of the king, who was still captivated by the beauty of Saint Maria Coronel. The Saint desired at all costs to preserve her chastity, and took refuge in the Convent of Saint Clare in Seville. The king pursued her to the Convent, invaded the enclosure, desiring to abuse the Saint. At that moment Saint Maria Coronel was in the kitchen, where there was a pan of oil on the fire. Seeing the insistence of the king, and determined to be faithful to God and preserve her chastity, she took the pan of boiling oil, and poured it on her own face in order to lose her outward beauty, and preserve her spiritual beauty. The king did not molest her again.

Two centuries after her death, from her sepulchre in the Convent of Poor Clares of St. Agnes in Seville, her body was moved to a more worthy part of the Convent. There occurred the following incident: Her body was incorrupt, the measurements faulty, and the coffin consequently too small. The Mother Superior of the Poor Clare, a woman of great faith, spoke thus to the dead Saint; "Sister, in the name of holy obedience, reduce your size." The dead Saint obeyed miraculously, and it became possible to place the body in the coffin. Innumerable are the testimonies of history, regarding the sanctity and heroic virtue of Saint Maria Coronel. Today, after six centuries, her incorrupt body is preserved in the Convent of St. Agnes in Seville.

10. Saint Michael de Manara y Vicentolo de Leca. This illustrious Saint was born in Seville and belonged to a Sevillian family of high nobility. He was wealthy, possessing a considerable fortune in gold, country estates and so forth. In his youth he was a great sinner, passing the time in worldly pleasures and delights. One day, strolling on the streets of Seville, he observed approaching, a funeral cortege with a great number of followers. He felt curiosity and approached the coffin to see who was the deceased, and was struck with amazement clearly to perceive that the dead man was himself. With the passing of the funeral, Saint Michael Manara understood that he was spiritually dead, walking on the path to eternal damnation. He was converted by this grace of prostration, like Saint Paul. As proof of authentic reparation

for his past life, he abandoned everything, gave up his great fortune to the Church and to the poor. He founded the Hospital Asylum for the Aged of Holy Charity, and the Chapel of Saint George annexed to the Asylum. This Hospital still functions at its address on Temprado Street, near Santander Street, where We were born. From his conversion until his death, the Saint led a most pious life devoted to God and to the poor. Saint Michael Manara had the custom of speaking and writing frequently, commencing all his writings with these words; "Michael, servant of my lords the poor." In his testament, he asked that his body be buried under the very door of the Church, in order to be trampled upon by all men; and he ordered to be written on the stone these words; "Here lies the worst man in all the world." Declared Venerable, the Church had the body placed in a crypt under the High Altar. Interminable would be the list of heroic virtues of Saint Michael Manara. There are preserved in the gardens of the Hospital some rose bushes planted by the Saint. They are beautiful and abundant, and by their means, many there are who have received celestial graces.

11. Saint Madeline Porsat. Poor Clare of Lyon, France. She was born in 1773, and died in 1843. She was favoured with innumerable Visions and charisms. She received prophetic Messages regarding the future of the Church and the world, and she verified that many of them have already been fulfilled.

12. Saint Bartholmew Holzhauser. German Priest, who founded several Seminaries. He had great apostolic zeal, and undertook to restore spiritual life to Germany. A precious document about the Apocalypse of Saint John is attributed to him, amounting to a prophecy over the Church in six epochs, according to which our times are the 5th. and 6th. of these epochs. He died a saintly death in Biergen, Germany.

13. Saint Petra of Saint Joseph. She was born in the Province of Malaga in 1845. She founded the Congregation of Mothers of the Abandoned, as also the Sanctuary of Saint Joseph in Barcelona. This Religious Community is dedicated to the assistance of poor children, in homes, schools, and so forth. This Saint had a most special devotion to Saint Joseph, to whom she always went with her trials and problems. She gave assurance, that everything she asked of God through the intercession of Saint Joseph, she rapidly attained, above all in spiritual matters, and even in economic matters for the good of the Community. After her pious and holy death, there were innumerable Miracles and favours through her intercession. During the accursed and satanic Second Spanish Republic, the Communists invaded the Convent, and set fire to the sacred precincts. The incorrupt body of the Saint reposed in one of their Convents, and the Communists, burning with hate for Catholicism, put fire to the holy body, and reduced it to ashes. We know through sources worthy of belief, that most of those Communist profaners ended their days suffering great punishment from Heaven.

14. Saint Peter Urraca of the Most Holy Trinity. Priest of Our Lady of Ransom. He was born in Jadraque, in the Diocese of Sigüenza, Spain, in 1583. At an early age, led by an apostolic zeal, he left Spain for Ecuador. In the city of Quito he made his Religious Profession in the Order of Our Lady of Ransom. Later he was sent to Peru, to the city of Lima, where he was ordained to the Priesthood. He spent the greater part of his Priesthood in the Confessional and in tireless preaching in the towns. For more than 30 years he used a penitential shirt made of chain, weighing about 15 lbs., wrapping his entire body. This penance he performed of his own desire. Later, under obedience, he was obliged to put aside the penitential shirt. God, Who wished to satisfy the Saint's desire to do penance, substituted for the chain shirt a skin disease that covered his

body with scales and insects, devouring him without pity. He suffered paralysis for ten years, though the illness ceased when he celebrated Mass. In this way he would miraculously recover the movement of his body to be able to celebrate the Holy Sacrifice of the Mass. He was outstanding for a most pious devotion to the Most Holy Trinity and to the Holy Cross of the Redeemer. He died in the year 1657. His body reposes in the Church of Ransom, in Lima.

15. Saint Isidore of the Divine Shepherdess, Capuchin Priest, he was born and lived in Seville. He was famous as a great preacher who moved the most hardened sinners to be converted. Generally, when he preached, he made known the Virgin Mary, Empress of Heaven and Earth as he called Her. This Saint was favoured with innumerable Visions and charisms. Among the many Visions, in the chief place are those of the Virgin Mary under a new title; Divine Shepherdess of souls. He was the first mystic who saw the Virgin Mary as Divine Shepherdess. It was the 17th century, and this holy Capuchin, known as Fra Isidore of Seville, because of his Visions of the Divine Shepherdess, was terribly persecuted by Bishops, Priests, Religious, and so forth. Many of the theologians of the time accused him of being heretical, idolatrous, superstitious and fanatic. They did not understand that the Mother of God was Divine Shepherdess of souls. Later, his high mission as great apostle of the Divine Shepherdess was recognised, and devotion to the Divine Shepherdess spread throughout all Spain and Spanish America. To avoid confusing this Saint with the Doctor of the Church, Saint Isidore, Archbishop of Seville, We confer upon Fra Isidore of Seville the title; Saint Isidore of the Divine Shepherdess.

16. Saint Leo Papin Dupont. This admirable Saint is known mostly for his great devotion to the Holy Face. He is the exemplary and great apostle of the Holy Face. With the oil of the lamp before the Holy Face, he worked innumerable Miracles. He was known always as the 'Holy Man of Tours'. Saint Leo Papin Dupont ardently desired reparation to be made to the Holy Face. By means of this sweetest devotion to the Holy Face, there were many conversions in France. In Tours he founded the Oratory of the Holy Face and Our Lady of Pont. He died in sanctity, just as he had lived, in 1797.

17. Saint John Diego of Guadalupe. This Mexican Saint was an aboriginal American Indian, with some trace of Spanish blood in his family. He was favoured with great Visions and ecstasies of the Most Holy Virgin Mary, at Tepellac, known throughout the world as Our Lady of Guadalupe. The Most Blessed Virgin Mary impressed Her Sacred Image miraculously on the apron of Saint John Diego, remaining to this day, and manifesting another great miracle, - since, in the eyes of the Celestial Mother, has remained impressed the figure of the Indian Saint John Diego. This good Indian, since his Celestial Visions, led a pious and holy life; and through his intercession, God has worked many Miracles, - especially of the conversion of many Indians.

18. Saint Marie Julie Jahenny. She was born in 1850, in the region of Loire Atlantique, France. She was favoured with innumerable Visions, ecstasies, stigmatizations, extraordinary charisms, prophecies and so forth. She died in 1942. Her principal prophecies regard the reign of Antichrist and the Last Times. She is a great apostle of the devotions to the Most Sacred and Divine Heart of Jesus and to the Most Precious Blood.

19. Saint Mary Saint Peter of the Holy Family. She was born in Rennes, France, in 1816. She was a discaled Carmelite of the Convent of Tours, and was known as a mystic and seer of

the Holy Face, and collaborated spiritually with the Holy Man of Tours. After a life of continual prayer, penance, mortification and apostolate of the Holy Face, she gave up her soul to God at the early age of 31 years, dying as saintly as she had lived.

20. Saint Bartholomew de las Casas. He was born in Seville in 1474. He was a Dominican, and received Episcopal Consecration in Seville in the old Dominican Convent of Saint Paul, today the Parish of Saint Mary Magdalene. Later he was named titular Bishop of Chiapa, in Spanish America. He was known as a great protector of the Indians, whom he called 'my little children'. He converted and Baptized innumerable Indians. Untrue are the stories, told by contemporaries, of Saint Bartholomew de las Casas, accusing him of exploiting the African Negroes. They even dared to put the name of the Saint as author under their confused stories. We know that at that time the American Continent was subject to the Spanish Crown. The Indians were not at all interested in working the earth for production. The Civil Authorities of Spain asked the advice of Saint Bartholomew de las Casas, in order that Holy Mother Church might solve the question. Saint Bartholomew knew perfectly well that in Africa, the English were trafficking in negro slaves, whom they treated worse than animals. Saint Bartholomew de las Casas, a just, prudent and wise man, considered logically, that he was being offered the opportunity of making a great apostolate to the negroes of Africa. The Saint persuaded Holy Mother Church to advise the Spanish Authorities to ransom the negroes, subjected to captivity by the English. The ransoms were paid by Spain to England in large sums of gold, since England grasped the opportunity of acquiring much money by selling negroes to the Spanish. In this way, besides evangelizing the Indians, Spain evangelized the African Negroes who were sent to America. Saint Bartholomew had the pious custom of going down to the ships, accompanied by some missionaries, and to distribute to the negroes who were arriving, food, clothing and coffee, as well as tobacco; afterwards he taught them catechism, and converted many of them. Many received the Sacrament of Baptism. As proof of this truth, any traveler who visits Spanish America can assure himself of the great catholicity and the great love for Mary of the negroes. The Spanish missionaries accepted the negroes with great joy into their Convents, - a proof that there was no slavery. Our Saint died in 1566, with manifest proofs of sanctity, according as he had lived.

21. Saint Mary Joseph Rafols. She was born in Villafranca del Panades in the Province of Barcelona, in 1781. She founded the Institute of Sisters of Charity of Saint Anne. For her well authenticated works of charity, she was known as 'Heroine of Charity'. She endured imprisonment, exile, persecution, all for love of God, the Church, and Spain. In her prophetic writings she gives in detail each phase of the Spanish Civil War of 1936-39, baptized with the name of 'Holy Crusade'. She has many prophecies about the Last Times. Her life was one of authentic abnegation. Her works were authenticated through many miracles and prodigies. She attained the end of her days in great holiness, and with heroic virtues in accord with the life she had lived.

22. Saint Mary Pilar Izquierdo. She was born in Saragossa in 1906. She endured many great illnesses. In one of these she remained 12 years bedridden, blind, paralyzed, almost deaf, her body covered with festering sores. During her years of sickness, many, who were called her spiritual daughters, came to her, and went away consoled and full of peace. She had the Heavenly gift of penetrating the consciences of those who

were present, whether friend or foes. In spite of these illnesses, altogether incurable by medical science, she obtained a miraculous cure which she had announced prophetically before it had occurred. She suffered persecution and incomprehension on the part of the Ecclesiastical Hierarchy, among which were Bishops and Priests. One of these persecutors was the present Cardinal Bueno Monreal. Precisely because of these persecutions, a famous mystic of Galicia bestowed on this Cardinal and on other Bishops the title 'Carnivorous wolves'. She founded the Missionary Work of Jesus, Mary and Joseph, dedicated to charity and missions among the poor. She achieved this foundation thanks to the Bishop of Madrid - Alcalá; the Most Illustrious Doctor, Eijo Garay. The Ecclesiastical Tribunal, formed by the Archbishop of Saragossa, despite the most clear and undeniable proof of the miraculous cure, nevertheless, accursed Tribunal that it was, unjustly and arbitrarily denied the supernatural character as well of the miraculous cure, as of the visions, ecstasies, stigmatizations and other charismatic graces. On a certain occasion, when Saint Mary Pilar Izquierdo was saddened and oppressed, the Most Holy Virgin appeared to her and said; "My beloved daughter, you must suffer with love. For it is necessary that all this happen for the glory of God and your mortification. My daughter, do not hope for anything from the Bishops. The majority of them will become your tormentors. There are only two who will listen to you with charity and help you; Cardinal Segura and Bishop Eijo Garay. To continue to talk with Bueno Monreal is like striking on stone; you will achieve nothing with him, even if there are moments when he seems willing to help. However, expect nothing from him." She delivered her soul to God, dying as she had lived, in sanctity.

23. Saint Andrew Manjon. Priest; was born in the Province of Burgos, in Sagentes. He was Doctor of Civil Law, Professor of Canon Law in Santiago and Granada. In 1888, he founded the schools of Ave Maria in Granada. One of his missions was the evangelizations of the Gipsies of Granada. Outstanding were his marvelous teaching methods, which bore great apostolic fruit. All who came to know him, were left in admiration of his virtues, apostolate, charity and sanctity. After an untiring and fruitful apostolate, he gave up his soul to God on the 10th of July, 1923. His body reposes, awaiting the resurrection of the flesh, in the Mother House of the Schools of Ave Maria in Granada, his soul without any doubt having received the incorruptible crown of glory.

24. Saint Leopold of Alpandere. He was born 24th. June, 1866, in the Province of Malaga. He was a Capuchin lay-Brother. His first years in Religion he lived in Seville. Afterwards he went to Granada, where he lived the greater part of his life. He was a tireless apostle. He fulfilled his great apostolate through charity. He went from house to house, hours at a time, gathering funds to help the poor. He was the almoner of the Convent, and was popularly called God's beggar. Although he was only a lay-Brother, there were many who came to him for counsel and spiritual guidance. On one occasion, a famous Jesuit Father of Seville, in Granada at the time to give a Novena on the Immaculate, heard praises given to the lay-Brother. The Jesuit, wise, and well prepared in spirit and doctrine, desired personally to acquaint himself with the life of St. Leopold of Alpandere. He desired to converse with the lay-Brother for only five minutes, with permission of his Superior. But since the conversation was so delightful, the five minutes became four hours. During this time, the lay-Brother was obliged to seek permission in order to prolong the conversion. The Jesuit, greatly wondering at the wisdom of the

poor lay-almoner, asked him affectionately, "Little brother, where have you learned these things?" Saint Leopold replied; "Father, consider, I have not had much time to study. But, I will tell you, I say continually three Hail Mary's to the Virgin, and She does the rest." The Jesuit responded; "To be sure, today I have taken in my hands the most pleasant and delightful book, Without doubt, your three Hail Mary's, have much more effect than all my preparatory studies. Today I have learned by experience, that in spite of being a preacher of Mary, I have not learned the habit continually to go to Her." The leave-taking was surprising and edifying. As is reasonable, the lay-Brother piously kissed the hand of the Priest. But to the great surprise of the humble Saint, the Jesuit took the Capuchin's cord and piously kissed it. Let us say that it will not be long before the name of this Jesuit becomes known; - because, we hope that he too, through the graces of intercession of Saint Leopold of Alpandere, one day also will be raised to the glory of the altar,

25. Saint Maravillas of Jesus. Discalced Carmelite, she was born in Madrid, 4th. November, 1891. She made a vow of chastity when she was four years old. She founded the Monastery, Cerro of the Angels, besides many others. She had many Celestial Visions, and many special charisms. Her speech was always edifying. Those who heard her were moved the more to love God, the Blessed Virgin, and their neighbour. Her facial expression was grave, severe, and sweet at the same time. The peace of her soul shone through her face, and filled those present. A good number of sinners felt in her presence the supernatural grace of an authentic conversion. Saint Maravillas of Jesus, without wishing it or forming the intention, continually exercised the holy office of doctor, something beyond the true humility that was hers. Many times she felt repressed and timid, so as not to give guidance to others, imagining that for her to instruct others would be an act of pride. But, feeling the force and impulse that God was giving her to speak, she promptly obeyed the Divine Spouse. We had the great fortune to visit her on two occasions. Therefore We have drawn a true portrait of the Saint. On those two occasions, she brought to light with wisdom, the path We were one day to follow. In the second visit, she said with serenity, gravity, and sweetness; "You, one day, will guide the sacred destinies of the Church." We recall perfectly, that on saying these words, she made a deep inclination towards Us, who at the time were not even a cleric. In that moment We received a strong impulse, and, knees to the ground, We piously kissed the feet of that holy Carmelite. Taken by surprise, she spoke these homely and simple words; "Hear me now, I am not yet raised to the altar." With these words, We understood that, although she was not raised to the altar at that time, that day would come. Today, with the passing of time, We think she knew who would be the Pope of her canonisation. We name Saint Maravillas of Jesus Our special protectress. She died in holiness in 1974.

26. Saint Teresa Higginson. Saint and mystic of the 19th. century, of the Archdiocese of Liverpool, England. Besides her well known virtues, Heaven favoured her with marvellous ecstasies, visions, stigmatizations, bilocation and other mystical graces. Many and important are her Messages and prophecies, among which there stand out the devotions to the Most Precious Blood, and to the Sacred Head of Jesus. She prophesied as well over the events of the Last Times.

27. Saint Teresa Neumann. She was born in 1898 in Konnersreuth, Bavaria, Germany. Favoured with stigmatization, she had numerous ecstasies, visions, bilocation, extraordinary charisms, and for a long time

received no food other than the Holy Eucharist. On Many occasions she was a living tabernacle. Saint Pio of Pietrelcina on several occasions confirmed the authenticity of the mystical life of Saint Theresa Neumann. She died in sanctity in 1962.

28. Saint Joseph Gregory Hernandez. Venezuelan doctor known as a man of irrefragable life. An example and model of great virtue. Many times the cure of his sick patients was not due to medical science, but to his intercession with the Divine Infirmarian, Our Heavenly Mother. He died in holiness in the present century. After his pious death, innumerable persons have attained favours and graces through his intercession. No doubt, with this canonisation of Saint Joseph Gregory Hernandez, the true Catholics of Venezuela, will find a powerful protector and intercessor.

We, as Universal Doctor of the Church, desire to make clear that We canonise only the holiness and heroic virtue of these members of the Mystical Body, the Church, independently of their visions, ecstasies, prophecies, or other special gifts. It is the common teaching of the Church that visions, on the part of the recipient, indicate neither merit nor demerit, since they are graces given gratuitously by God. God in His Infinite Mercy, concedes these celestial and extraordinary charisms as help and complement for the Church. We teach also the truth, defended in the Church, that it would be rash to reject, hold in contempt, or ridicule these extraordinary charisms produced by God in holy and trustworthy persons.

We confirm that these gratuitous charisms, if indeed they are not a principal end, they are certainly efficacious means to attain sanctity by co-operation with grace. We desire to make quite clear this indisputable truth. Not all the Saints receive these extraordinary charisms; and also, not all charismatics are saints. There is a good number of mystics who have not been raised to the altars; nor could they, since they have not completely co-operated with grace. It is also certain that a good number of mystics have been condemned by God, and are in Hell for all eternity. They received more celestial graces, and in spite of them were not converted. They rejected grace, and precipitated themselves into the Abyss. For greater grace received, greater responsibility before the Judgement, without appeal, of God.

We ardently desire that the Saints whom today We have raised to the altar, be powerful intercessors and protectors in the difficult hour the Church is living. We exhort all the faithful to form the pious habit of going to these new Saints, in order to entreat their beneficent protection over the Church.

Given In Seville, at the Apostolic See, 17th. September, Feast of the Stigmatization of Saint Francis of Assisi, the year of Our Lord Jesus Christ MCMLXXVIII.

With Our Apostolic Blessing.

Gregorius XVII, P. P. Pontifex Maximus.

DECREE OF HIS HOLINESS POPE GREGORY XVII.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya, decree;

According to the traditional observance of the Holy Catholic Church, there is the strict obligation to obey the following norms of Christian Morality;

1. As We have already required, in order to enter the sacred enclosure of El Palmar de Troya, - as likewise to assist at the Masses and other cults celebrated by our Chaplains throughout Spain and other parts of the world, - and in order as well to take part in prayer groups, or those reunions called Cenacles, it is obligatory:

FOR WOMEN: Head covered (veil, mantilla, etc.). The dress at least four inches below the knees; not close fitting; not

transparent; the sleeves long; not cut low at the neck. The legs covered with stockings, from 14 years of age, while those who are younger will at least wear socks. Trousers are forbidden.

FOR MEN: Clothing that is dignified and decent (long sleeves, shirt buttoned at the top, and so forth).

2. Women as well as men have the obligation, wherever they might be, to observe the norms of Christian dress, that distinguish them as authentic Christians. It is totally forbidden for a woman to wear trousers, since trousers pertain exclusively to men. Deuteronomy, 22, 5; "A woman shall not be clothed with man's apparel; neither shall a man use woman's apparel. For he that does these things is abominable before God."

3. Our Chaplains must require the strict fulfillment of the norms given above, forbidding the faithful who do not comply from assisting at Mass, or at other cults, or at reunions for prayer.

Given in Seville, at the Apostolic See, 18th, September, Feast of Saint Joseph Cupertino Confessor, the year of Our Lord Jesus Christ MCMLXXVIII.

With Our Apostolic Blessing,

Gregorius XVII, P. P. Pontifex Maximus.

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**FIFTEENTH DOCUMENT:
SOLEMN BEATIFICATIONS AND CANONISATIONS,
AND PROCLAMATION OF CERTAIN DOCTORS OF
THE CHURCH: ON THE FEAST OF THE VIRGIN
MARY UNDER THE VERY NECESSARY TITLE OF
OUR LADY OF RANSOM**

We, as Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, comprehending the sense of the Church and considering historical fact, solemnly declare and proclaim;

We raise today to the glory of the altars, Canonising those Beatified by Our venerated predecessors; Beatifying and Canonising those already distinguished by the title Venerable or Servants of God. In this solemn elevation to the glory of the altars, which We proclaim today, there is a good number of martyrs, who were martyred at different times by different enemies. We put forward the living models and examples of the martyrs who offered their lives for Christ and for His Church, One, Holy, Catholic and Apostolic.

We, as Universal Doctor of the Church, desire to engrave in the upright conscience of good Catholics, the lofty and sublime importance, and surpassing dignity and beauty of martyrdom. We desire to remind all the faithful, that martyrdom accepted and offered to God, is a seed of abundant fruit, sure promise of the birth of new Catholics. We give the Lord praise for lavishing on the Church the surpassing dignity of martyrdom. The blood poured out in martyrdom is the adornment and glory of the whole Church. We desire to recall that the holy Church of God, always has been persecuted. Let us not forget that the foundation of the Church was accomplished through the shedding of the Most Precious Blood of Our Lord Jesus Christ, the Man of Sorrows, Martyr of martyrs. We exhort all the faithful to fix their gaze on Golgotha. We put the question; what do you see on Golgotha? And We ourselves make reply; on Golgotha you see a Martyr, above all martyrs. He is nailed to a cross, His hands extended in a gesture of reparation to the Father, and of reconciliation of men with the Father. At the foot of the Man of Sorrows is the Woman, the Woman announced in Genesis. She unites Herself

with the Son as our Co-Redemptrix, forming only two lips, offering themselves in reparation for the offences of ungrateful men, and bringing eternal salvation to those who accept the Redemption and co-operate with grace. Behold the beautiful picture; the Divine Founder of the Church nailed to the Cross, after the most sorrowful Passion; and united with Him at the foot of the Cross, Mary, the Mother of the Church. There we see Her, sorrowful and tearful, but erect and steadfast, Queen of martyrs. Very beloved children, do not overlook the continuity of history, because that which began on Calvary continues, link after link, along a chain without end. There on Calvary we see the Church about to continue Her martyrdom, that of almost all the Apostles. Then the links continue in this marvelous chain, with the multitude of martyrs of pagan Imperial Rome, the Rome that adorned the Church with the precious blood of innumerable martyrs. All the Provinces subject to Caesar had the fortune rapidly to hear the preaching of the Gospel; and this preaching was sealed with the blood of martyrs, and those martyrs never took their eyes off Calvary. In later times, they continued piously to fashion the various links of this sacred chain. The Church knew every kind of persecution. Let us not forget the half moon of Mohammed. The fanatical Mohammedans, frenzied and possessed, ferociously attacked the Church. We desire to remind all the Church, that Catholic Spain endured the invasions of the Romans and of the Mohammedans, - the one an Empire as also the other, filling Spain with innumerable martyrs, who, as holocausts, adorn the Church with glory. The chain did not end, it continued to grow new links.

The Turkish Empire, the barbarians of northern Europe, the Arians, irreligious Emperors of various epochs, Protestantism; these infernal heresies, ferocious and inhuman, committed every kind of atrocity against the Catholics. We desire to recall the martyrs under the cursed and bloody Henry VIII, King of England. This king, blinded by vice, apostatized from the true Catholic Faith, proclaimed himself absolute head of the English Church. In his reign there began a most beautiful and glorious epoch for the Church; since the persecution of this tyrant adorned the Church with innumerable martyrs. England herself provided the seed of martyrdom, since a considerable number of English resisted firm in their Catholic Faith. We wish to remind all the Church of the example of famous Catholic Ireland, which endured terrible persecutions under Henry VIII, under that other demon Elizabeth I, and under other kings. It would be too difficult to estimate the number of Irish martyrs. Many of these martyrs remain anonymous, known only to God. Without doubt their names are written in gold in those books the Angels keep for martyrs. We desire to recall for the Church, that the chain of martyrs continued to be fashioned, link after link. We recall the terrible persecutions carried out by satanic Masonry. Again We desire courageously to declare, with voice firm and strong, that Masonry is the invention of Satan to attempt the destruction of the Church. We desire to remind all the faithful of the innumerable martyrs of the terrible Marxist, Communist and Socialist persecution. Again, We are compelled to speak of Catholic Spain; since this nation endured the terrible and horrendous persecutions of the Communists during the diabolical 2nd. Spanish Republic. One day, not distant, We will elevate to the altars the innumerable martyrs of Spain, vilely murdered by the Communists. The love and protection of the Most Holy Virgin Mary gave us a saintly leader, Francisco Franco, Supreme Chief of the Holy Spanish Crusade against Communism. We, to do truth the honour, have this to say, that the 40 years of the charismatic government of Franco,

have been the years of the most beautiful and holy peace in the history of Spain. Very beloved children, now We speak in prophecy, in order that you be prepared. Spain will fall again for a time, and will live under Communist tyranny. The same murderers, cruel and criminal, the demons who martyred so many Catholics during the Republic, have returned to occupy the benches in the Spanish Parliament. The blood of many martyrs claims holy vengeance upon these accursed Communists. Most beloved children; entreat the Virgin of the Pillar to remember the promise She made to the Apostolic Santiago. In the name of this promise, with anguish - We beseech that the Faith of Spain be preserved until the consummation of the ages. Very beloved sons, take heart, prepare another sacred crusade. While God give Us the strength, you will not lack Our encouragement and Apostolic Blessing.

We, as Vicar of Christ on earth, as Supreme Pontiff, courageously, through this Document, hurl excommunication at the Spanish Government. Either we are with Christ, or we are against Christ. Beloved children, if the hour for Our martyrdom has struck, pray for Us, since We are flesh and blood, with natural fear of martyrdom, - however, the Power of God, the protection of the Virgin Mary, Saint Joseph, Saint Theresa of Jesus, the Apostle Santiago and your prayers, will make possible the courage and strength We need.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, and with full knowledge of the facts, head this list with the towering figure of Francisco Franco, raising him to the glory of the altar. We continue this exalted list with Jose Antonio Primo de Rivera, murdered by the Communists, 20th. September, 1936, in the prison of Alicante. And We add the great Admiral Luis Carrero Blanco. We unite with these three illustrious Saints, the hundreds of thousands of martyrs of the holy Crusade of Spain against Communism. This is done independently of the day when the same is done separately for certain outstanding martyrs.

We, as Universal Doctor of the Church, raise to the glory of the altar, in addition to the three named above, the following members of the Mystical Body of Christ:

4. Blessed Thomas Abel, English
5. Blessed James Bell, English
6. Blessed Raphael Corby (Corbington) Irish
7. Blessed Edward Campion (Edwards) Welsh
8. Blessed Hugh Farrington (Cook) English
9. Blessed Richard Fetherston, English
10. Blessed John Forest, English
11. Blessed John Haile, English
12. Everard Hanse, English
13. Blessed John Larke, English
14. Blessed Thomas Maxfield, English
15. Blessed Humphrey Middlemore, English
16. Blessed George Napper (Napier) English
17. Blessed Thomas Plumtree, English
18. Blessed Edward Powell, Welsh
19. Blessed Phillip Powel (Morgan) English
20. Blessed William Ward (Webster) English
21. Blessed Richard Whiting, English
22. Blessed Thomas Woodhouse, English
23. Blessed James Duckett, English
24. Blessed John Felton, English
25. Blessed Adrian Fortescue, English
26. Blessed William Howard, English

We desire to acquaint the whole Church with some facts about the Saints We today have raised to the glory of the altars. We, as Universal Doctor of the Church, guarantee and assure, -

pledging Our word, - the sanctity and heroic virtue of all the Saints We today offer for all the faithful as model and example. We exhort all the faithful to esteem most sweetly the veneration of these Saints, entreating their intercession before the exalted Throne of the Queen of All Saints, the Most Holy Virgin Mary, Mother of God, and Mother of the Church.

1. Saint Francisco Franco Bahamonde. He was born on the 4th. of December, 1892, in El Ferrol, Province of La Coruna. He was reared in the heart of a Christian family, where he learned the holy fear of God. He made the army his career, and at the age of 34 years was General, having won many battles in Africa. The 18th. July, 1936, he rose in armed combat against the Second Spanish Republic. The war of Franco was given the title of Holy Crusade by the Holy See. During the war, the General had several Visions of Our Lord Jesus Christ, of the Most Holy Virgin Mary, of the Apostle Santiago, and of other Saints. On the 1st. of April, 1939, he communicated to the Spanish, the last part of the war: "This very day, the red army being captured and disarmed, the national troops have achieved their final military objectives. The war is at an end." Saint Francisco Franco was the unconquered Caudillo (leader) of the war against Communism, and he was also the Caudillo of the peace that followed. During his charismatic Headship of State, he restored the Sacred Crucifix to all official places. He restored holy respect for the Catholic Church, making it the Official and only Religion of State and Fatherland. He continually supported the building of Churches, Seminaries, Sanctuaries and so forth. He renewed the Consecration of Spain to the Most Sacred Heart of Jesus. He presided in the great solemnities of the Church in the various Provinces. He had the pious custom of remaining long hours before the Most Holy Sacrament Exposed, on many occasions, before making an important decision in the Government of the Nation. He had a most special devotion to the Most Holy Virgin, to the Apostle Santiago, Patron of Spain, and to the Mystical Doctor Saint Theresa of Jesus. The whole time he lived as Head of State, he had on the table at which he worked an incorrupt hand of Saint Theresa, which he had rescued from being profaned by the Communist troops. The Holy See conceded to

27. Blessed Margaret Pole, English
28. Blessed John Storey, English
29. Blessed Raymond Lullio, Spanish
30. Blessed John of the Roper's Spanish
31. Blessed Maria Assumption Pallota, Italian
32. Blessed Valentine de Berrio Ochoa, Spanish
33. Blessed Bonaventure of Barcelona, Spanish
34. Venerable Father Spiridon, Russian
35. Venerable Marina de Escobar, Spanish
36. Venerable Padre Alonso Rodriguez, Spanish
37. Venerable Father Louis de la Fuente, Spanish
38. Venerable Father Manuel Padua, Spanish
39. Father John Sullivan, Irish
40. Celine Guin Mace, French
41. Louis Joseph Stanislas Martin Bourreau, French
42. Sister Mary Faustina Kowalska da Lodz, Polish
43. Sister Josephs Menendez, Spanish
44. Father Juan going to die, Spanish
45. Father Benito de Hoyos, Spanish
46. Father Raphael Arnaiz y Baron, Spanish
47. Father Damian de Veuster, Belgian
48. Sister Maria Theresa Gonzalez Quevedo Cadalso, of Jesus, Spanish

to give thanks to those who have collaborated with enthusiasm, devotion and self-denial, in the high enterprise to make Spain one, great, and free. For the love I feel for our

Nation, I entreat you, persevere in unity and peace; rally round the future King of Spain, Don Juan Carlos de Bourbon, - and in every moment, give him the same affection and loyalty you have given me, - the same support and collaboration which I have received from you. Do not forget, - the enemies of Spain and Christian civilisation are alert. Be alert yourselves as well, and put away every personal motive that stands in the way of the supreme interests of the Nation and people of Spain. Do not be slow to attain social justice and culture for all of Spain, and make this a principal objective. Maintain the unity of the lands of Spain, exalting the rich multiplicity of its regions as founts of strength for the unity of the Nation. I would desire in my last moment, to unite the names of God and of Spain, to embrace all of you in order to cry out one last time, at the threshold of death, "Spain Arise! Viva Espana!"

We wish to recall that the death of Saint Francisco Franco coincides providentially with the day of martyrdom of the founder of the Spanish Falange. We pray the Apostle Santiago, that the invincible sword of Saint Francisco Franco, continue to flourish on High, in order to fortify authentic Catholics in the holy warfare against Masonry and Communism,

2. Saint Joseph Anthony Primo de Rivera, Martyr. He was born in Madrid in 1903. He studied Law, having been reared in a Christian atmosphere, in the heart of a Spanish noble family, the Marquesses of Estella. His life was always that of a good Catholic and patriot. He founded the Spanish Falange, the 29th. October, 1933, whose pledge it was to restore spiritual and patriotic values to Spain. He rose up against Marxism with his doctrine and with his ever courageous speeches. The Communists took him prisoner, and executed him at 6 in the morning of the 20th. November, 1936, in the Model Prison of Alicante. Saint Joseph Anthony Primo de Rivera offered his life as a holocaust for God and for Spain. At the time of his death, he had attained the perfect age of 33 years. For their importance, We select a few words of his testament;

"Condemned yesterday to death, I pray God, if yet He does not free me from this grave appointment, to keep me to the end in that honourable resignation, with which I now await it, - and, in judging my soul, not to apply the measure of my merits, but rather that of His Infinite Mercy . . . As for my near death, I behold it with no pleasure since, at my age, it is not a joy to die, - however, without protest. God our Lord accept it, for what there be in it of sacrifice, to satisfy in part for the selfishness and vanity of much of my life. With all my soul, I pardon without exception, all who might have harmed or offended me. And I beg pardon of those to whom I am indebted, for any offence, great or small . . . I desire to be buried according to the rite of the Religion I profess, Catholic, Apostolic, Roman, in blessed earth, and under the protection of the Holy Cross . . ."

3. Saint Louis Carrero Blanco, Martyr. He was born in the locality of Santona, Province of Santander. He was always distinguished for being a Christian gentleman and patriot. He was Admiral of the Spanish fleet. During the Holy Crusade, he steadily fought against Communism at the orders of the Holy Caudillo, and during the peace, he was always his great collaborator. He was a man of irreproachable life, and was vilely murdered, the 20th. December, 1974. His murderers knew exactly the path he took daily to go to the Palace of the Presidency of the Government, of which he was President. Each morning, before going to his governmental duties, he heard holy Mass and received Holy Communion. The very day

the vile crime was committed, he had some short minutes earlier, heard holy Mass and received Holy Communion.

4. **Saint Thomas Abel, Martyr.** English Priest, Chaplain and teacher of the Queen, Catherine of Aragon, spouse of King Henry VIII. The 30th, July, 1540, he was executed without judgement, having been condemned as guilty of high treason for defending the Pope, and for denying the spiritual supremacy of the King of England.

5. **Saint James Bell, Martyr.** English Priest, who became a Protestant, and afterwards was reconciled with Rome. He was martyred 10th. April, 1584.

6. **Saint Raphael Corby, (Corbington), Martyr.** He had been born in Ireland. He was a Jesuit Priest, who studied in Seville and Valladolid. In 1632, he returned to the English mission, where he laboured. with tireless zeal during 12 years among the dispersed and terrified faithful of Durham County, where his family lived. He was condemned for being a Priest, and was hanged, drawn and quartered, 7th. September, 1644.

7. **Saint Edward Campion (Edwards), Martyr.** Born in Wales, he was ordained Priest in 1587, and solely for this reason, he was condemned and executed. His martyrdom took place 1st. October, 1588.

8. **Saint Hugh Faringdon (Cook), Martyr.** English Priest, and Abbot of the Benedictine Convent at Reading. He was martyred 15th. November, 1539, for not handing over his Abbey to the King.

9. **Saint Richard Fetherston, Martyr.** This English Priest was tutor of Princess Mary. He was condemned without trial, hanged, drawn and quartered, 30th. July, 1540.

10. **Saint John Forest, Martyr.** English Franciscan Priest, confessor of the Queen, Catherine of Aragon. Death by fire, 22nd. May, 1538.

11. **Saint John Haile, Martyr.** English Priest, one of the first martyrs. Executed 7th May, 1535.

12. **Saint Everard Hanse.** English Priest, ordained 1581, martyred 31st July, 1581.

13. **Saint John Larke, Martyr.** English Priest, condemned for not acknowledging the pretensions of Henry VIII. Executed 7th. March, 1544.

14. **Saint Thomas Maxfield, Martyr.** English Priest, condemned for being a Priest. Martyred the 1st. of July, 1616.

15. **Saint Humphrey Middlemore, Martyr.** English Carthusian Priest. Condemned for not accepting the doctrines of Henry VIII. Martyred 1535.

16. **Saint George Napper (Napier), Martyr.** English Priest, condemned and martyred 9th. November, 1610.

17. **Saint Thomas Plumtree, Martyr.** English Priest, Chaplain of the insurgents in the rebellion of the North. Martyred 4th. January, 1570.

18. **Saint Edward Powell, Martyr.** Welsh Priest, condemned without trial, and martyred on 30th. July, 1540.

19. **Saint Philip Powell (Morgan), Martyr.** English Benedictine. Martyred for being a Priest, 30th. July, 1662.

20. **Saint William Ward (Webster), Martyr.** English Priest, ordained 1608. Condemned for being a Priest, and after 20 years' prison, was martyred 26th. July, 1641.

21. **Saint Richard Whiting, Martyr.** English Benedictine Abbot. Condemned for not handing over his Monastery to the King. Martyred 15 November, 1539.

22. **Saint Thomas Woodhouse, Martyr.** English Jesuit Priest, martyred after 12 years of prison, 19th. of June, 1573.

23. **Saint James Duckett, Martyr.** Born in Gilfortriggs, Westmoreland. In London he learned the printer's trade. He was Protestant, and became Catholic after reading the book, "The firm foundation of the Catholic Religion". The life of this Saint was altogether exemplary. He married a Catholic

widow, and devoted himself to the sale of books of consolation and instruction for Catholics, in order thus to help other souls. This was such a dangerous occupation at the time that, of his 12 years of married life, he spent 9 in prison, in various English towns. Through information given by a certain Peter Bullock, who had bound several of the Saint's books, and who was hoping thus to gain a commutation of sentence of death due to him for a crime of his, the Tribunal declared Saint James guilty of felony, and condemned him to death. The spouse of the Saint went to visit him in prison, weeping unconsolably. Saint James said to her; "If they had named me secretary or treasurer of the King, you would not cry. Now that I am going to be near the Throne of the King of Kings, you ought not to shed tears. From above, I shall be able to do you much more good, provided you continue to serve God in the unity of the Church. I hold it is a great favour of God to die between thieves, like my Master and Lord." With all his heart, in spite of the betrayal, the Saint pardoned his informer, who was executed beside him. Shortly before dying, he urged the other to die in the Catholic Church, and kissed him when they put the rope around his neck. He was martyred 19th, April, 1602.

24. **Saint John Felton, Martyr** This English gentleman published the Bull of Saint Pius V "Regnans in Excelsis", against Queen Elizabeth I. The Bull excommunicated the Queen, declared her deprived of throne, and freed Catholics from their oath of fidelity, because the Queen had proclaimed herself head of the Church in England, had given protection to several heretics, oppressed the Catholics, driven her subjects into heresy and the repudiation of the Holy See. Queen Elizabeth was Catholic at the start, but of course only in appearance. Saint John Felton was martyred on a scaffold placed before the door on which he had posted the Papal Bull. Pointing to the door of the Cathedral, he said; "There I nailed the Bull of the Supreme Pontiff against the Queen pretender, and there I desire to die for the Catholic Faith". His martyrdom was on the 8th. August, 1570.

25. **Saint Adrian Fortescue, Martyr**. English Knight of Saint John of Jerusalem. Condemned without trial and martyred 9th. July, 1539.

26. **Saint William Howard, Martyr**. English Viscount, grandson of Saint Philip Howard, converted to the Catholic Faith; on the 29th, December, 1680, he became the last martyr of that period.

27. **Saint Margaret Pole, Martyr**. Belonged to the Royal Family. When Henry VIII ascended the throne, Saint Margaret was a widow with five children. The king, who regarded her as the holiest woman in England, greatly favoured her, and named her Countess of Salisbury. When Mary Tudor was born, Saint Margaret was appointed her governess. However, the Saint openly disapproved of the marriage of the king with Anne Boleyn. This cost her position in court, and the favour of the king. The fourth child of Saint Margaret was Cardinal Pole, who wrote a tract against the Supremacy of the King in the Church. The king, from then on, sought for a way of doing away with the family of Saint Margaret. The king accused her of high treason, and she was condemned without trial, and decapitated the 28th. May, 1541, being innocent.

28. **Saint John Storey, Martyr**. English professor of Civil Law, Member of Parliament, unjustly condemned for treason, and martyred 1st, June, 1571.

29. **Saint Raymond Lulio, Martyr**. He was born in Mallorca, Spain, in 1232. In his youth he led a worldly and sinful life. At the age of 30 he had a vision of the Crucified Christ, and this reoccurred several times. Moved to conversion, he distributed his wealth among the poor, and went on Pilgrimage to

Santiago, in order to implore the help of the Apostle. His purpose was an apostolate to the Mohammedans, for which he prepared himself during several years study of theology and the humanities, in order to acquire a solid foundation for the evangelization of the Mohammedans. He made three apostolic voyages to Africa, preaching the Holy Gospel in the streets, but without great fruit, for want of help from the Pope and from the ecclesiastical authorities. He entered the Third Order of Franciscans. He was stoned by the Arabs in Bougie, and died as a result, 29th June, 1316.

30. **Saint Simon de Rojas**. Trinitarian Priest, was born in Valladolid, and appointed Confessor of the spouse of King Philip III of Spain. As he was at the Royal Court, he brought great influence to bear on the nobility, for preserving and elevating their moral life. When the Spanish Capital, Madrid, was infected with an outbreak of plague, the Saint made all preparations for going out to succour the afflicted. The King prohibited this, fearing that the contagion would be brought to the Court. However, he said to the King; "The houses of the sick meet my needs better than do the palaces of kings, and as I find myself obliged to choose, I will leave the Court." Besides being missionary, he was Founder of the Brotherhood of the Ave Maria. He died in 1624, and was Beatified in 1776.

31. **Saint Mary Assumption Pallota**. She was born 20th August 1878, in Force (Ancona), Italy. After leading a life of hard work and sacrifice in her native city, fasting three times a week, wearing hair shirts, and performing great mortifications, she entered the Missionary Franciscans of Mary, 5th. May, 1898. There she distinguished herself for her love of simple and humble work. In 1904, she was sent as missionary to Chan-si, China, fulfilling a desire she had manifested to her Superiors. She suffered the most severe interior trials, to the extreme of coming to believe that she herself was unfaithful to her vocation. Infected with typhus, and after great suffering, she died 7th. April, 1905, repeating the words; "Eucharist, Eucharist." Her death was accompanied by a mysterious perfume, aroma of incense, of roses and violets. In 1915, her tomb was opened, and her body was found incorrupt. She was Beatified by His Holiness Saint Pius XII the Great, 7th. November, 1954.

32. **Saint Valentine Berrio Ochoa, Martyr**. This holy Spaniard was born and reared in the Basque country of Spain. After plying the trade of carpenter, he entered the Seminary, later receiving the Dominican habit with the express condition of going on the missions. In 1856 he reached Tonkin. Some months later he was named Vicar Apostolic. During a terrible persecution he received the palm of martyrdom, 1st. Nov. 1861. He was Beatified early this century.

33. **Saint Bonaventure of Barcelona**. His name in the world was Michael Baptist Gran, and he was born in Riudoms (Tarragona), 24th, November, 1620. Out of obedience to his parents, he contracted marriage, although he was inclined to the Religious life. His spouse died after a few months, and he entered the Franciscan Order, 14th July, 1640. Later, through Divine inspiration, he went to Italy and visited several Sanctuaries. In Assisi, in the Church of St. Damian, he heard the Voice of the Most Blessed Virgin, Who said to him, as before She had told him in Spain; "Go to Rome and bring joy to My house." There he founded several Franciscan Houses of Retreat of the Province of Rome. He died the 11th, September, 1684, in the Palatine Retreat House, also founded by him, and there his remains are venerated. He was Beatified by St. Pius X in 1906.

34. **Saint Matthew Talbot**. He was born in Dublin, 2nd. May, 1856. Since early youth, and for many years, he was grievously taken to alcohol. In 1884, he was converted; and

giving heroic resistance to temptation, with one stroke, he took himself away from his vice, and gave himself over to a life of intense prayer and penance, practising every kind of mortification, in order to make continual reparation to God. He was truly devoted to the Most Holy Virgin Mary, and greatly loved the Holy Sacrifice of the Mass. The 7th. June, 1925, while walking quickly in order to hear Mass, he died before the Church.

35. **Saint Marina de Escobar**. Spanish Religious of the Brigittine Order. With the help of the Jesuit Father Luis de Ia Puente, she achieved a reform of the Order, which was called the Brigittine Recolects. She wrote its constitutions, subsequently approved by Urban VIII. She died in 1663.

36. **Saint Alphonsus Rodriguez**. The Priest Saint Alphonsus Rodriguez was born in Valladolid. He died in 1616. He was a great mystic and author, among other works, of the famous "Exercises of Perfection and Christian Virtues", of which Directors of souls have said that it has led as many souls to Heaven as there are sands of the ocean.

37. **Saint Luis de Ia Puente**. He was born in Valladolid. He died in 1624. Profound theologian, and a favourite author of Spanish ascetic writings. Worthy of particular note is the book 'Meditations and Spiritual Guide'.

38. **Saint Manuel Padial**. He was one of the Superiors of Saint Bernard Francis Hoyos, for whom he had great devotion. He died in the odour of sanctity, 28th. April, 1728.

39. **Saint John Sullivan**. He was born in Ireland in 1861, of a Protestant father and Catholic mother. He was a professed Protestant, but thanks to his mother, a fervent Catholic, he was converted at the age of 35. He changed his life completely, ridding himself of worldly vanities; and he gave himself up to a life of prayer and penance. In 1900, to become Priest, he entered the Society of Jesus. During more than 30 years of Religious life, he was an example of fidelity to the rules, of prayer, humility and poverty. He especially took on the poor, the sick and the dying, for whom he had both love and miracles. After a painful illness he gave up his soul to God, at the age of 71, the 19th. of February, 1933.

40. **Saint Celia Guerin Mace**. Saint Celia Guerin was the Mother of Saint Theresa of the Child Jesus, discalced Carmelite of Lisieux. She was born in Saint Denis - Sarthe (Orne, France), 23rd. December, 1831. Later, her family lived in Alencon. Saint Zelig sought admission to the Daughters of Charity of Alencon. But God had planned for her to be spouse and exemplary mother. She married Louis Joseph Stanislaus Martin Boureau, on the 13th July 1858. As the result of being struck in the chest by a corner of a table before her marriage, after 20 years there developed a fibroid tumour. The Saint died on the Feast of Saint Augustine, 28th. August, 1877, after many years of acute suffering, and her body rests in Lisieux. Saint Celia was a model of virtues, - of the industrious woman, of the loving spouse, the conscientious mother, who took good care of all her duties. In all her trials and sufferings, she' was resigned and heroic, to the degree that led her Confessor to say; "I have known many a valiant woman, but no one as valiant as you."

41. **Saint Louis Goseph Estanislaos Martin Boureau**. He was born in Bordeaux, 23rd. August, 1823. He was the father of Saint Theresa of the Child Jesus, of Lisieux, and was employed as a watchmaker. He desired to enter the Abbey of Canons Regular of Saint Augustine, founded by St. Bernard in the Swiss Alps, whither he went, seeking admittance. For lack of ecclesiastical studies he could not be admitted, so he returned to Normandy with the intention of studying Latin with the Parish Priest of Saint Leonard's of Alencon. But

falling ill, he went to Paris to improve his skill as watchmaker. The 13th July 1858, he married Saint Celia Guerin, and set himself up in Alencon, where his daughters were born. At the death of his holy spouse, he took up residence in Lisieux. In 1889, he suffered a double paralysis which disturbed his faculties. After five and a half years of suffering, he died in the Castle of la Musse, assisted by his daughter Celine. He had an upright character, exemplary, tactful, affable, and kindly. Saint Theresa herself says of her parents; "God in his goodness gave me a father and mother more worthy of Heaven than of earth." His body rests in Lisieux beside that of his holy spouse. For more about the life of these two Saints, one should read the autobiography of Saint Theresa, "History of a Soul."

42. **Saint Mary Faustina Kowalska da Lodz**. This Polish Saint, on the 22nd. February 1931, had her first Vision and Message of the merciful Jesus. She was a Religious of the Congregation of the Sisters of Charity of the Mother of God (Magdalenes of Plock, Poland). The Lord said to her; "Paint an image of Me, according to the vision you have of Me, with the inscription, 'Jesus, I place my trust in Thee!'" She is the messenger of devotion to the Divine Mercy, through the image of the Merciful Jesus, whose feast is the first Sunday after Easter,

43. **Saint Josefa Menendez**. She was born in Madrid, 4th. February, 1890. At the age of seven, she made her first confession to Father Jose M Rubio, a Jesuit of acknowledged sanctity, whose cause of Beatification has already begun. The soul of this Saint developed under the spiritual direction of this future Saint. Great sufferings and desolations purified the soul of Saint Josefa Menendez, until finally there opened the gates of the Divine Heart, and she entered as a Religious in the Society of the Sacred Heart of Jesus, in Poitiers, France. Hers was a mission of victim and Messenger of the Sacred Heart, in order that all might know the mercy of the Heart of Christ. She lived a short time in this Monastery, 4 years, dying a holy death at the age of 33, on the 29th. of December, 1923.

44. **Saint Vidal Luis Gomara, Martyr**. He was born on the 3rd. November, 1891, in Monsagro (Salamanca). He entered the Dominican Order, where he was ordained to the Priesthood. He was a great apostle in preaching, and in writing. In his first Mass he had offered himself as victim for the offences against Christ in the Eucharist. His burning love for souls turned him into a hero of charity during the red domination in Madrid, bringing the consolation of Confession and Communion to very many souls persecuted by the Communists. On one of his missions he was detained by the Communists, and after a horrible martyrdom was buried, still alive, in Paracuellos de Jarama (Madrid), on the 18th. of November, 1936.

45. **Saint Bernard Francis de Hoyos**. This Spanish Saint was born 21st. August, 1711, in Torrelabaton (Valladolid). He entered the Society of Jesus. He had his first Visions 3rd. December, 1726. In one of these he saw the Sacred Heart of Jesus, from which issued numerous rays that penetrated the heart of the Saint. The Lord said to him; "I will reign in Spain with more predilection than in other parts." This is the great promise of the Sacred Heart to Saint Bernard Francis de Hoyos. He is the great apostle of the Sacred Heart in Spain. He had a great love for the Most Holy Virgin, the Angels and the Saints. After a life of great virtues, great sufferings and mortifications, he died 29th. November, 1735. In Valladolid was built the Sanctuary of the Great Promise. Father Loyola said of him; "I can say for the glory of God and for the good repute of the virtue of this saintly youth, that having heard his Confessions on several occasions, generally during his

noviciate, I do not recall that he had ever lost the grace received in Holy Baptism."

46. **Saint Maria Rafael Arnaiz Baron.** He was born in Burgos, 9th. April, 1911. He was a model of docility, of angelic candour, and faithful to all his duties. While preparing for a career in architecture, he went on an excursion to the Trappist Monastery of Saint Isidore of Duenas (Palencia), and was truly impressed by the life of the Monks. At the age of 22, he entered the same Monastery. His vocation is mirrored in these words; "Between the world and my soul is a barrier. This barrier is my love for God, and cannot be made compatible with the world, where darkness reigns." His love for the Most Holy Virgin was very intense. Having being ill almost all the time he was in the Monastery, he died, 26th April, 1938, having prophesied the moment of his death.

47. **Saint Damien de Veuster.** This Saint, called the Apostle of the Lepers, was born in La Ninde (Tremelo, Louvain, Belgium), 3rd. January, 1840. At the age of 18 he entered the Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Most Holy Sacrament of the Altar. In 1863, he went on the mission to the Hawaiian islands, where he was ordained Priest. He voluntarily sacrificed himself for Christ in the island of Molokai, the island of the lepers. For love of Christ, and for love of souls, he generously endured the putrefaction of that abandoned island, where once having entered, there was no possible retreat. Saint Damian was the consolation of those disease-ridden exiles, and many were the conversions of those who saw the Saint's heroic example. Infected with the disease, he became a leper, and consummated his immolation. He died 15th. April, 1889.

48. **Saint Theresa Gonzalez** - Quevado Cadarso of Jesus. This great Saint, popularly called Teresita, was born in Madrid on the 14th April, 1930. At the age of 18, she entered the Congregation of the Sister Carmelites of Charity, founded by Saint Joachina of Vedruna, at the Novitiate of Carabanchel of Madrid. Her love for the Most Holy Virgin was so deep, and in so great degree had she penetrated the Heart of the Queen of Heaven, that she was well called; "the Virgin's enamoured" or "the Virgin's fool". With the motto "Mother of mine, let him who sees me, see Thee", -passes the life in the Convent of this great Saint. Her desire is to please the Most Holy Virgin by fulfilling the rules of the Order, doing ordinary things with extraordinary perfection. After a very painful illness, lasting more than 2 months, she died of tubercular meningitis at the Novitiate, 8th. April, 1950, after having made her vows before the prescribed time.

We, as Universal Doctor of the Church, desire to reveal Our Pontificate as a great splendour of the Church, because it is thus in the plans of God, through His infinite mercy and through no merit of Ours. We desire to exhort all the faithful to have special devotion for the Saints who suffered terrible persecutions, and for the Saints who bravely offered their lives in defense of the Catholic Faith.

We, in the present Document, wish to make a correction in Document 14. We wish to clarify that Saint Theresa Higginson was not born in Liverpool; she was born in Wales. We wish also to clarify that besides distinguishing herself regarding the devotions of the Most Precious Blood and the Sacred Head, she excels in that of the Most Sacred Heart.

We, as Universal Doctor of the Church, in the present Document, solemnly declare and proclaim;

1. **Saint John of Avila, Doctor of the Church.** This great Spanish Saint was born in Almodover del Campo, in New Castile. He was a friend of Saint Ignatius of Loyola, and

spiritual counsellor of Saint Teresa, Saint John of God, Saint Francis Borgia, Saint Peter of Alcantra, and of Luis de Granada. He studied philosophy and theology in the University of Alcala. Immediately after his ordination to the Priesthood, he distributed among the poor the wealthy estate he had inherited from his parents. He possessed an extraordinary eloquence, and worked tirelessly for 9 years on the missions in Andalucia. Men and women of all ages, classes, sciences and letters, went to hear him. He preached as though he were directly inspired by God, since his only preparation was prayer and intense love of God. He was accused before the Inquisition in Seville, but his enemies could not prove their accusations. Then he went as missionary through all of Spain. Many were those who were converted through the preaching of Saint John of Avila. His writings are famous and outstanding among them are his letters, and the tract "Audi Filia", - "Hear O Daughter". He was Beatified in 1894, and canonised by Pope Paul VI. His body rests in the Jesuit Church in Montilla.

2. **Saint Louis Marie Grignon de Montfort, Doctor of the Church.** Founder of the Company of Mary, and of the Daughters of Wisdom. Besides his verses and hymns, the best known of his works is the tract "True Devotion to the Most Holy Virgin Mary". He was Canonised by Pope Saint Pius XII the Great, in 1947. We recall the pious and consoling reading from the works of these two Doctors of the Church, each with a distinct quality, speaking a mystical doctrine. Especially to bear in mind for these last times, - Saint Louls-Marie Grignon de Montfort, - whose teaching we can call Exalted Marian Doctrine. Reading his works will enlighten and fortify the faithful in this sublime hour of the Marian Apostles, - in this critical hour of the Church in the catacombs.

Given in Seville, at the Apostolic See, 24th. September, Feast of Our Lady of Ransom, the Year of Our Lord Jesus Christ MCMLXXXVIII.

With Our Apostolic Blessing.

Gregorius XVII, P. P. Pontifex Maxinius

**SIXTEENTH DOCUMENT:
SOLEMN ELEVATION TO THE DIGNITY OF THE
GLORY OF THE ALTARS THROUGH SOLEMN
BEATIFICATIONS AND CANONISATIONS OF
CERTAIN MEMBERS OF THE MYSTICAL BODY OF
CHRIST.**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the Divine Spirit, listening to the voice of the Mystical Body of Christ, and after an examination of history, solemnly declare and proclaim;

We, with the Authority with which We are vested, today adorn the Holy Church of God, raising to the glory of the altars certain members distinguished for sanctity and heroic virtue. Namely;

1. The Venerable Sister Angela of the Cross, Spain
2. Blessed Thomas Percy, English
3. Blessed Thomas Ford, English
4. Blessed John Shert, English
5. Blessed Robert Johnson, English
6. Blessed George Gervaise, English
7. Blessed Richard Herat, English
8. Blessed Thomas Holland, English

9. Sister Maria Co
10. Don Joseph C
11. Sister Barbara
12. The Venerable
13. Sister Theresa
14. Monsignor Jos
15. Father Francis
16. Marv Rose Fer

We put forward today these members, models and examples for the whole Church. We exhort paternally, that with true spirit of humility, you study the lives of holiness of those whom today We have solemnly Canonised.

Very beloved children, in these times of great confusion, in these times of general apostasy, you know that, in actual fact, perverse men they are, who, on a universal scale, are directing, the lives of humans. These directors, in order the more to confuse the world, heap scorn and abuse on the great figures of the Church, and contrariwise, raise on high and handsome pedestals, figures belonging to doctrines in complete opposition to Christian Doctrine. Today, disgracefully, owing to the bad teaching of false doctors, they dignify and exalt perverse and devious figures, such as Martin Luther, the great schismatic and heretic, who, led by tyrannical pride, separated himself from the Church. He had reached such extreme pride for not having persevered in the sacred vow of chastity. And there is the true origin of Lutheranism. This perverse man was incapable of controlling his passions. Many times he desired to abandon the life of religion, and take his part of the pleasures of the world, a conduct that took its beginning in his extreme pride, since incontinent as he was, he remained too blind to receive and accept the light to retract his opinions. The accursed theologians, false doctors of today, extol and dignify the figure of the heretic Calvin. The perverse doctors of today present models and examples like Voltaire, or figures like Robespierre. The false prophets, pastors, doctors, many of them with mitre and staff, are in communion with the perverse ideas of those here mentioned. These perverse Bishops, apostates, cursed traitors, followers of Judas Iscariot, are selling Christ again for 30 pieces of silver. What a pity there are too few trees and cords for the Judases of the twentieth century to go and hang themselves! The perverse apostate Bishops of the present time, with their soiled hands, clasp the hands of the enemies of Christ. We wish to point out for all the faithful; keep away from these accursed ones, since following in their footsteps, you will fall headlong into the Infernal Abyss.

Very beloved children, think and reflect on the following; Judas Iscariot, who handed Christ over to his enemies, is called traitor, - and of this traitor, Christ said; "It were better for him had he never been born." Christ characterized him in the words "the man of iniquity". We ask you, what do you call the apostate Bishops who sell the Church, the Mystical Body of Christ? We Ourselves reply; these accursed have to be called "traitors", and We must repeat the words of Christ: "Better he had never been born". The official Church called Roman, today governed by the Antipope John Paul I, while it tightens the bonds of friendship with the countries of the Iron Curtain, at the same time, an incalculable number of Catholics are suffering in their very flesh, the accursed tyranny of Marxism. It is not possible to have friendly relations with the hierarchs who martyr Our very beloved sons of Poland, Hungary, Czechoslovakia, and of the satellite countries of Russia, not to forget the very beloved Cuba governed today by the accursed Fidel Castro, who, without doubt, is one of the precursors of Antichrist. It is sad for authentic Catholics to hear how today they exalt the accursed figures of Karl Marx, Lenin, Stalin, and others who follow them.

We, as Common Father of the Church, in opposition to these accursed figures, present the great army of the Holy Church of God, formed by all the martyrs and Saints of all ages, - and to this army We, with great solemnity, add the Saint, whom, in Our Pontificate, We are raising to the glory of the altars. We are deeply afflicted and dismayed, when We with amazement

consider the present day judgement regarding history. Disgraceful to say, We see placed on the lofty pedestals of present day design, personages, who form part of the army preparing the Reign of Antichrist. We analysis minutely the histories written today by the Masons, who, accursed as they are, exalt to high dignity the perverse of all epochs. And contrariwise, they despise, insult and vilify the good Catholics, who in all epochs fought with holy valour against the enemies of Christ and His Church. We are amazed when in the cities we see great statues in honour of perverse personages, and when on the contrary We see the destruction of statues raised In honour of saintly and valiant Catholics. We feel deep sorrow to contemplate, during Our voyages to Spanish America, in many cities, great statues of false, accursed and satanic liberators, who belonged to the Masons. We put the question to you; Is it possible, perhaps, that those members of the diabolical Masonic sect, be called liberators? We reply: It is not possible to give the title 'liberator' to a Mason, since all those Provinces overseas had learned from the Mother Country love of Christ and His Church. In place of this, those liberators - as they are called - separated the children from the Mother Country, and made them slaves of Masonry. Disgraceful to say, in many Spanish American flags, there appears the Masonic shield with Phrygian cap and the two hands clasped. Can the name Liberty be given to an action that separates the children whose symbol was the Pillar of Saragossa, only to offer them under a Masonic symbol?

We solemnly promise before Our Lord Jesus Christ, the Most Holy Virgin Mary, the Blessed Patriarch Saint Joseph, Saint Peter and Saint Paul, the Apostle Santiago, Saint Theresa of Jesus, and the Whole Court of Heaven: With great predilection, We will use the time of Our Pontificate to exalt the great figures of the Church, and severely to condemn the enemies of Christ. We exhort you, very beloved children, that in these times of darkness, you need to know the important figures in the Church; since in this way, you will find marvelous examples for your fight against the enemies of the Church.

We wish to show all the faithful with what joy and jubilation We today raise to the glory of the altars the Ven. Sister Angela of the Cross, Sevillian, and Religious Foundress. Almost all the faithful know that Saint Angela of the Cross is the one appointed by the Lord to intercede in the miracle of Our bodily eyes. We know perfectly the sanctity and heroic virtue of this admirable foundress of religion. It would be ungrateful and selfish on Our part, if We first were to await the miracle in order to Canonise her. We believe that the miracle has not yet been attained through no fault of Saint Angela of the Cross; since, with no doubt, in the plans of God, its hour has not struck. We paternally exhort, now that Saint Angela of the Cross is raised to the glory of the altars, that all beseech her with perseverance that she produce this miracle, if it is for the greater glory of God, the good of Our soul, and the good of the Church. We accept the Holy Will of God! Be it done as He will! We publicly renew today the offering to God of Our blindness for the good of the Church. We beg the Lord, through the most powerful intercession of the Virgin Mary, that this offering serve to expiate the innumerable sins of Our past life. We exhort you trust in Our complete dedication to the lofty mission, unmerited as it is, the mission to pasture the flock, While God continues to give strength. We, with sword of fire, will combat the accursed traitors. Pray the Most Holy Virgin that We, at each moment, be able to co-operate with grace.

1. **Saint Angela of the Cross**. Saint Angela of the Cross, in the world Angela Guerrero Gonzalez, and popularly called "Mother of the poor", was born 30th Jan. 1846, in Seville, of poor and honourable parents, Francisco and Josefa. This simple and humble family was distinguished for piety and virtuous life. Saint Angela of the Cross hardly received at school the indispensable elements of education. At twelve years of age, she was put to work in a shoe factory. Since early youth she began her life of prayer and penance: she slept on a board, her pillow was a stone. She wore a hair shirt in the manner of a scapular, and another hidden in her hair (for a crown of thorns - translator). She fasted several days a week, and put ashes in her food to take away the taste. One day during the Rosary, which the proprietress of the workshop and the employees had the custom daily to recite, she was caught tip in rapture and raised above the floor. Saint Angela knew the holy Priest, Father Torres Padilla, who had a reputation for sanctity, - and under his spiritual direction, the virtues of the Saint gained splendour from day to day. Saint Angela developed her apostolate, visiting the sick, and going to the help of destitute families, and so forth. At the age of 19, she sought admission to the Convent of the Discalced Carmelites in the part of Seville known as Holy Cross. The Saint was of a very frail constitution. The nuns regarded as so (Spanish; 'chiquitita') that they thought she would not endure the heavy chores of the lay-sisters. Her aspirations for the contemplative life thwarted, she formed the desire to enter the Daughters of Charity. At the age of 23, Saint Angela accepted, and she adapted herself to the life of observance, and she took the habit. A painful infirmity of the stomach obliged her to leave the Religious Institute and return to her home, despite all the efforts possible that her Superiors made to keep her in religious life. After several days, the ailment began to cease. She went back to her work in the shoe factory, and resumed her works of devotion and charity. One day, Sister Angela felt a thought rise from her heart, a thought she would one day reveal: "If, in order to counsel the poor, who without complaint endure the hardships of poverty, - if it is indispensable oneself to bear poverty, to like it, - then how beautiful would it not be, for love of God, to embrace the greatest poverty, in order thus to gain the poor and bring them up to Him". Father Torres Padilla, who was much interested in this inspiration of the Saint, ordered her to put her plans in writing. She was dismayed, since her meagre schooling made it quite impossible to comply with the order. But she obeyed. and Father Torres was astonished, not how she wrote, but the thing she wrote. Saint Angela was at the time 28 years old. Her writings were signed 'Angela of the Cross.'

The 2nd. August, 1875, there was founded the Religious Institute of the Society of the Sisters of the Cross, with four Sisters in all. The Convent was one little room, with the right to use the kitchen. This was at no. 13 San Luis Street in Seville. The life of the Sisters of the Cross is a great sacrifice. They rise very early, pray many hours, sleep in their habits on boards. Their meals are humble, simple, but sufficient. In the Chapel they sit on the floor. Their habits are coarse and rough, and very penitential in summer. Their apostolate is perfectly organized; while some are engaged in prayer, others visit the houses of the sick to attend them during the night, bring them spiritual consolation and material assistance, - while others attend the poor who come to the Convent. In this way, all take turns in this mission of charity.

Saint Angela of the Cross died 2nd. March, 1932. They saw her of a sudden raise her head and arms towards Heaven, open her eyes, sweetly smile, and sigh three times. The Sisters of

the Cross had already been living in the street then called Alcazares, now called Saint Angela of the Cross, where there is a crypt in which her body has been placed. A few weeks after the beginning of the National Movement of 18th, July, 1936, against Communism, there took place in Seville the following very important event; in the highway leading to Seville as one comes from Huelva and Extremadura, a short distance from the bridge of Patrocinio over the river Guadalquivir, there came traveling in the direction of Seville, a lorry with Communist soldiers and dynamite with which to destroy the city. Suddenly there appeared miraculously Saint Angela of the Cross walking on the high-way. She placed herself face to face with the lorry and raised her right hand with a Crucifix. The Communist soldiers immediately recognized the nun to be the famous Sister Angela of the Cross, Mother of the Poor. The lorry drew back, turned around, and disappeared, freeing Seville from destruction through the intercession of Saint Angela of the Cross. This great event was published by the Press of that day. It went out by radio, and everyone knew of the marvelous happening. Later, as was learned through trustworthy sources, those Communist soldiers were converted and entered the army of Saint Francisco Franco, and died valiantly fighting against the Communists, and shouting up to their final moment; "Viva Christ the King; Viva Espana!" In this apparition of Saint Angela of the Cross, we observe two miracles at the same time. One, the liberation of Seville from destruction: and the other, the conversion of those Communists who later entered the company of the glorious martyrs of the Holy Crusade against Communism. We wish to express Our gratitude to the Saint.

2. **Saint Thomas Percy, Martyr**. He was born in 1528, and later succeeded as Earl of Northumberland (England). During the reign of Elizabeth I, Mary Stuart sought refuge in the North of England; and many of the nobles supported her cause, including Sir Thomas Percy, with the object of restoring to its primitive state the Crown, the nobility, and Divine Worship. He wrote to the Holy Father, Pius V, and he, the Pope, approved of the rebellion. Sir Thomas, however, before receiving the reply, was obliged to go ahead. At the head of his troops, with the Earl of Westmoreland, he set out for Durham, which city received them with open arms: Divine Worship being re-established there and in the nearby Parishes. The people of the North were showing themselves to be Catholic at heart. But without delay, Elizabeth sent her troops, who recovered the territory. Vengeance was fierce and hundreds were hanged. Saint Thomas Percy was taken prisoner in Scotland, and patiently endured two and a half years imprisonment, leading an exemplary life of prayer and penance. Elizabeth I offered him his freedom if he should renounce his Catholic Faith. Given the refusal of the Saint, he was condemned to death. On the scaffold, Saint Thomas Percy expressed sorrow for having been the occasion of the death of so many, but he said; "I am perfectly sure that the souls of those who died for this cause already rejoice in the glory of Heaven." He was decapitated on the 26th. of August, 1572. He left his widow and several children.

3. **Saint Thomas Ford, Martyr**. After being ordained Priest at the English College of St. Gregory, Douay (France), he was sent to England in 1576, where he worked five years before being arrested and condemned to death. Saint Thomas declared before dying; "I am Catholic and I die a Catholic." He was martyred 28th. May, 1582.

4. **Saint John Short, Martyr**. He received Holy Orders in Rome, and was sent to England in 1579. After being arrested

and condemned to death, he was made to witness the execution and quartering of Saint Thomas Ford. Instead of losing heart, he shouted to the martyr; "Happy you are, blessed soul. Pray for me." Although he could have saved himself by asking for pardon and declaring Elizabeth I to be Head of the Church in England, he declared decisively; "The Queen is not, nor can be, head of the Church. This title belongs to the Supreme Pastor alone." He suffered martyrdom 28th. May, 1582.

5. **Saint Robert Johnson, Martyr.** He worked four years on the English mission until he was arrested. Three times in the Tower of London he suffered the torture of the rack, being condemned along with his companions. When the hangman placed the rope around his neck, Saint Robert Johnson began to pray aloud in Latin. Someone told him he ought to pray in English, but the martyr replied; "I am reciting the prayer the Lord taught us in a language I know well." When the cart moved away to leave him hanging, the martyr was still praying in Latin. He was martyred 28th. May, 1582.

6. **Saint George Gervase, Martyr.** He was born 1569 in Sussex, England. He served two years in Flanders in the Spanish army. In 1599, he at last entered the army of Christ at the College of Douay (France). As Priest, he left for the English mission in 1604. Refusing to take the oath of allegiance to the king, in the form condemned by the Holy See, he declared; "The Pope can depose Kings and Emperors when these so merit." He was arrested, tried and condemned to death. When the hangman placed the rope around his neck, Saint George Gervase, raising his arms, looked up to Heaven and offered up his soul thus to receive the heavenly prize. He was hanged, drawn and quartered on the 11th. April, 1608. The same day and hour, a fire destroyed almost all the city where he had passed the greater part of his youth.

7. **Saint Richard Herst, Martyr.** He was a farmer. The Anglican Bishop sent three men to arrest Richard Herst for having refused to take the oath of supremacy. At the accidental death of one of these after an illness of three months, he was accused of murder, and although the witnesses proved his innocence, he was declared guilty by the judge. Such was the strategy of those heretic authorities, who would pass sentence for offences against the civil law and thus avoid the question of Catholicism, which in their eyes was the real crime. He wrote some beautiful letters to his Confessor. He said in one of them; "Although the flesh is weak and timid, my soul receives great consolation placing itself with great love in the sweet hands of the Saviour. Considering what He did and suffered for me, my greatest wish is to suffer for Him. I would rather die a thousand times than possess an entire kingdom and live in mortal sin; since for love of my Saviour, I hate nothing as greatly as sin." Before being hanged, he said to the Protestant minister who was interrogating him; "I believe all that the Holy Catholic Church professes." When he died he had six children and his wife was awaiting the seventh. He died 29th. August, 1628.

8. **Saint Thomas Holland, Martyr.** He was born in 1600, in Lancashire, England. He studied in France and Spain, mastering both languages. After being ordained Priest, he entered the Society of Jesus. His companions called him "library of godliness" for his knowledge and virtue. In 1635, he was sent to England and worked for six years with great fruit. He was arrested and declared guilty of having received priestly ordination in a foreign country. Many went to see him in prison during the days preceding his execution. He heard many Confessions and said Mass each day. Before dying, he declared to the crowd he was Catholic, Priest and Jesuit. He prayed aloud for the king and for the people ". . . for whose

prosperity and conversion to Catholicism, - had I as many lives as there are hairs on my head, - I would not hesitate to sacrifice them." The crowd received these last words with an ovation. He was hanged, drawn and quartered, 12th. December, 1642.

9. **Saint Maria Consolata Betrone.** She was born in Saluzzo, Piedmont (Italy), 6th. April, 1903. She was the perfect disciple of Saint Theresa of the Child Jesus, as victim soul of love in the way of spiritual childhood. At the age of 26 she entered the Capuchin Convent of Turin. With innumerable Messages, the Lord guided her soul on this way of intense love and taught her the continual prayer, "Jesus, Mary, I love You, save souls." The Lord explained to her the importance of the practice of love, which pleases Him so much, and more than all other works. She gave herself up to love, charity, mortification, in an unceasing act of pure love of God. The Lord told her that, like Saint Theresa, she would have to be model for the millions of the 'littlest souls' who were to follow this holy apostle of divine love. In the path of simplicity during many years, the only books read by Saint Consolata were the Holy Gospels, the Imitation of Christ, and the autobiography of Saint Theresa. During her final years on earth, guided by the Lord, she limited herself to reading the first two, in which she found the spiritual food she needed to increase her ardent love of God. She died a holy death in her Convent in Moriendo (Testona) 18th July, 1946, at the age of 43.

10. **Saint Joseph Calvo Sotelo, Martyr.** Saint Joseph Calvo Sotelo, protomartyr of the Holy Spanish Crusade against Communism, was an exemplary Christian and extraordinary patriot. He was a member of Parliament during the Second Spanish Republic, a figure of prime importance, head of the opposition to Communism. In a short time, Spain became the scene of numerous and horrible crimes and public disorder. In little more than 4 months, 160 Churches had been destroyed and burned, and 251 more were ruined almost completely. The 16th. June, 1936, Saint Joseph Calvo Sotelo delivered an eloquent and compromising discourse in Parliament, accusing the Government of leading Spain towards anarchy and revolution. To speak thus in Parliament was an undeniably dangerous action requiring a good measure of poise and courage. But this Saint remained firm in defence of Faith and Justice. Defying danger, as an authentic Catholic and apostle, he energetically intervened in protest and accused those who were responsible. A great tumult accompanied his words. At the end of the discourse, there stood up the delegate Dolores Ibarruri, called "La Pasionaria", member of the Communist Party, who, pointing her hand at the Saint, said to him; "You have spoken for the last time." However, the protomartyr, amidst the threatening and aggressive commotion of his enemies, spoke full of feeling: "You can take my life away from me, but no more. It is better to die with honour than to live with shame."

The 13th. July 1936, a patrol of storm troopers under the command of a captain, presented itself at the home of the Saint, with the orders to escort him to the Department of General Security on an important matter. Saint Joseph Calvo Sotelo, given the unsuitable hour, it being very early morning, suspected the deceit and wished to telephone to ascertain the truth. But they had cut the wires and therefore he understood perfectly what was to happen. He took leave of his wife, calming her with the assurance of a quick return, left the house in the patrol car with the guards who had been sent by the Government. Saint Joseph Calvo Sotelo observed that the route taken by the car did not lead to the place they had

mentioned. A few moments later he was murdered with a gunshot wound in the nape of the neck and they cast the body at the entrance of the cemetery. At the death of Saint Joseph Calvo Sotelo, Catholic Spain was afflicted, for the spirit that had given heart to the authentic patriots had departed. However, Our Lord had prepared another eminent figure who would be the salvation of Spain. The 18th. of July, 1936, the great Caudillo, Saint Francisco Franco, rose up in arms, initiating the Holy Spanish Crusade against Communism, - which subsequently was defeated and thrown out of Spain, thanks to the invincible Caudillo.

11. **Saint Barbara of Saint Dominic.** She was born in Seville 7th. February, 1842. Her parents were Casimir Jurado and Josepha Antinez. They were of humble circumstances, since Casimir was bell ringer of the Cathedral of Seville. Baptism took place the day of her birth in the Parish of the Sanctuary of the Cathedral. At the age of three, prodigious as it was, she began to speak of Divine things, and urged her mother to speak with her. She was only six years old when she began to perform great penances, like fasts and wearing hairshirts. In the morning she would hurry to hear Holy Mass without missing a single day. On one occasion, she made ready to go to the Holy Places in order to be martyred for the Lord. The spiritual director of the Saint was Father Joseph Torres Padilla, co-founder with Saint Angela of the Cross, whom the Lord Himself designated for her. Through a revelation of the Most Holy Virgin, she entered the Dominicans of the Mother of God, as organist, and was most strict in observing the rule. The 18th. November, 1872, Saint Barbara died, made perfect in Divine love. When he administered Extreme Unction, Father Tortes Padilla said to her: "Go now you are pure." And speaking in a low voice to the Sisters, he said; "Pure, she has always been very pure." The body remained exposed eight days incorrupt. Meanwhile all Seville was telling of the unbelievable penances and mystical occurrences in the life of that uncultivated girl, today Saint Barbara of Saint Dominic. Her body reposes in the Monastery of Saint Clement of Seville.

12. **Saint Andre Bessette.** He was born 9th. August, 1845, in Saint Gregoire d'Iberville (Quebec, Canada). He was a brother in the Congregation of the Holy Cross, in which he was outstanding for great piety, and love for Saint Joseph, Patron of Canada. Thanks to his great zeal and tireless labour, there was built the great Basilica of Saint Joseph in Montreal. Besides his heroic confidence in Saint Joseph, he had a profound devotion for the Sacred Passion of Our Lord, and most tender love for the Most Holy Virgin Mary. He died 6th January, 1937, at the age of 91. His Holiness Pope Paul VI declared him Venerable in June 1978. In the world he was called Alfred Bessette.

13. **Saint Theresa Benedicta of the Cross, Martyr.** She was born 12th, October, 1891, in Breslau, Germany, in a Jewish family. In the world she was called Edith Stein. She was strictly educated in the Jewish Religion, although she later confessed that she had been an atheist until the age of 21. In 1916, by reading the autobiography of Saint Theresa of Avila, she was converted to Catholicism. When she finished the book, she said, "This is the truth." She bought at once a Catechism and a Missal. Shortly afterwards she was Baptised, Confirmed, and felt the vocation to the Religious life. The 16th. of July, Feast of Our Lady of Mount Carmel, she presented herself at the Carmelite Convent of Cologne-Lindenthal, and entered October 1933. Saint Theresa Benedicta of the Cross, who had been a famous doctor of philosophy and professor, became the most humble sister, and

learned to cook and sew. There began the persecution of the Jews by the Nazis. The Saint offered her life for the conversion of the Jews. By order of the Father Provincial, she continued her philosophical work. As all knew she was a Jew, her Superiors sent her to Holland for greater security. There she finished the book "The Science of the Cross." The Second World began and the German army invaded Holland. The Carmelites tried to send the Saint and her sister to Switzerland, but without success. The 2nd August 1942, the Police came and took both sisters to the camp. There she consoled and assisted Jewish families in the state of desperation. The 4th August, they were transported towards the East. Later we are informed that the Saint and her sister died in the gas chamber, 9th. August, 1942.

14. **Saint Joseph Mary Escriva de Balaguer.** He was born 9th. January, 1902, in Darbastro (Spain). His parents, splendid Christians, educated their children in the strictest norms of Christian Doctrine. He said he never thought of becoming a Priest, but he loved and venerated the Priests for the education he had received. However, later he felt his vocation, but first he resisted, and subsequently accepted the invitation of the Lord and was ordained 1925. At the same time he followed the profession of lawyer. Christ, Mary and the Pope, were the three great loves of this Saint and he let it be everywhere known. On a certain occasion, when someone addressed him as 'Don Jose', whereas his name was Jose Maria', he replied; "Please don't take the Virgin from me." He founded the secular institute "Opus Dei", which was approved by Pope Saint Pius XII, the Great, 2nd, February, 1947, when he published the Apostolic Constitution "Provida Mater Ecclesia." After an exemplary life, devoted to the love of God and souls, leaving innumerable writings of lofty spirituality, he died in Rome, only minutes after having celebrated Holy Mass, 26th. June, 1975.

15. **Saint Francis de Paul Tarin.** This Saint was born in Godolleta (Valencia, Spain), 7th. October, 1847. His parents were landed farmers and excellent Christians. The Saint was the ninth child. The death of a brother brought him to the point of death, and he received Holy Communion as Viaticum, which at the same time was his first Communion. Still a youth, he entered the Society of Jesus. Saint Francis de Paul Tarin, of great simplicity, affable, generous to the poor, affectionate with children and the sick, was at the same time a tireless preacher and self-sacrificing missionary. He would travel the cities and towns of Southern Spain, Castile, and La Manchu preaching solemn Novenas, organizing Rosaries at dawn, and other functions in which he exercised the preaching ministry. His love for the Most Holy Sacrament led him to spend many hours by the Tabernacle, especially during Nocturnal Adoration. His love for the Most Holy Virgin was so intense, that everywhere he spread it among those who were with him, particularly by his preaching, the confessional, and so forth. The conversions achieved by this great apostle were innumerable, as well as miracles. When young he had struck himself on a stone and received a wound that remained infected all his life and caused very great pain, given the very active life that he led. He spent a good part of his life in Seville, where he died, 12th. December, 1910. He was buried in the Jesuit Church of the Sacred Heart in Seville.

16. **Saint Mary Rose Ferron.** She was born 24th. May, 1902, in Saint Germain de Grantham, near Quebec (Canada). At the age of three, she went with her family to the United States. Her parents were excellent Catholics, and reared their children with due care. Since tender years, Saint Mary Rose Ferron practised virtue, prayer, obedience and piety. Later she suffered painful illnesses, and as her sufferings increased, so

her love for God. She had great devotion to the Passion of Our Lord Jesus Christ, and offered her own sufferings in union with the Passion of Christ, in order to make reparation to God, and to obtain the conversion and salvation of sinners. She had many visions and ecstasies, and for many years bore the marks of the Lord; stripes, wounds, crown of thorns, tears of blood and other wounds. She frequently suffered intensely the Passion of the Lord in all its phases, especially on Fridays. She died in Woonsocket, Rhode Island (U.S.A.) 11th. May, 1936. We implore the intercession of the Saints We today have raised to the glory of the altars, in order that their example give strength to all, and that you confess Christ valiantly wherever you are, and when He demands it.

In the present Document, We correct certain points of Document 14, namely;

Concerning the dates in the beautiful life of Saint Leon Papin Dupont, there was an unintentional error for the time of his holy death. There appeared the year 1797 for the date of his death, whereas 1797 was the year of his birth, his death taking place in the year 1876. We wish with joy to take this opportunity to speak again of the "Holy man of Tours."

Given in Seville, 24th. September, Feast of Our Lady of Ransom, the Year of Our Lord MCMLXXVIII.

With Our Apostolic Blessing.

Gregorius XVII, P.P. Pontifex Maximus

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“SOLEMN BEATIFICATION AND CANONISATION, AND DECLARATION AS DOCTOR, OF THE SERVANT OF GOD, THOMAS HAEMERKEN Á KEMPIS.”

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the Divine Spirit, recalling the 'unanimous voice of the Church' and a previous examination of history, solemnly declare and proclaim:

With great joy, we raise to the glory of the altars, beatifying and canonising the universally known Thomas Haemerken á Kempis.

We desire, in doctrinal. manner, to put forth for all faithful, the life of holiness and heroic virtue of Saint Thomas á Kempis. Innumerable are the testimonies, undeniable and irrefutable, of the sanctity and heroic virtues of Saint Thomas á Kempis. This great Saint, born in Germany, gave himself up to the full life of prayer, penance, mortification, expiation, and so forth. Saint Thomas á Kempis entered the religious life and decisively renounced the pleasures of the world. The Saint lived in a religious Community in the Low Countries. We can assure that the Saint wished to live hidden from men, but well known to God. It is an admirable thing, worthy of imitation, the heroic humility which this great Saint teaches us all. We know

that the Saint of whom we are speaking lived in complete solitude for the greater part of his life. The spiritual, original life of Saint Thomas á Kempis adorns the annals of the Church. Such a life is a rare and precious deposit, which has not been repeated since the end of the Divine Era. We are personally acquainted with the writings of Saint Thomas á Kempis. We have examined all that he wrote, and we can assure that his close analysis reveals the most profound and sublime truths of the Christian religion. We wish to assure that Saint Thomas á Kempis attained to the highest degree of sanctity, and that his life is a model for all Christians. We have examined the reasons for and against the canonisation of this work of Saint Thomas á Kempis. After the most powerful light of the Holy Ghost, in order to believe that Saint Thomas is the indisputable author of the celebrated work "Of the Imitation of Christ" (16) We, as Universal Doctor of the Church, teach all the faithful the following truth: We declare that Saint Thomas á Kempis lent God his hand and his pen in order to write this

work. We declare and proclaim that Saint Thomas á Kempis wrote the work "Of the Imitation of Christ" by divine inspiration. Naturally we teach that God in his infinite Wisdom, respected the manner of expression of His great instrument. We desire that all the Church feel profound veneration for the great work "Of the Imitation of Christ". We exhort all the faithful to give this little book its place immediately after the Holy Bible, since it is its sequel. In this exalted work, there is no doubt, it is Christ himself who teaches us how to put the Gospel into practice. We urge the faithful to acquire the very pious habit of reading frequently the "Imitation of Christ". Looking back in Our own memory, We can assure that We have read this work repeatedly during Our own life. We recall for the faithful that We personally have led a life during a considerable time in offending God through innumerable and abominable sins. We wish to acknowledge that thanks to the frequent reading of this work, We many times received a very powerful supernatural light which moved Us to conversion and sincere repentance. Thanks to the most beautiful reading of the Imitation of Christ, we encountered the path of reconciliation with God, and consequently the reception of the holy sacraments. We, who many times went on committing the gravest sins, We, who have frequently known the terrible loneliness of an orphan separated from his Heavenly Father, have no doubt at all, we had reserved in Hell a very deep place, deeper than you possibly can imagine. We desire paternally to exhort the faithful, that they pray for us since, as long as the soul is enveloped in this shell called flesh, it is easy to expose Our self to eternal condemnation. We wish to say this to all: frequently, while we were enjoying the cursed and perishable fruits of this world, We suffered at the same time, knowing full well that God was far from Us, and that We were a slave of Satan. During those terrible times, We frequently had recourse to pious reading, among which was the "Imitation of Christ". For the good of souls, We desire to mention certain things which we have experienced when we felt the great bitterness of being orphaned from God, We considered at the same time, that there remained a bond of union with God. We thought: He is far away, I have no Father in Heaven. And, We continued to meditate: God is very angry with me, for my many sins. Then We considered further: in spite of having lost this Father, on account of my sins, I must not forget that the Virgin Mary is still my Mother, because she is the Refuge of sinners. The proof of this Maternity is clearly seen in El Palmar de Troya; where in spite of so many sins, the Divine Mary wished to remember Us. We, in the face of this beautiful truth, quickly ran and took refuge beneath the Mantle of our Mother; and through this channel there was restored to Us the Paternity of God.

It was not our intention to speak about Our self in this Document. There is no doubt that in doing so, We have been moved by the burning fire of God, God has desired this brief reference to Our personal life, in order that the faithful know the fruits of pious reading of the great work, "Of the Imitation of Christ".

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

We elevate today to the exalted dignity of Doctor of the Church, this Saint, whom We desire to be known by this title: Saint Thomas á Kempis, Great Doctor of the Church.

We desire to enlighten the faithful by recommending the reading of all the writings of Saint Thomas á Kempis, Great Doctor of the Church. We believe and hope, that in these pious readings, the faithful will find a sure path in order to go to Christ. We exhort all the faithful, that when they read the

"Imitation of Christ", they humbly recommend themselves to the Most Holy Virgin, Mother and Doctor of the Church, in union with Saint Joseph, Father and Doctor of the Church. With these two exalted Masters, and lead by them, you will be able to understand and put into practice the sacred legacy of the great work, "Of the Imitation of Christ". We believe that God, in his infinite Wisdom, had reserved this doctrinal declaration of today, precisely to strengthen us all, in order to be able courageously to resist the terrible contagion of uncleanness and filth, - to reject the repugnance of that nauseating hour that once touched our life.

We, in the present document, declare and proclaim that the Church in these apocalyptic times, can find a luminous star that leads to the mystical Bethlehem of the grandiose Work of El Palmar de Troya.

We shall continue to examine the various writings of other Saints, in order at a suitable time, to add lustre to the Church through the splendour and beauty of Ecclesiastical Doctors.

Saint Thomas á Kempis.

He was born at Kempen, near Krefeld, in the Diocese of Cologne, Germany, about 1380. Saint Thomas á Kempis was a pupil in the capitular school of Deventer (Holland), in 1392. Afterwards, member of the Brothers of the Common Life. In 1399 he entered as "guest" of the Canons Regular of Saint Augustine, the convent of Mount Saint Agnes, Zwoll, and in 1406 formally entered the Order. He was ordained priest in 1413.

For 70 years, Saint Thomas á Kempis served the Lord with great austerity of life, continually perfecting his virtue, so that all admired his great devotion and spirit. He was small in stature, and preferred solitude. Wholeheartedly, he lived apart from the things of the world, all in harmony with the style of his life. He was affable, with a sweet manner towards all, especially towards the spiritual and humble. Always most devout toward the Passion of the Lord, he had a special gift in consoling those suffering temptations, or other interior trials. He died 25th. July, 1471, at the age of 92.

As ascetic writer, he has left us various works. The most important is the "Imitation of Christ" in four books. Besides, there are 9 other brief treatises coming before the principal work. The language of the "Imitation of Christ" is Medieval Latin. The author took his inspiration from Holy Scripture, the Liturgy, the writings of the Holy Fathers, especially Saint Augustine, Saint Jerome, Saint Gregory the Great, Saint Anselm and Saint Bernard.

Given in Seville at the Apostolic See, Feast of Saint Michael Archangel, Prince of the Heavenly Hosts, 29 September, the Year of Our Lord Jesus Christ MCMLXXVIII.

"SOLEMN BEATIFICATION AND CANONISATION OF 13 PASTORS, MARTYRS OF THE COMMUNIST PERSECUTION IN SPAIN. WITH CERTAIN THOUGHTS AS WELL REGARDING THE DEATH OF THE 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.

We as Universal Doctor of the Church, assisted by the light of the Holy Ghost, comprehending the sense of the Church, and examining the historical facts, solemnly declare and proclaim: We elevate today, with jubilation, to the glory of the altars, through solemn beatification and canonisation, 13 Spanish Bishops, martyred for God and for Spain during the period known as the Religious Persecution, by the communists during the Holy Crusade.

We today raise to the altars the following martyrs, namely:

1. Don Eustaquio Nieto Martin, Bishop of Sigüenza.
2. Padre Silvio Huix Miralpeix, Bishop of Lerida.
3. D. Cruz Laplana Laguna, Bishop of Cuenca.
4. D. Florencio Ansenio Barroso, Bishop of Barbastró.
5. D. Miguel Serra Sucarrats, Bishop of Segorbe.
6. D. Manuel Basulto Jimenez, Bishop of Jaen.
7. D. Manuel Borrás Ferrer, Auxiliary Bishop of Tarragona.
8. D. Narciso de Estenaga y Echevarria, Bishop of Ciudad Real.
9. D. Diego Ventaja Milan, Bishop of Almería.
10. D. Manuel Medina Olmos, Bishop of Guadix.
11. D. Manuel Irurita Almandoz, Bishop of Barcelona.
12. D. Anselmo Polanco y Fontecha, Bishop of Teruel.
13. D. Juan de Dios Ponce y Pozo, Administrador Apostólico de Orihuela.

We wish to explain that the name corresponding to number 13, is not that of a consecrated Bishop; however, he is numbered among the Pastors for discharging the office of Apostolic Administrator of a diocese.

We, as Universal Doctor of the Church, give assurance of the sanctity and heroic virtue of these 13 martyred Pastors. They were always animated by an authentic spirit of prayer, penance, mortification, and so forth. These thirteen Pastors sealed their heroic and holy lives with the palm of martyrdom. Facing their murderers, they preferred to confess Christ and to sacrifice their lives, as holocausts for God, for the Catholic Faith, and for the Nation. Without doubt, these men could have found the opportunity to save their lives by renouncing their Catholic faith, or by co-existing with marxist doctrine. These glorious saints gave example of heroic sanctity and splendid courage. We know that these Pastors, during those bitter years of Marxist imperialism in Spain, in many occasions in their dioceses, preached against marxist doctrine, in accordance with the condemnations pronounced by the Supreme Pontiffs.

Very beloved children: we wish that you, with deep humility, would study to see what took place under the satanic 2nd Spanish Republic. The Most Holy Virgin Mary, singular Protectress of Spain, came to the defence of this Catholic nation, raising up the magnificent Caudillo, whom you all know as Generalísimo Franco, now Saint Francisco. To this providential man were joined all the Catholic forces of Spain, in a holy Crusade against communism.

We feel deep sorrow seeing how the majority of the nations, during many years, censured and criticised Saint Francisco Franco and the Holy Crusade of Spain. If we examine the reasons, without doubt we shall have to say this: We can understand the nations that attacked or criticised the Holy Caudillo, since, doubtless, those nations never suffered in their own flesh the cursed and diabolic marxist tyranny.

We say this to the world; all good Catholics of the world ought to have pious veneration for Saint Francisco Franco, who was firm with the whip against marxism, and against other diabolical sects in defence of the Catholic Faith.

This day, with great solemnity, We adorn the Holy Church of God by raising to the glory of the altars these 13 martyred Pastors. There is no doubt, the blood shed by these martyrs will be a splendid seed producing abundant fruit during the epoch which is ours to live. An admirable thing for every Catholic is the heroic death of Bishops. Do not forget, the Bishops are the successors of the Apostles. Therefore it is beautifully in harmony that the Bishops suffer martyrdom, as did the majority of the Apostles. We wish to say this to all the faithful: beloved children, that glorious time of the Holy Spanish Crusade against communism surely is to be envied.

Unfortunately, the present time does not resemble that time, since today's Bishops, instead of condemning marxism, are the friends of the communists. Without doubt, the majority of the Spanish Bishops of the hour are guilty of the communist triumph in Spain, since they do not raise their voices as Pastors against communism. The Catholics of today, it can safely be said, the majority of them, are Catholic only in name; since being on familiar terms with communists, they have betrayed Christ. Familiarity between Christianity and Communism is inadmissible, since they are mutually contradictory doctrines. Christianity represents Christ, and communism represents antichrist.

We exhort all the faithful to implore the intercession of the Holy Martyrs whom today we have raised to the altars, that they might serve as exemplary models for organizing another Holy Crusade against Communism.

We desire to use the present Document in order to mention certain things for the faithful. Two days ago, the Antipope John Paul I died, without having left any example of sanctity or heroic virtue. He died alone, without the company which, with reason, is to be found near the Supreme Pontiff at the moment of passage to the presence of God. John Paul I died, without the assistance of the Last Sacraments.

We wish to say to the whole Church, that the Antipope John Paul I died as he had lived, with his back to God. We bid all traditionalists to make a profound meditation considering the manner of the sudden death of the Antipope John Paul I. There is no doubt, this sudden death is a special sign that God has given for humble reflection. His election was followed by a confusion of smoke, which told the world that he had not been elected by God. His short pontificate of 33 days has left in mind no exemplary path for the Church to follow. The Antipope John Paul I had not left any written document for the guidance of the faithful. His discourses have been fatuous and spiritually empty. In his discourses, he extolled figures representing every kind of heresy. The majority of his discourses were full of silly and stupid anecdotes, improper for the Vicar of Christ, who, above all ought to be a Doctor, in order to guide the Church.

We wish to remark for those traditionalists who were surprised when the Lord elected us as Supreme Pontiff with the name of Gregory XVII, corresponding to the prophecy of Saint Malachy "De gloria olivae" (Of the glory of the Olives). Many of them said: "It is not possible at present to elect "De gloria olivae", since "De labore solis" (Of the labour of the sun), comes first."

We point out the following: the Antipope John Paul I, who corresponds to the motto "De medietate lunae" (Of the half moon), has died, taking with him his hypocritical smile and the half moon. Now the apostate cardinals will gather again in conclave to elect the successor of John Paul I, the successor who will correspond to the motto of Saint Malachy "De labore solis", this one naturally antipope as well. And once again is shown that no one mocks God. The masons who are in the Curia Romana were pleased with themselves for having placed on the throne of Peter a secret mason, a man of humble bearing, who stood on the central balcony of the Vatican Basilica with a continual smile, a smile which he brought to his audiences, and to each and every occasion when he appeared with others.

We put the following question to the faithful: can the Vicar of Christ be smiling continually, seeing the Church suffer? We make the reply for you all: it is not possible for the Vicar of Christ to have a permanent smile, while the Church weeps along the way of sorrows to Golgotha. We all know that the Church, imitating her Divine Founder, is suffering today the

Passion, and must be crucified in order to rise again in glory,- and in this way She follows in the sacred footsteps of the Divine Master.

We wish to offer the faithful the following reflection: the Antipope John Paul I passed the time of his very brief pontificate with a false and constant smile, like a clown. Instead, Our venerated predecessor, His Holiness Pope Paul VI, endured a long pontificate full of great suffering. He was seen to weep many times during the fifteen years of a pontificate which the world has not yet acknowledged. Whereas, 33 days of a false pontificate, and the world does an about face, and acclaims the man a humble saint.

We believe with all assurance, that the Archangel Saint Michael, great protector of the Church, has let fall the sword on the Antipope John Paul I, since his death occurred on the eve of the Feast of Saint Michael. Again we declare: no one mocks God.

We exhort all traditionalists to think well on the signs which God is showing these last times.

We wish in the following to give details regarding the sanctity and heroic virtue of the thirteen martyrs whom today We raise to the glory of the altars.

1.- Saint Eustaquio Nieto Martin, martyr.

Saint Eustaquio, martyr, Bishop of Sigüenza, was born in Zamora, 12th March, 1866. He was assistant Priest in Saint Isabelle's, Madrid; acting Parish Priest of Saint Mary Major in Alcalá de Henares; and Parish Priest of the Conception in Madrid. He was consecrated Bishop, 28th March 1917, and as newly consecrated, occupied the Episcopal See of Sigüenza. For the twenty years of his pontificate in that city, he was greatly esteemed by the clergy and faithful. The 25th July, 1936, Communist soldiers arrived at Sigüenza. The very day of their arrival, they went straight to the Episcopal residence, in a tumult invaded the rooms of the palace, overpowered the Bishop, and treating him badly, shoved him bodily, in spite of his years, all along the way to the Square of the Fountain of Guadalajara. There he was insulted and reviled in many ways by the shouting of the rabble, after which he was let go in freedom. The Bishop returned to his residence. Some of the Cathedral Canons suggested to him that he leave the city. But the Bishop declined for two reasons: he did not wish to remove his soutane; and above all, his will was firmly fixed on remaining with his flock. On another occasion, when offered the opportunity to leave, he refused again, saying, "Let us leave it in God's hands." On the 26th, the red soldiers again invaded the palace and the seminary, and took possession of many objects of value. Innumerable were the vile offences - with maltreatment of every kind, inflicted by the assailants on the good Bishop, Doctor Nieto. The Bishop, a prisoner in his palace, was able to hide himself so that the soldiers could not find him during a long search. A Claretian Priest, who the previous day courageously defended the Bishop in the open square, was forced to accompany them, and call aloud throughout the palace, informing the Bishop that they sought him for his safety. After a long time, the Bishop replied, 'here I am'. They overpowered the Bishop, and denied him water whilst he was tortured by thirst. They put him in a car, saying they were taking him to Madrid for his own good, though the Bishop did not believe it. The car set out for Alcolea del Pinar, and at about 4 kilometers in the direction of Estriegann, he was shot, on the 27th July, 1936. Saint Eustaquio died shouting vivas to Spain and to Christ the King. They were such, so many and enthusiastic, the vivas he shouted, that they took him for mad. His body was burned with petrol.

2.- Saint Silvio Huix Miralpeix, martyr.

Saint Silvio, martyr, Bishop of Lerida, was born in the ancestral home of "Huix," in the parish of Saint Margaret de Vellors (Gerona), 21st December, 1877. At thirty years of age, he entered the Oratory of Saint Philip Neri at Nich, where he later became director of the house, and of the apostolic works pertaining to it. He gave a great impulse to Marian Congregations, effecting a great apostolate through the printed word, spiritual exercises, and lectures. He was a seminary professor, and devoted considerable time to teaching catechism. He was consecrated Bishop, and in 1927 was sent to the Diocese of Ibiza, where he had a great apostolate. When the revolution began he was already Bishop of Lerida.

The 21st July, 1936, the communist rabble began to assault the doors of his palace. The holy Bishop did not wish to abandon the palace, according to his own words: "It is my duty not to abandon my post, where I am ready to die". But he decided to do so in order to save the lives of his household, family and servants, who had refused to leave him. He was given an identification card with a fictitious name, to use if he were detained; but the holy Bishop did not accept it, saying: "Oh no! I will always say I am the Bishop of Lerida". And so he spoke shortly thereafter in a street of Lerida, when arrested by a patrol of assault troops, who took him to prison. There he met many prisoners, victims also of marxist fury. The holy Bishop was the consolation, the heart of his prison companions. The 25th of July, Feast of Saintiago, Patron of Spain, the holy Bishop was able to give Holy Communion to all who were with him, thanks to a priest jailed the previous day, who had managed to bring a ciborium with hosts to be consecrated. The 5th of August, 1936, he was taken from prison under the pretext of being sent to Barcelona, and was shot on the way, along with 21 laymen, the very day of the Feast of the Virgin of the Snow, for which he had a special devotion.

3.- Saint Cruz Laplana, martyr.

Saint Cruz, martyr, Bishop of Cuenca, belonged to a family of the high nobility of the Valley of Xistan in the Pyrenees of Aragon. He was reared with the greatest care, and at the age of 11, in 1836, entered the seminary of Barbastro. In 1902, he was already Doctor of Sacred Theology and of Law. Saint Cruz Laplana was a priest of great virtue, who during his episcopate attained great perfection. He was poor and simple. He never had a private carriage, and many a time he was seen on a hired carriage, drawn by two old mules. He was consecrated Bishop in the Basilica of the Pillar and was sent to Cuenca 23rd June, 1921, where he expended much labour; tireless occupation for the dignity of the divine cult, the preaching of the Gospel, catechism, Catholic Action, and the Social Apostolate.

From the 19th July, 1936, a patrol of communist riflemen mounted guard around his palace. The holy Bishop could have escaped with the help of some persons who made the offer; but he said: "I cannot go for fear of danger; my duty lies here, cost what it may". He said as well to the dean of the Cathedral: "I have the obligation to face the situation, no matter how difficult it be. But you are to go and hide this very moment, because I cannot consent that they take you along with me".

When the Episcopal Palace had been plundered, the holy Bishop was taken under military escort to the seminary, now become a prison. The 8th August, 1936, he was taken from prison along with his secretary, who had not wished to abandon the Bishop, and they were taken by car on the road to Villar de Olalla. During the drive, the two victims prayed aloud the "Miserere". The holy Bishop spoke to his murderers: "I know that you are going to kill me, but if my life is necessary, I offer it for Spain. Do you think there is no

Heaven? Yes, my sons, there is a Heaven! Do you think there is no Hell? Hell exists, my sons. You can kill me; my body I leave to you, but my soul will go to Heaven. I pardon you, and I will pray for you in Heaven." At 5 kilometres along the road mentioned, after hearing each other's confession, the Bishop Saint and his secretary were shot to death. Saint Cruz Laplana died wearing his soutane, since he had refused to wear civilian clothes.

4. Saint Florentino Asensio y Barroso, martyr.

Saint Florentino, martyr, Bishop of Barbastro, was born in 1878, of a simple family of the valley of Ornija, in the village of Villaseñor. He was ordained priest in 1901, and first became parish priest of Villaverde, and later private secretary of the Archbishop of Valladolid, having as well other duties, administrative and educational. Saint Florentino was the typical priest, dignified, devout, affable and paternal. For a long time he was confessor and spiritual director of the seminarians, of nuns, and of various apostolic societies. The 26th January, 1936, he was consecrated Bishop. When the Apostolic Nuncio informed him that the Holy See proposed to elevate him to the Episcopal dignity, considering himself to be unworthy, he offered the greatest resistance, to the point where the Nuncio was obliged to say: "either you accept the office, or you will be considered a rebellious son of the Holy See". The 14th of March, he took possession of the Diocese of Barbastro. There he had energetically to protect the Seminary buildings confiscated by the local government, and in process of demolition. The 19th of July, he suffered house arrest in his Episcopal residence. Some days later he was taken to the Colasancio College, where he was imprisoned. That night the local mob screamed and laughed with diabolic expectation. At one o'clock in the morning, he said to the religious who were with him: "My sons, I am going to give you my last blessing. . . . No, do not weep, because this night is very agreeable to me. Let us entreat the Almighty to save Spain from her enemies." At 3 o'clock, 9th August, he was taken from the prison, and shot to death, at 3 kilometres on the way to Sarinana.

5. Saint Miguel Serra Sucarrots, martyr.

Saint Miguel, martyr, Bishop of Segorbe, born in Olot, 11th January, 1868. He studied at the seminary of Gerona. He became successively Doctor of Sacred Theology, Canon of Tarragona, and Vicar General. He was consecrated Bishop 7th October 1923. He came to Segorbe 25th June 1936, from the Canary Islands. The 27th of July he was taken prisoner by the communists, along with other clerics and religious. The murder of this holy Bishop took place in the early morning of the 9th. August, 1936, on the highway. When his murderers were aiming their rifles to shoot him, the Bishop Saint said to them: "You can kill me, but you cannot stop me from giving you my blessing." He blessed them paternally, and granted them pardon.

6. Saint Manuel Basulto Jimenez, martyr.

Saint Manuel, martyr, Bishop of Jaen, was born in Adanero (Avila), 17th May, 1860. He became Magistral Canon of Leon, and Lectoral Canon of Madrid. He was consecrated Bishop 16th January, 1910, and came to Jaen from Lugo in 1920. The 2nd August, 1936, communist soldiers presented themselves in the Episcopal palace, and imprisoned the Saint in the cellars until they took him under arrest to the Cathedral, where more than 1,200 prisoners had been gathered from the various towns of the province. Given the number of prisoners, the communist authorities decided to send many of them to the prison of Alcala de Henares. Among these was the holy Bishop. The 11th of August, he was taken in the 'train of death' with his companions to the prison. When the holy Bishop was leaving the Cathedral on the way to the train, he

passed between two long lines of prisoners, whom he discreetly blessed as he walked. Passing the chapel of the Relic of the Holy Face of the Lord, the Saint gazed fervently at the Holy Face. At the door of the Cathedral, he turned towards those prisoners within, and gave them a solemn blessing. When the train reached the station of St. Catherine in Madrid, a crowd of soldiers who were waiting in the station prevented them from going on to Alcala. The soldiers took them by road to Vallocas, and near El Pozo del Tio Raimundo, let out many of the prisoners and murdered them. Among these was the Bishop Saint. It was 12th of August, 1936.

7. Saint Manuel Borrás Ferré, martyr.

Saint Manuel, martyr, Auxiliary Bishop of Tarragona, was born in Canonja (Tarragona), 9th September 1880. After his ordination to the priesthood, he filled several conspicuous offices. He was profoundly pious, leaving where he went an aura of spirituality. He had Great devotion to the Eucharist, to the Most Holy Virgin, and in his life the mystery of Christ on the Cross had a profound meaning. As Bishop in Tarragona he was very much of the same mind and spirit as his superior, Cardinal Vidal y Barraquer. It would be a lengthy task to recount the bitter experiences of these two prelates from the day the communist soldiers hurled themselves on the streets of the city like mad dogs, that is from the 21st of July, 1936, until the 24th, during which time both were put in prison in Montblanch. The Cardinal was liberated and managed to flee to Italy. The holy Bishop was left in prison, despite the efforts of the Cardinal to secure his freedom. The Saint was accused of ordering a priest to celebrate 30 Masses, and the soldiers decided to remove him to Tarragona, to put the matter before a tribunal. However, on the way, they set him down from the car, shot him dead, and burned the body. The Bishop Saint died, blessing his murderers.

8. Saint Narciso de Estenaga y Echevarria, martyr.

Saint Narciso, martyr, Bishop of Ciudad Real, born in Logrono 29th October, 1882, was left an orphan when very little, without father or mother, and he was reared in an orphanage in Toledo. He was ordained priest, brilliantly negotiating his studies; and gifted with great intelligence and wisdom, filled important offices. He was consecrated Bishop 22 July, 1923, and appointed to the See of Ciudad Real. From the 25th July, 1936, the communist mobs ran riot before the Episcopal palace, every day until the Bishop was taken to a private house by order of the Governor. A certain man offered the holy Bishop and his secretary, who accompanied him, the opportunity to escape. But the Prelate replied: "Precisely now, when the wolves are howling around the flock, the pastor must not take flight. My duty lies here". The 22nd of August, two motorcars stopped at the residence of the Saint, taking him and his secretary 8 kilometres from Ciudad Real, near Peralvillo del Monte, where they were murdered.

9. Saint Diego Ventaja Milan, martyr.

Saint Diego, martyr, Bishop of Almeria, entered the city as its Bishop on the 16th July, 1935. The 21st July, 1936, a crowd of soldiers pulled down the doors of the Episcopal palace and made a careful search. The holy Bishop was taken to the police department, and was let free shortly after. He had the opportunity twice to flee, but he refused to do so, in order to fulfill the duty of Pastor. Three days later, Saint Diego was obliged to leave his palace and was taken to another residence, since the civil government was setting itself up in the Episcopal palace. A few days later, the Bishop of Guadix was also imprisoned in the same residence, of whom we shall speak shortly, as both were murdered together. The 29th August, 1936, after suffering greatly on board a ship through

the cruel treatment of the soldiers, they were killed a few kilometres down the road that leads to Motril and Malaga.

10. Saint Manuel Medina Olmos, martyr.

Saint Manuel, martyr, Bishop of Guadix, was born in Lanteira, 9th August, 1869. Great friend of Saint Andrew Manjan, founder of the Schools of Ave Maria, who one day said to the Saint: "You will be Bishop and martyr". The remark made a profound impression on the holy Bishop, so that he could say to those close to him: "I have offered my life to God for the salvation of Spain, and the Lord has accepted it". He was consecrated Bishop 26th May 1926. Two years later, he took charge of the diocese of Guadix-Baza. When the revolution broke out, he was in Guadix, although he had the opportunity of remaining in Granada. The 24th July, 1936, he was given another opportunity of fleeing, and refused the offer, as he could not abandon his diocese at a time of danger. On the 27th, the communists invaded the palace, plundering and profaning the sacred vestments. They seized the Saint's biretta, his pastoral ring, and his pectoral cross as well, - at which the Bishop Saint said: "Since you are going to kill me, let me die with the Crucifix". He was taken to the residence where the Bishop of Almeria was held, Saint Diego Ventaja; and there he stayed with him until they were taken together to be killed, after suffering greatly aboard a ship. He was murdered a few kilometres along the road that leads to Malaga and Motril.

11. Saint Manuel Irurita Almandoz, martyr.

Saint Manuel, martyr, Bishop of Barcelona, was born in Larrainza (Pamplona). His life as a priest was passed in Valencia. He was consecrated Bishop 25th March, 1927. Three years later he was appointed to the Diocese of Barcelona. His life was truly exemplary: "One hour and a quarter of mental prayer in the morning, and a half hour in the evening in his chapel; daily recitation of the three parts of the Rosary; spiritual reading and a dozen visits daily to the Blessed Sacrament; fasts and abstinence; the discipline and hairshirts, and so forth". The 21st of July, 1936, the communists invaded the palace. The holy Bishop was able to leave by a secret exit with the members of his household, and take hiding in the home of an acquaintance in Monistrol. Discovered by the soldiers, 1st December 1936, he was taken from the house, and led from one committee to another, until he was murdered in Moncada, along with three men, 3rd December, 1936. Shortly before he died, he said to his murderers: "I bless all of you who are in my presence, as I also bless the bullets that will cause my death, since they are the keys that will open for me the gates of Heaven".

12.- Saint Anselm Polanco y Fontecha, martyr.

Saint Anselm, martyr, Bishop of Teruel, came from a town of the province of Loon. He joined the Augustinians of Valladolid, was consecrated Bishop in 1936. The city of Teruel lay under siege during the first two years of the Holy Crusade. The 7th January, 1938, Teruel fell under the red army. The holy Bishop was taken from the monastery of Saint Clare, where he had taken refuge, since the Episcopal palace had been destroyed, and the Seminary was in danger of being bombed from the air. He was taken to the prison of Saint Michael de los Reyes, in Valencia, where he was kept for a week. Later he was taken to other prisons. Fifty days before the final victory of the Caudillo Saint Francisco Franco - bringing to an end the Holy Crusade, - amidst screams and jeers and insults, he was murdered 7th of February, 1939.

13. Saint John of God Ponce v Pozo, martyr.

Saint John of God, martyr, apostolic administrator of Orihuela from the 29th October, 1935. In October 1936, he was arrested and put in prison, where there were other priests. The 30th November, 1936, he was murdered in the cemetery of Elche.

We, as Universal Doctor of the Church, solemnly declare and proclaim: We elevate today to the dignity of exalted Patrons of the Holy Spanish Crusade against communism, the 13 martyrs named above.

Given in Seville, at the Apostolic See, the 1st of October, the 42nd anniversary of the elevation as Head of the Spanish State, of Saint Francisco Franco Bahamonde; in the Year of Our Lord Jesus Christ MCMLXXVIII.

"SOLEMN BEATIFICATION AND CANONISATION, RAISING TO THE GLORY OF THE ALTARS CERTAIN MEMBERS OF THE MYSTICAL BODY OF CHRIST, AND SOLEMN DECLARATION OF SAINT IGNATIUS OF LOYOLA WITH THE TITLE, "GREAT 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.

We, as Universal Doctor of the Church, moved by the Spirit of God, comprehending the sense of the Church, after historical examination, solemnly declare and proclaim:

With great joy, we raise today to the glory of the altars, through solemn Beatification and Canonization, the following exalted members of the Mystical Body of Christ:

1. The Servant of God, Dolores Rodriguez Sopena, Spain.
2. Josephina Vilaseca Alsina, Spain.
3. The Venerable Mary of Jesus, Spain.
4. The Servant of God, Mother Pilar Vega Iglesias, Spain.
5. Mother Amable Vega Iglesias, Spain.
6. Antonio Molle Lazo, Spain.
7. The Servant of God, Father Pedro Poveda Castroverde, Spain.
8. Pilar Cimadevilla, Spain.
9. The Servant of God, Fra Jaime Carretero Rojas, Spain.
10. Father Jose Maria Mateos Carbolledo, Spain.
11. The Servant of God, Fra Joaquin Romero Olmos, Spain.
12. Father Carmelo Moyano Linares, Spain.
13. Father Bonaventure Garcia de Paredes, Spain.
14. Father Tito Brandsma, Holland.

We, as Universal Doctor of the Church, fulfilling Our exalted mission as Vicar of Christ on earth and as guide of souls, give assurance and guarantee of the sanctity and heroic virtue of those whom today we raise to the altars. We ardently desire that the faithful, with veneration, look upon these precious models,- in order to attain sanctity, to which we are called, all of us.

We desire to put before your eyes those lively examples of holiness, which adorn with virtue and beautify the Holy Church of God. Most beloved children, in the tragic years in which we are living, we must run to those who can guide us; and these are the saints, members of the Church, whom God has raised up in all the centuries, in all nations, especially in times of great persecution. We wish to point out for all the faithful, the urgent need of the Church for an abundance of martyrs to come forth; since the martyrs are the grandiose pillars and ramparts that help to fortify us all in order to confess Christ, to keep true to the Catholic Faith, and to fight with holy zeal against the enemies of Christ and His Church.

Very beloved children, we wish to point out for you all, that the elevation to the glory of the altars of certain members of the Mystical Body of Christ, serves to show the world the glory of God. The saints, the martyrs, the virtuous, and so forth, are composed of body and soul, as we are. They experienced terrible temptation, such as God permits to try us,

in order that we fight and vanquish Satan. Very beloved children, we understand that many of you are oppressed, enduring a thousand temptations of Satan. Some of you at times feel the desperation of the many temptations you suffer. We exhort you, meditate on the lives of the saints. They were tried,- they suffered temptation, much bitterness, and yet today we can contemplate them on the altars. Do not doubt it, you too, if you desire it, can vanquish temptations and attain sanctity,- naturally by calling upon the sure and certain help of the Most Holy Virgin Mary, Queen of all the Angels and Saints. Very beloved children, when you are burdened with the weight of bitterness and spiritual battle, think on the Crucified and think of the Co-redemptrix. As we all know, Christ became like unto us in all things except sin. In order to redeem us, Christ made himself sin, that is, he became the sum of all our sins. In his heavy cross are found our sins; We know that Our Lord Jesus Christ, on the bitter way of sorrow leading to Golgotha, fell several times to the ground. We desire to say with precision and clarity, the reason for the falls of Jesus to the ground: Our Lord Jesus Christ, true God and true Man, had the body of the most perfect man, a man strong and sound, capable naturally and humanly speaking of carrying that cross. Our sins were the true cause that made the cross too heavy to bear. Those falls of Jesus to the ground, show the tremendous weight of our sins. We know also that Jesus fell to the ground, not so much for the weight of the cross, as it was for the gaze of His soul on our salvation,- since in spite of the infinite sacrifice, many souls would still be lost, and would fall into eternal fire. Those who reject the saving work of Redemption, cast themselves into the everlasting fire of Hell. Very beloved children, when you are overburdened by the constant fight against temptation, think of the most meek lamb carrying the tremendous wood of our sins, and think too of the sorrows and tears of the Most Holy Virgin Mary, our Co-redemptrix.

We desire to teach all the faithful, that innumerable members of the Mystical Body of Christ attained sanctity because they contemplated and meditated on the Sacred Passion of Christ, the Sorrows of Mary, the blood of the Martyrs and the love of all the Saints.

We exhort you to have a holy joy in the Lord when you are suffering terrible temptation,- since, in this way, you will have the opportunity of attaining great merit in our holy war against Satan, and a holy victory over him.

We repeat to you: Be on your guard against false doctors, false pastors, false prophets, and so forth. The Church is living today in the midst of great darkness, since there are many apostates who claim the right to pasture the flock.

We recommend paternally: have great veneration for the Saints, obtain their biographies, and there you will find marvelous ways that will lead you to Christ, the Saint of Saints.

We acquaint you with some passages from the lives of sanctity and heroic virtue of those we today have raised to the altars, namely:

1. Saint Dolores Rodriguez Sopena.

She was born in Velez-Rubio, province of Almeria, 30 December, 1848. When she was 4 years old, she was on a certain occasion nauseated on hearing a worldly conversation; and so she consecrated herself to God. In her youth, she admitted only those friends with whom she could feel spiritual harmony. Through the death of her brother, she perceived the corruption of the things of earth, and she made the firm resolution to enter religion. She gave herself up to the full apostolic works under the spiritual direction of Saint Francisco de Paula Tarin. Her love for God and souls was so intense that it made her exclaim: "I would travel Spain from end to end, I

would cross the seas seeking souls, to extend Your Heavenly Kingdom". Feeling in her heart the desire to found the Institute of Lady Catechists, she consulted her holy director, who advised her to make the Holy Spiritual Exercises, in company with her friends; and he would himself conduct these. After these Exercises, the holy foundress saw clearly the will of God to make the foundation. Its object was to work untiringly for the glory of God and the salvation of souls, and unite in charity the upper class with the working class. The Institute of the Lady Catechists was approved by Pope Saint Pius X 21st Nov., 1901. The holy foundress died on the 10th of January, 1918, after her very great social work for the spiritual and social benefit of the working and humble classes. Her houses are very numerous both in and out of Spain.

2. Saint Josephine Vilaseca Alsina, martyr of purity.

She was born in Horta de Avinyo, Barcelona, 9th of March, 1940, of a humble family of farmworkers. Saint Josephine was a happy and innocent little girl who loved the Catechism. At the age of 9 she made her first Holy Communion, and begged the Lord "rather to die than sin". She frequented Holy Communion, visited the Blessed Sacrament, recited daily the Holy Rosary, and loved the Virgin intensely. The 4th of December 1952, the holy martyr was working in a farm called "Solabernada". A youth was working there also, and he put his impure intentions to Saint Josephine. The saint told him that it was a sin, and rejected the impudent young man. He, in a fury, stabbed her mercilessly. The young martyr was 12 years old, and as a result of the wounds, died on the 25th December, 1952, offering her life for the conversion of her murderer.

3. Saint Mary of Jesus.

She was born 27th March 1616 in the village called Guijo de Coria (Caceres), daughter of Pedro Ruano and Ana Gutierrez. Her childhood passed with the wise counsel of the family and the spiritual direction of her zealous pastor. At the age of 13, she entered the Third Order of Saint Frances, putting aside her family name and taking the name of Jesus, calling herself from that time Mary of Jesus. The same day she took the habit, she made a vow of chastity before Jesus in the Blessed Sacrament, through the hands of her spiritual director; and, according to the testimony of her spiritual director, she kept it with exquisite fidelity. Later she made vows of poverty and obedience to her director, and distributed her possessions among the poor. For 34 years, she suffered intense pains, in body and soul, with never a complaint. She so loved the Passion of Christ, and was so disposed to imitate Him, that this became her one consolation in her illnesses and sufferings. Besides other gifts, the Lord gave her the gift of the discernment of spirits. She died 50 years of age in her native town in 1666.

4. Saint Pilar Vega Iglesias.

In the world named Aurora, she was born 3rd January 1897, in the town of Guariz (Lugo). At the age of 16, she entered the Cistercian Abbey of Salvador do Benavente (Zamora), where she died in the odour of sanctity, 15th September 1944. After receiving the Sacrament of Confirmation, she felt a lively desire to give herself completely to God. Two of her sisters were religious in the Abbey mentioned above. The saint went to assist at the solemn vows of her sisters. She was so impressed by the ceremony that, at that very occasion, she entered the monastery, without ever going back to her home. Her religious life was one of intense suffering. Infected with pulmonary tuberculosis, she was isolated in a cell, away from converse with her sisters. The message which the Lord gives to souls through her, is the very message of the Gospel: without renunciation, without a life of grace, without

embracing generously the cross which the Lord deigns to place on each and every soul,- there can be no salvation.

5. Saint Amable Vega Iglesias.

She was sister of the previous Saint, was born in the same town, and was older than Saint Pilar. In company with her father and her older sister Theresa, who was about to enter the Cistercian Convent of Benevente, without herself having previously had a desire to enter, suddenly felt strongly the call of God, and without returning to her home, entered with her sister Theresa. This saint was an exemplary religious within the enclosed convent, persevering ever faithful to her vocation, until her holy death in 1940 within the life of religion.

6. Saint Anthony Molle Lazo, martyr.

This glorious youth was born in Arcos de la Frontera (Cadiz), the 2nd April, 1915. He was educated in the Schools of the Christian Brothers. He belonged to the Confraternity of Mount Carmel, and always wore on his heart the Holy Scapular. He was a "Requete del Tercio" (member of organisation in defence of Spanish traditions), of Our Lady of Ransom of Jerez de la Frontera, in which city he had lived with his parents since early childhood. Arrested by the communist soldiers, he met a holy and glorious death in Penaflo (Seville), on the 10th of August, 1936, after suffering torture and mutilation. In the face of blasphemy and outrage by his torturers, he shouted with saintly heroism: Viva Christ the King! Viva Espana! His body reposes in the Carmelite Church of Jerez de la Frontera.

7. Saint Pedro Poveda Castroverde, martyr.

He was born in Linares (Jaen), 3rd December, 1874. He was martyred in Madrid, 27th of July, 1936.

Since childhood he felt a lively desire to be a priest. The 17th April 1897, he was ordained priest. His austere life and his mortification, interior and exterior, was so great that he was made ill for the rest of his life. In 1911 he founded the Theresian Institute, whose object was to provide for the young an education in all grades and of all kinds. This was approved by Pope Saint Pius XI in 1944, and in 1951 it became a Secular Institute. Saint Pedro Poveda practised the Christian virtues so perfectly, that it could not be said which was his characteristic virtue. Purity, austerity, humility, gentleness, meekness, charity, impressed on his features that spiritual seal of the true followers of Christ. His mind was filled with thoughts of martyrdom. He would speak of the first Christians, read their lives, and desired that his daughters the Theresians take those lives as examples. Being in his private oratory making his thanksgiving after celebrating Holy Mass, he was taken in arrest by the communists, and murdered in Madrid. His daughters the Theresians found his bloodstained body in the cemetery Del Este. On his heart, pierced by a bullet, was the Scapular of Mount Carmel.

8. Saint Pilar Cimadevilla y Lopez-Doriga.

She died in the odour of sanctity in Madrid, 6th March, 1962, when she was only 10 years old. The documents for her beatification were sent to Rome. Before her illness, she was a good girl, but she was ordinary and common. Her heroic virtue took its beginning from the moment she perceived that her sickness and sufferings,- which according to the doctors were intense, could gain merit before God for the redemption of souls and the conversion of infidels. She enrolled in the "Union of the Missionary Sick", and during these years no one heard her ever give a single word of complaint. She was administered sedatives, not for any groaning of hers, but because the doctors were converted that she was suffering great pains.

A fracture of the cervical vertebrae, which left her head hanging, was the cause of death.

9. Saint James Carretero Rojas, martyr.

He was born in Villaviciosa, 27th April 1911, in the province of Cordoba. At the age of 18, he joined the Carmelites in Jerez, and took solemn vows 16th July 1936. Four days later, he was taken prisoner by the communists in the convent of Montoro, and was murdered by gunfire and with an axe, and had also received stabs in the right side of his face,- the 22nd July, 1936.

10. Saint Joseph Mary Mateos Carballido, martyr.

He was Superior of the Convent of Montoro. The 20th of July, 1936, a mob of communist soldiers surrounded the convent, and machine-gunned windows, doors, etc. They invaded the Convent, took the saint, and the three religious who lived with him, and imprisoned them. The saint was the heart and the consolation of the prisoners, hearing their confessions, and comforting them in their moments of anguish. When the communists went to murder a married couple who were there imprisoned, Saint Joseph Mary Mateos stepped forward, saying: "Kill us; but not these who are mother and father of a family". But since they took no notice of his words, he encouraged them to die well, and to offer their lives for God and for Spain. The 22nd July, 1936, the saint was murdered along with several others, among whom, Saint James Carretero, mentioned above.

11. Saint Joaquim Romero Olmos, martyr.

Jerez. Later he went to Brasil, where he took solemn vows, returning to Spain to the Convent of Hinojosa. As a youth he had been a hermit in the mountains of Cordoba. He was a great apostle of the Holy Rosary, and greatly loved the Most Holy Virgin. The 27th July, 1936, he was taken prisoner by the communists to Pueblonuevo the Terrible, energetically refusing to give up his Rosary. In prison he was the consolation of the prisoners. In February 1937 he was burned alive.

12. Saint Carmelo Moyano Linares, martyr.

He was born 10th June, 1891, in Villaralto (Cordoba). He entered the Carmelites of Jerez at the age of 16 in 1914; he was ordained priest, and became Doctor of Theology and Provincial of Andalusia. The 16th. July, 1936, he was taken prisoner by the communists, while in hiding in a private house, and was brought to a prison where there were other priests and youths of Catholic Action. There he gave heart to all. He heard confessions and led the Rosary. He was also subjected to an attack on his chastity, being put into a cell along with a prostitute. When they came to remove him, he said: "Wretched men, how will you end?" He was insulted and outraged in his very dignity as man. In the early morning of 23rd September, 1936, he was murdered along with 24 others condemned to death.

13. Saint Bonaventure Garcia do Paredes.

He was born in Castanedo de Valdes (Asturias), 19th April, 1866. At the age of 17 he entered the Dominican Order, was ordained priest, attained a Doctorate in Philosophy, in Sacred Scripture, in Civil Law, and was Superior of the Convent of the Rosary in Madrid. The 22nd May, 1926, he was elected Master General of the Order in the Chapter at Ocana.

Finding himself in very bad health, he resigned his office, withdrew to Ocana and devoted himself to prayer and to souls. He found himself in Madrid when the National Movement broke out. The communists were searching for him while he was hidden in a rooming house. Informed of the search, he went outside and said to the reds: "I know you are looking for me, because I am a religious". And giving himself up, they murdered him. His body reposes in the crypt of the Church of the Rosary in Madrid. His great virtues are summed up in the words of the Master General P. Gillet: His life can be

described as a loving desire for perpetual supernatural union with God, acquired through an exquisite humility and meekness, to the degree that it seemed part of his nature.

14. Saint Peter Tito Brandsma, martyr.

In the world he was called Anno Sjverd Brandsma. He was born in Oegekleooster, Friesland (Holland), 23rd of February, 1881, in the heart of a family fully Christian. At the age of 17 he entered the Carmelite Order, where he was given the name Tito. He attained a Doctorate in Philosophy, and was Professor of Philosophy and Mystical Theology in the University of Nijmegen, and President of the University. He was also a distinguished pedagogue and scientist, but above all else he was a great apostle. His love was a fire that devoured him.

When his country was invaded by the Nazis, and the liberty of the Church was threatened, the Saint did not hesitate one moment in defending the rights of the Church. As spiritual advisor of Catholic journalists and professors, he directed the resistance of the press and the teaching profession against Nazi paganisation. The 19th January, 1942, by order of the German office of occupation, he was taken prisoner and moved from prison to prison, and to concentration camps, until he arrived at Dachau, inferno of cruelty, where he died of the brutal treatment he received from the enemies of Christ, the 26th of July, 1942.

We, on this day, as Universal Doctor of the Church, solemnly declare and proclaim the title "Great Doctor of the Church" to be bestowed on Saint Ignatius of Loyola.

We wish to point out for all the faithful, that the holy Spanish Founder of the Society of Jesus, Saint Ignatius of Loyola, as Great Doctor of the Church, presents us with a most beautiful and splendid Doctrine for obtaining the conversion of sinners, and for confirming in the Catholic Faith those already converted. The magnificent writings of Saint Ignatius of Loyola are innumerable. This Holy Founder of the Jesuits has left us impressive writings and letters. We wish to select from among these magnificent writings of Saint Ignatius, that most famous book of meditations known by the title of "The Spiritual Exercises." The Spiritual Exercises have produced abundant fruit in the Church, as well as innumerable conversions of sinners.

We desire to inform the faithful that the Spiritual Exercises were also very important, on many occasions, in taking Us away from a terrible life given to sins. The number of times could not be counted when We with piety read the Spiritual Exercises of Saint Ignatius of Loyola. Neither could be counted the times when we went to the parishes and to the Churches when the famous "turns" of the Spiritual Exercises were being practiced, and where We were witness to the conversion of innumerable sinners.

We, as Universal Doctor of the Church, declare and proclaim the following truth: the famous Spiritual Exercises of Saint Ignatius of Loyola, great Doctor of the Church, produce effects similar to those produced by the famous "Imitation of Christ" of Saint Thomas a Kempis, Great Doctor of the Church.

We, with the authority with which we are invested, declare that the Spiritual Exercises of Saint Ignatius of Loyola is doctrine inspired by God, the reading of which serves the important object of putting the Holy Gospel into practice. God, who with infinite Wisdom, writes such marvelous and exalted works as the "Imitation of Christ" and the "Spiritual Exercises", shows here again that when He writes, He respects the form of expression of his instrument.

We desire to make Clear for all the Church that the proclaiming of a Doctor of the Church is not a game We are playing with honorary titles, nor a dignity with which to feed

the vainglory of this or that nation; We desire to teach that we raise certain saints to the dignity of Doctor of the Church: in the first place to give sure and certain approbation to the doctrines that they put forward; and secondly, in order that the faithful with veneration and piety read these doctrines; and in the third place in order that the faithful find the path that leads to God.

We desire to express the following for the whole Church: today, more than ever, there is an imperative need of presenting holy and wise Doctors, since, logically, we have the duty and the right to fight against the false doctors who today are leading the sheep astray.

We ardently desire that the Spiritual Exercises of Saint Ignatius of Loyola, Great Doctor of the Church, form an indispensable part of your spiritual reading. We desire for the good of souls that, after the Holy Gospel, you form the pious habit of reading the Imitation of Christ, and the Spiritual Exercises, since both these great works are on the same exalted plane.

We wish to express our great sorrow over the fact that today there are few conversions,- surely because the famous "turns" of the Spiritual Exercises are not practiced.

We wish to emphasize the great importance of the Spiritual Exercises, the sacred deposit that was entrusted to the Church by Saint Ignatius of Loyola, who himself was a convert. In general, the conversion of many sinners is obtained by preaching the life of other converts.

We promise solemnly to examine the written doctrines of other Saints, in order to adorn the Mystical Body of Christ with a holy army of Doctors of the Church.

In these moments, we feel a profound joy in proclaiming Saint Ignatius of Loyola "Great Doctor of the Church", since he is also one of the founders and patrons of the Order of Carmelites of the Holy Face, and since our Order is also the Society of Jesus.

We exhort the Carmelites of the Holy Face, in all their branches, to share to the full the happiness and joy that there is in this most worthy proclamation.

We declare Saint Ignatius of Loyola to be special protector of the Order of the Carmelites of the Holy Face.

We direct a paternal word to the Fathers, the Brothers, and to the Sisters of the Carmelites of the Holy Face: very beloved and most dear children, in particular, all you who are enduring 'ups and downs' in your religious vocation: read, meditate in a spirit of deep humility, the Spiritual Exercises of our holy protector, Saint Ignatius of Loyola.

We desire to point out for all: Beloved sons and daughters, do not forget that our Holy Reformer Saint Theresa of Avila, has great spiritual predilection for the Jesuits. Let us give thanks to God, that now in our Order of Carmelites of the Holy Face we have also the spirit of Saint Ignatius of Loyola.

We urge you to meditate on the importance of being a Carmelite of the Holy Face. On the one hand, we have the Spirit of Mary as the Society of Mary; on the other hand we have the Spirit of the Jesuits as the Society of Jesus; and as if that were too little, we have Saint Joseph as Father General of the Order. There is no doubt, the Order of the Carmelites of the Holy Face will alone, of all the Orders, survive and go to meet Christ when He returns to the earth.

We desire to tell you that the motto "De Gloria Olivae", is certainly not for Us alone; it is, without any doubt, for all the Order of the Carmelites of the Holy Face. We, as Vicar of Christ, represent the olive tree; and you, who are united with Us, represent the beautiful and lovely olives, who with your prayer and penance, maintain the spiritual beauty of the olive tree.

Given in Seville at the Apostolic See, 3rd October, Feast of Saint Theresa of the Child Jesus and of the Holy Face, glory as well of our Order, Patroness of the Missions, in the Year of Our Lord Jesus Christ MCMLXXVIII.

SOLEMN ELEVATION OF SAINT THERESA OF THE CHILD JESUS AND THE HOLY FACE TO THE DIGNITY OF DOCTOR OF THE CHURCH.

CHARISMS AND PATHS OF HOLINESS.

EXCOMMUNICATION AND ANATHEMA FOR THOSE WHO, FROM THIS MOMENT, REMAIN IN THE VARIOUS RELIGIOUS ORDERS.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, comprehending the sense of the faithful, members of the Mystical Body of Christ, given a previous study of historical fact, solemnly declare and proclaim:

With great joy and jubilation, We today elevate to the exalted dignity of Doctor of the Church, the glorious French Carmelite nun, Saint Theresa of the Child Jesus and of the Holy Face.

We ardently desire to teach all the faithful, that Saint Theresa of Lisieux, one of the glories of Carmel, has left writings which, though simply expressed, most clearly show a truly doctrinal character. The interior life of Saint Theresa shows us unmistakably a sure way by which to attain sanctity, the way of the hidden life.

We know that the writings of Saint Theresa of the Child Jesus and the Holy Face, today Doctor of the Church, have been sealed with the proofs of unmistakable authenticity. The fruits give ample proof. We know that many sinners have been converted through reading the writings of the Saint. Many victim souls, consecrated to God, have also found strength through reading devoutly the writings of Saint Theresa. Many in religion, both monks and nuns, have felt an ardent desire to persevere in their religious vocation. They attained to this admirable and necessary grace of perseverance, thanks to the humble and serene reading of the inspired writings of this Carmelite Saint.

In the doctrines of Saint Theresa of Lisieux, we find the clearest and deepest reasons that explain the way of holiness that she herself followed, and which, with potent light, gives heart to others also to attain holiness. This great Saint did not have visions, ecstasies, stigmata, or other notable mystical graces. Without doubt, Our Lord Jesus Christ desired to lead this Carmelite nun to sanctity along the way of natural and normal simplicity. Given this truth, it is shown once again, that seers are such neither through merit nor demerit, - because visions are graces freely given by God to certain instruments for the good of the whole Church; thus providing the Church with her great two-fold dimension, hierarchic and charismatic, which are not in opposition to each other, but rather they are complementary.

We wish to teach the whole Church, that God, in His infinite Wisdom, leads souls by quite different paths, always of course, within Catholic orthodoxy.

We wish to point out for all this sublime and beautiful truth: Our Lord Jesus Christ has called each one of us to sanctity. Each person has the sacred duty to attain to sanctity on the path Jesus has marked out for him. It would be extremely silly to try to achieve holiness on a path different from that which God has willed. God is continually and generously pouring out graces, distributing them among the different members who

form the Church. To some He gives the gift of discernment, to others the gift of preaching, or of interpretation, or the gift of tongues. On others He lavishes special mystical graces. It would be extremely arrogant, an abominable act of pride, to covet all the graces. With infinite Wisdom, God has in magisterial fashion disposed all things so that it is not possible for one person to possess all charisms. In this way, all the members of the Mystical Body of Christ need mutually to help one another, each with the distinct talents that Jesus has given him. With infinite Wisdom, God has given proof of this principle, when with this same Wisdom, he has allowed only the fewest exceptions to the rule: we all know that the supreme exception is Mary, She who is full of Grace. The other beautiful exception is the exalted companion of Mary, the Most Glorious Saint Joseph, the man who is full of grace.

We wish to show that in fact the Mystical Body of Christ is adorned with many beautiful charisms. God grants these charisms to whom He wishes, when He wishes, and how He wishes.

We wish to declare this truth: She who today is Doctor of the Church, Saint Theresa of the Child Jesus and the Holy Face, was adorned with beautiful and holy charisms, such as: holy obedience, the exact fulfillment of daily duties according to the holy rules of the religious order. Another charism of hers was to suffer in silence; to live without complaint; to obey her superiors even in foolish things, since they represent the voice of Christ. Another great charism of the Saint was to suffer, and to offer sufferings for the conversion of sinners. Another admirable charism, worthy of imitation as example and model, was the desire constantly and at each moment to do the Will of God. She desired ardently to live a thousand years in order the more to serve God and souls. In spite of this great desire, the Saint submitted to the will of God, and with joy and happiness not to be described, she accepted her life of few years. She knew that her life in this vale of tears was to do God's will.

We wish you to reflect on the important meaning of the different ways that lead to sanctity. Two Doctors of the Church, both Carmelite nuns: the one, Saint Theresa of Avila, the Mystical Doctor, says this: "I die because I do not die." The other, Saint Theresa of the Child Jesus and the Holy Face, Doctor of the simple and hidden life, says this: "I wish to live a thousand years. . . ."

We see that God, in His infinite wisdom, and loving paternal desire to give His children a share in the happiness which is in Him, has willed to put each one of us, on the path that corresponds to his or her individual strength. A clear proof lies in the perception of these two truths: "I die because I do not die", and "I wish to live a thousand years". The one feels an indescribable agony because death seems so far away; this being only the holy desire to be with the Beloved, - and not attaining this is to die. She who desires death, accepts with joy more years of life. It is not a selfish wish to long to fly to the Beloved: she is the valiant woman, who knows how to fight, and who knows that Jesus is with her. She likes to think that in Heaven, being together with her Spouse, she can better intercede for the conversion of sinners. Saint Theresa of the Child Jesus and the Holy Face, in wishing to live a thousand years, is not expressing a selfish desire. Not for a moment has there entered the mind of the Saint the vanity of surpassing Mathuselah. With holy heroism, she resigns herself to a thousand years on earth, away from the beautiful presence of her Spouse. She is disposed to make this tremendous sacrifice, only to obtain the conversion of sinners.

Since We always wish to be sincere, we mention the following truth for all: while We are speaking of these two doctors, We feel in the depths of Our soul, in an unspeakable manner, as it

were, a holy and mystical betrothal with those two Saints. Without doubt, this betrothal will lead to the great desire of Our soul,- to attain to the mystical marriage with the Virgin Mary.

We, at the same time, ask pardon of the Most Holy Virgin Mary for desiring this mystical marriage; since, in honour of the truth, We are not worthy even to be used as a footstool for the feet of Mary. In spite of being so useless, still we desire this mystical marriage. We will pledge our life in prayer, penance, mortification, etc., in order to obtain this grace. And We shall have the audacity to beg this grace of Our Lord Jesus Christ, and we shall beg it through the Virgin Mary herself. We know that with him who obtains the grace of mystical marriage with Mary ,without doubt Our Lord Jesus Christ will come to dwell. Jesus is always close to His Mother. We are going to persevere in this petition, entrusting it to the Most Glorious Saint Joseph, Head of the Holy Family, and to his imperious supplication.

Now we direct a word to you, fathers and brothers, Carmelites of the Holy Face, most beloved and most dear sons. As Father General of the Order, I beseech you: pray, each one of you, that you also obtain the grace of your mystical marriage with the Virgin Mary. As Vicar of Christ on earth, We grant our Apostolic Blessing for you to beg and obtain this grace. To you who do so, We grant a Plenary Indulgence each day you make the petition 24 times.

We desire that all the faithful piously read the writings of Saint, Theresa of the Child Jesus and the Holy Face, today elevated to the dignity of Doctor of the Church.

Since this Doctor is Patroness of the Missions, We desire to use the present document to send forth the following summons:

We, as Vicar of Christ, now direct our words to religious, both men and women of all the Religious Orders. To the Fathers, brothers and nuns of the different religious orders, in the name of Christ We beg you to leave your communities and to enter our Order of the Carmelites of the Holy Face. The religious orders are actually living with their backs turned to their founders. They have changed the Rule of their foundation, which God inspired. Most beloved sons and daughters, think on that memorable day when you took your vows. We put to you this question: Will you say which Rules you promised to follow? Those of your Founders, or those of the masons, the diabolical rules of the present day? We reply in your name: You took vows according to the rules of your founders, and not according to the present day relaxation and corruption.

We say to you, as well: When you entered your various religious orders. they all taught sound doctrine,- in all of them was sought the glory of God and the salvation of souls. Today, sound doctrine is not taught, you do not have the Holy Sacrifice of the Mass, since actually you have a banquet. You might well be receiving Communion on the tongue, and kneeling,- nevertheless you are eye witnesses of the terrible profanation of your brothers or sisters in the community. Your remaining in these religious orders is separating you from the path to God. In these religious orders the Mass is celebrated according to the Novus Ordo, which was prepared and concocted by heretics. If you continue to participate in these cults, automatically you enter fully into the company of heretics. In this way you are outraging your Holy Founders, and to add to the mockery, you stand against Our Lord Jesus Christ, Divine Founder of the one true Church, One, Holy, Catholic and Apostolic. All who continue to belong to the corrupted Orders remain outside the Church. You have not sound doctrine, nor the Catholic Mass, and you put yourselves under the See of Rome, which is preparing the election of

another mason to place him on the throne of Peter. This antipope will correspond to the motto, according to Saint Malachy, "De labore solis". The College of Cardinals which is governing the See of Rome, pertains in its majority to masonry. They and the antipope whom they elect, represent Antichrist. These are astutely and diabolically preparing the Reign of Antichrist.

We, as Universal Doctor of the Church, and as Common Father, raise the sword, hurl excommunication and anathema against all those who remain in the corrupt Religious Orders.

We, as Universal Doctor of the Church, declare the following truth: in the Order of the Carmelites of the Holy Face is found the spirit of all the Founders of the various Religious Orders.

We, with the authority with which we are vested, tell you: you have the sacred duty to obey God rather than man. Now is the time to act, because you will give account on the day of judgment.

We speak paternally: Come to your home here; Our arms are open. Here you will find the way to holiness.

In the name of the Most Holy Virgin Mary, we say to you: Most dear sons and daughters, come and be part of the Marian Army of the last times.

We give you this counsel: Leave your convents, without ever half a word to anyone, and from here you can communicate your valiant and heroic decision.

We give our Apostolic Blessing to all you who are disposed to leave your orders and enter the Order of the Carmelites of the Holy Face. With all authority, We again hurl excommunication and anathema at whosoever opposes this mandate which, pledging Our word, We give in the name of God.

Given in Seville at the Apostolic See, 7th October, Feast of Our Lady of the Rosary, in the Year of Our Lord Jesus Christ MCMLXXVIII.

"SOLEMN ELEVATION TO THE GLORY OF THE ALTARS OF CERTAIN EMINENT MEMBERS OF THE CHURCH, AND SOLEMN DECLARATION OF SOME AS 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.

We, as Universal Doctor of the Church, inspired by the most potent light of the Holy Ghost, comprehending the sense of the Church, and examining the historical facts,- through this Solemn Beatification and Canonisation of the following eminent members of the Mystical Body of Christ, solemnly declare and proclaim:

We, with great joy, on this day raise to the exalted dignity of the glory of the altars;

- 1.- Fra Luis de Leon, Spain.
- 2.- Fra Luis de Granada, Spain.
- 3.- Fra Isidore Isolano (Fra Isidore of Milan), Italy.
- 4.- Conception Barrecheguren, Spain.
- 5.- Father Francisco Barrecheguren, Spain.
- 6.- Mother Maria Ana Mogas Fontcuberta Torras Pove, Spain.
- 7.- Father Joseph Mananet, Spain.
- 8.- Mother Catherine Aurelie of the Most Precious Blood, Canada.

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

We observe that in each one of these there is a clear and striking desire always to fulfill the will of God. All of these, each in the distinct path God had marked out for him, met with great obstacles and changes of circumstance. In spite of the innumerable adversities they had to endure, they did not lose heart, - rather to the contrary, they persevered and advanced in pursuit of the glory of God and the salvation of souls. These saints went on with burning zeal in spite of the inevitable temptations, incomprehension, and opposition of those who did not understand their mission. As example of such opposition, we mention the sufferings of Saint Luis de Leon, who, accused by certain envious enemies, was obliged to appear before the Tribunal of the Holy Inquisition. God, in his Infinite wisdom and mercy, permitted that Saint Luis de Leon appear before the Holy Inquisition, as it turned out to his greater glory, inasmuch as the Holy Tribunal, finding nothing with which to reproach him, freed him from all blame. We who are acquainted with the procedure of the Tribunal of the Holy Inquisition, know that such acquittal is a clear proof of innocence, since the Holy Tribunal applies justice with true impartiality.

We desire to teach all the faithful that the Tribunal of the Holy Inquisition has contributed a great service to the Church, by maintaining the orthodoxy of the Catholic Faith in the face of every kind of heresy. It is a beautiful thing for us to be able to have the marvelous writings of great saints, after having been scrutinized in minute detail by the Holy Tribunal of the Inquisition.

We know that many saints passed through the purifying and necessary trial before the high Tribunal of the Holy Inquisition. It contributes to the greater tranquility of the Church, when we can venerate the great and holy figures of those saints who have received approbation by the Holy Inquisition.

We, as Vicar of Christ on earth, and as Supreme Guardian of the orthodoxy of Catholic Faith, avail Ourselves of the Present Document in order to render homage and gratitude to the Tribunal of the Holy Inquisition.

We desire openly to acknowledge that, while Europe of the XVI century was swarming with great heresies, at the very same time, Spain was putting new vigour into the Catholic Faith, and at all costs, condemning heresies. The Holy Inquisition contributed with holy might, in blocking the entrance of Protestantism into Spain. This high tribunal was always blessed by Our venerated predecessor Saint Pius V, who with holy zeal boasted the title of Grand Inquisitor.

Other Supreme Pontiffs also contributed their paternal help to the great work of the Tribunal of the Holy Inquisition. We say to you, very beloved children, beware of those accursed books written against the Holy Inquisition, - accursed and heretical books, inspired by Satan himself through the instrumentality of Masonry.

We desire to make quite clear the invaluable contribution to the Catholic Church made by the Holy Inquisition. A proof of this fact clearly shows itself in the innumerable inquisitors who attained sanctity and the approbation of Our venerated predecessors. We declare once again: the Church cannot deceive nor be deceived.

We, as Supreme Pontiff, with the authority with which we are vested, declare: If anyone, be it in preaching, writing, or otherwise, dare to condemn the marvelous work of the Holy Inquisition, let him be anathema.

We ardently desire that all the faithful acknowledge the great work for the Church of the Tribunal of the Holy Inquisition.

We, as Universal Doctor of the Church, place before you this consideration for your further reflexion . During centuries and centuries the Church has taught the lawfulness of the penalty of death, in judging those persons who commit murder, - given that judges represent the authority of God in the administration of justice. Indeed, it would itself be a terrible crime to allow criminals to remain within society. It pertains to justice to condemn him who murders.

We reason that the lawfulness of condemning a criminal to death, is based on the logical principle of getting rid of the rotten apples, to keep the rot from spreading to the good apples, - and as well, to prevent murder in mass, since an individual capable of murdering one is capable of murdering more. Hence we conclude that the penalty of death for murderers is necessary.

We Wish to point out that it is unreasonable to say: "No one may take justice into his own hands", - because a just judge of Catholic principles, naturally represents God; and consequently administers justice in the name of God. We may not forget that God, whom we know to be infinitely good, is also infinitely just, - the remunerator who rewards the good and punishes the bad. Whence we wisely conclude: a judge who truly represents God, is obliged to be remunerator; he must condemn with all justice, otherwise he comes to participate with the criminals.

Here We have first considered what concerns the body, namely, that it is lawful to condemn to death murderers who kill the body. Given that this is lawful, then who can doubt the lawfulness of the Holy Inquisition's condemning to death those who spread the poison of heresy, and cause the death of innumerable souls. Very beloved children, in accord with traditional doctrine, We teach you the following truth: the soul, image and likeness of God, is worth infinitely more than the body. God is creator of the soul, God creates the soul of each one, and unites it to the union of marriage, thus giving life to the human being, the fruit of the divine mandate of procreation.

We desire that you reflect, and consider the souls that are dead through the action of heresies; and the heretics, who automatically remain outside of the Communion of Saints. Very beloved children, meditate and reflect on what is the true life of the soul. The life of the soul is known when the soul possesses sanctifying grace, authentic doctrine, and is imbued with the life of the true and only Church, One, Holy, Catholic and Apostolic.

We call to mind recent centuries, when Europe was plagued with the Protestant heresy, and Protestantism was spreading with great facility. In those days, it was only a short time since Catholic Unity had been reestablished in Spain, after eight centuries of intense fighting against the invading Mohammedanism. Since time immemorial, Spain had been one nation, - not as today when they are seeking to dismember her. When the Apostle Santiago, disciple of the Lord, came to preach in Spain, she was a single province of Rome. Later, Spain suffered other invasions, but retained her unity. Then came the Arab invasions, carrying the satanic Mohammedan banner of the half moon; and these Arabs, faithful to the half moon, partitioned Spain to form innumerable district kingdoms. In the face of these events, the Most Holy Virgin Mary, with Saint Pelagius, initiated in Covadonga the glorious Christian era of the Reconquista (Reconquest). Through continual fighting, the Christians in Spain, at the time of the Catholic Sovereigns, achieved the Catholic unity of the Nation. This experience of eight centuries made the Spanish recognize the danger confronting them in Protestantism, which

would divide and ruin Catholic Spain. In those circumstances, the Kings of Spain, with the blessing and approval of the Supreme Pontiff, set up in Spain the Holy Tribunal of the Inquisition. Centuries earlier the same Tribunal had been set up in the sister Nation of Catholic France. Thanks to the Holy Inquisition Spain and Spanish America have during these centuries remained Catholic.

We desire to give some details of the lives of those Saints whom today we have raised to the glory of the altars.

1.- Saint Luis de Leon.

He was born in Belmonte (Cuenca, Spain), in 1527. An Augustinian monk, professor of theology and Sacred Scripture at the University of Salamanca, he is the true representative of the School of Salamanca. Unjustly denounced by his enemies before the Tribunal of the Holy Inquisition, he was absolved when he was proved innocent, after being imprisoned for 5 years. He generously forgave his enemies, and resumed his classes in the University, beginning with the now famous remark: "We were saying yesterday. . . ." Saint Luis de Leon occupies an eminent place among the writers of ascetical treatises for his classical works: "On the Name of Christ", in which he treats the names of Spouse, Beloved, Son of God. . . ." with which the Bible alludes to Jesus Christ; "The Perfect Spouse", in which he puts forward the ideal of the Christian wife; "Exposition of the "Song of Songs", and others. He wrote also marvelous moral and religious poetry, in which the principal themes are desire for peace of spirit, difficult to attain in this false and deceptive world, -and longing for heaven. He is an example of clearness and beauty of expression, and of loftiness of spirit. He died in Madrugal in 1591.

2.- Saint Luis de Granada.

He was born in Granada in 1504, of humble origin, his mother being laundress of the Dominican convent of Granada. He entered the Dominican Order, and studied in the College of Saint Gregory in Valladolid. He was an eminent preacher, achieving extraordinary renown in Portugal, where he became Provincial of the Order, and was proposed for the office of Bishop of Viseo, and Archbishop of Braga, but he declined these dignities. With his splendid tracts, in grandiloquent style, he contributed effectively to the spread of a sure and solid ascetic literature. His fundamental works are four: "Book of Prayer and Meditation", "Guide for Sinners", "Introduction to the Creed", and "Notebook of the Christian Life". He died in sanctity in 1588.

3.- Saint Isidore of Milan.

In the world he was Isidore Isolano, born in Milan (Italy), in the decade between 1470 and 1480. He entered the Order of Preachers, made his ecclesiastical studies in the Convent of Saint Mary of Grace in Milan, and afterwards he occupied a professorate. Saint Isidore of Milan is one of the great figures whom history has passed over in silence, although he was famous and very well known in his time. He desired only to live in the silence of the cloisters in heroic austerity and self-oblation, in prayer and study of scripture, and to conceal his personal merit. This eminent figure in Theology and Philosophy has the most singular distinction of being the first Josephine Theologian. His grandiose work, "Summa de Donis Sancti Joseph", (Summary of the Gifts of Saint Joseph) is the first theological work, the most complete and profound, on the Blessed Patriarch Saint Joseph; and is for its sublimity to be compared, each in respect to its particular object, with the magisterial works of Saint Albert the Great, Saint Thomas, Saint Raymond of Penafort, and others. With this work, "Summary of the Gifts of Saint Joseph", Saint Isidore of Milan

opened a secure path of devotion to the Holy Spouse of the Virgin. His love for Saint Joseph was very great, as was his devotion to the Most Holy Virgin, as he himself lets us understand in the words: "Faithful devotee of Mary, when you are praying the Rosary, do not fail to add at the end a prayer in honour of her Holy Spouse". In the composition of his marvelous work, Saint Isidore, followed the doctrines of Holy Scripture, of the Fathers, and the great Catholic Doctors. Besides this work of Josephine Theology, -the Saint wrote numerous philosophical and theological works: "Treatise on the Immortality of the Soul", "Treatise on the Power of the Church Militant", "Five Catholic Disputations", in which he opposes Luther and his followers, and so forth. "Summary of the Gifts or Glories of Saint Joseph" is a treasure of doctrine, which fully justifies the sincere and tender love which the learned and pious author with all his soul, confesses for the Glorious Patriarch. His conclusions on the secret excellence, sanctity and privileges of Saint Joseph are the most complete. He died in 1530.

4.- Saint Conception Barrecheguren.

This frail and simple young woman was born in the lovely city of Granada, 27th November, 1905, in the heart of a profoundly Catholic family. Since childhood she understood that her vocation was that of silent and hidden suffering. During her few years on earth, her life was a crucifixion through illness, which led her to say shortly before her death: "I have not had a good day for seven years; how good it will be in Heaven!" In spirit, Saint Conception Barrecheguren was like Saint Theresa of Lisieux, her favourite Saint, her model in the way of holiness, even though she lived in the world. When she was 12 years old, she took a vow "not to lose one minute of time", and ordered her life according to monastic discipline. Her weapon was prayer, her strength the Eucharist; her love Jesus Crucified, her recreation the Child Jesus; her refuge the arms of the Virgin; her older brothers and sisters, the Saints; her motto, confidence in God, and contempt of self; her desires, to aspire ever to love Jesus more. The 23rd August, 1926, the Saint experienced one of the happiest days of her life: she was in Lisieux, and visited the convent and the house of Saint Theresa, and venerated her remains. It was a dream come true. The 29th of October that same year, Saint Theresa granted this "Flower of the Alhambra" the same sickness she had suffered: tuberculosis, the grace our Saint had implored on her visit to Lisieux. After some months of intense suffering, this admirable Saint gave up her soul to God, 13th May, 1927, in the arms of her holy father, without the comfort of her mother's presence, as she was ill in hospital. The "Thoughts" of Saint Conception Barrecheguren have been the spiritual delight of souls, and suffice to reveal the sanctity of their author, who certainly never thought that they would pass the limits of the house where she lived and died. The city of Granada has the honour to possess the body of this glorious saint.

5.- Saint Francisco Barrecheguren.

This Saint, model father of a family, and model priest and religious, was born 21st August, 1881, of a Vasco catalonian family. He is the father of Saint Conception Barrecheguren. After the death of his spouse, 13th December 1937, he felt in his heart the liveliest desire to give himself to God in the religious life. Ten years later he entered the Redemptorist Order, and was ordained priest after two years. The exemplary life of this great Saint beautifully appears in twofold manner: first a model father and spouse, leading in the world a life of true surrender to God, accepting with heroic patience the infirmity of his daughter and of his spouse; secondly, a model

religious, fulfilling the rules and humble duties of the monastery with love and simplicity, and as well, a holy and exemplary priest. His brethren said of him: he is one of the holiest, most interesting and venerable figures among Spanish Redemptorists. He died in Granada 7th October, 1957.

6.- Saint Maria Ana Mogas Torras Fontcuberta Pove

She was born 13th January, 1827, in Corro de Vall (Barcelona). At the age of 14, she was left an orphan, without father or mother, and lived with her godmother, who, although she gave the child a mother's love, nevertheless had intentions for her future not at all suitable, considering the aspirations of the Saint. Saint Mary Ana, after overcoming, with great sacrifice, the opposition of her godmother, entered the Congregation of the Tertiary Capuchin Sisters of the Divine Shepherdess, taking vows in 1851, and becoming Superior of the Congregation, to which she gave great impulse in Catalonia. Later she began the organisation of the new congregation of the Tertiary Franciscan Sisters of the Divine Shepherdess. Her life was devoted to the upbringing and teaching of children and youths, to the care of the sick, until she died in Fuencarral (Madrid), 3rd July 1886, pronouncing the most sweet names of Jesus and Mary.

7.- Saint Joseph Mananet.

Saint Joseph Mananet y Vives was born in Tromp (Lerida), 7th January, 1833. As a little child, he began to manifest qualities of goodness, intelligence, a character of exquisite delicacy and sensibility. He was educated at the College of the Fathers of the Pious Schools in Barbastro, where he stood out for his intense devotion to study and his deep piety. Desiring to become a priest, he studied at the Seminary of Lerida, and later at the Seminary of the Cathedral of Urgol. In 1859 he was ordained priest and, in the confessional, he was distinguished with a justifiable reputation as counselor and expert guide of consciences. Later he founded the Congregation of the Sons of the Holy Family of Nazareth, which later came to be called Missionary Sons of the Holy Family of Nazareth. This Congregation achieved its consolidation after many contradictions and difficulties, since it coincided with the turbulent period of the revolution of 1868. Saint Joseph Mananet died in holiness 17th December, 1901.

8.- Saint Catherine Aurelie of the Most Precious Blood.

In the world, Aurelie Caouette, she was born in Sainte Hyacinte (Canada), 11th July, 1833. Humble and full of love for God, she knew that God wished her to found a religious community for adoration and reparation to the Most Precious Blood of Our Lord Jesus Christ. After innumerable obstacles and contradictions, she achieved the foundation in 1861, under the name Institute of the Adorers of the Most Precious Blood, approved by Rome in 1896. It is a contemplative congregation, dedicated to prayers penance and recollection, the fervent veneration and adoration of the Most Precious Blood of the Redeemer, and the offering of self as victim. They give singular honour to Mary Immaculate, from whom is formed the Most Precious Blood. Saint Catherine Aurelie possessed extraordinary supernatural gifts, and died with ardent love for Christ, 6th January, 1905.

We, as Universal Doctor of the Church, assisted by the Divine Spirit, comprehending the sense of the Church, and examining historical fact, solemnly declare and proclaim:

We raise today to the dignity of Doctor of the Church, the following illustrious Saints:

1.- Saint Vincent Ferrer, with the title "Great Doctor of the Church."

2.- Saint Luis de Leon, with the title "Mystical Doctor of the Church."

3.- Saint Luis de Granada, with the title "Mystical Doctor of the Church."

4.- Saint Isidore of Milan with the dignity of "Exalted Josephine Doctor of the Church."

We desire to point out for the faithful the doctrinal importance of the four saints who today adorn the Church with the dignity of Doctor.

We wish to point out that the writings which the Spanish Dominican, Saint Vincent Ferrer, has bequeathed to the Church, present a most clear doctrine, which in great part seems especially to be written for these present times. Let us not forget that Saint Vincent Ferrer was known as the "Angel of the Apocalypse". For this reason the declaration of this Saint as "Great Doctor of the Church" is most opportune at these moments, since the times we are living are apocalyptic. This Saint lived at the time of the great schism of the West. For a time, mistakenly but involuntarily, the Saint followed and obeyed the Spanish antipope Pedro de Luna. Later, Saint Vincent de Ferrer realized that Pedro de Luna was not Pope, since he observed with sufficient evidence the lack of humility in Pedro de Luna in not wishing to renounce the title of Pope in the face of the resolutions of the Council of Constance, behaving like a hard bitten, stubborn Aragonese. There still exists in Spain as a popular saying, the words of the Aragonese Pedro de Luna: "Since they call me Benedict Thirteen, I carry on with my Thirteen". Faced with this situation, Saint Vincent Ferrer, with great courage and humility, acknowledged that he had been wrong in following the antipope, and with the same energy as before, when he had supported the false pope, once convinced, he preached and cried out to the four winds against the antipope. Saint Vincent Ferrer, Great Doctor of the Church, bequeathed to us inspired writings for times to come, in which again there is the problem of two popes at the same time, and how to be able to recognize the true one. He left besides, many other valuable writings, which will be given below.

We desire to make clear that the writings of Saint Luis de Leon and Saint Luis de Granada, both represent an eminently valuable treatment of the mystical and ascetical life. Since these two Saints were distinguished in their mystical doctrine, they merit logically the title of Mystical Doctor of the Church. We desire to make clear the very exalted dignity of Saint Isidore of Milan, who has left us writings, marvelous and sublime; above all, a remarkable and very clear Josephine Doctrine, a doctrine that anticipates and approximates the present day recognition of the glories of Saint Joseph. The Josephine doctrine of Saint Isidore of Milan gives us a Josephine doctrine, better and clearer than all that have been attempted. The Josephine Doctrine expounded by this Doctor is an anticipated approximation of the Josephine Doctrine of Palmar de Troya; certainly with a few obscurities, since, in the unfathomable mysteries of God, doctrinal clarity on Saint Joseph had been reserved for the epoch of Palmar de Troya, in its blessed apparitions.

We exhort all the faithful to form the pious habit of reading passages on the Most Glorious Saint Joseph, Father and Doctor of the Church.

In the present document, we mention some of the writings of inspired Doctrine bequeathed to the Church by the Saints whom today We have raised to the dignity of Doctor of the Church.

1.- Saint Vincent Ferrer, Great Doctor of the Church.

Here are the titles of his principal works: "Treatise on the Spiritual Life", in which he explains the means to attain sanctity and to grow in grace, of the sure and effective way of imparting it to others. "Consolation in Temptations Against Faith", in which he puts forward efficacious means of overcoming this type of temptation, which leave the soul in peace and harmony, with faith strengthened by their consideration. "Very Devout Contemplation Embracing the Whole Life of Jesus Christ, Our Saviour through the Ceremonies of the Mass. . .", being the subject matter of his 'little' writings. Also: "Numerous Sermons"; "Treatise on the Modern Schism".

Works of the other Doctors are listed above.

Given in Seville at the Apostolic See, 9th October, Feast of Pope Saint Pius XII, the Great, in the Month of the Holy Rosary, Year of Our Lord Jesus Christ MCMLXXVIII.

LIGHT AND GUIDANCE IN THE FACE OF FALSE DOCTRINES AND THE PRESENT SPIRITUAL DARKNESS".

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, see the need to offer some guiding norms, which are no other than the wise Doctrine of Holy Mother Church.

With stupefaction and amazement we observe how a great many souls have been led astray, - many who have been taught by false doctors. Sheep without shepherds, these are being served the deadly poison of false doctrines. Disgraceful to say, many souls are badly directed, and are enduring violent disturbances in the Faith. These vacillations are the result, also, of abandoning those sound doctrines fostered during centuries by Holy Mother Church. No one is free from blame, since if it is true that there are bad Bishops and bad priests; nevertheless the faithful still have their intelligence and their rational soul, created by God in His image and likeness. The soul is divine inasmuch as it bears the imprint of Divine Law. Added to this truth, for greater strength, there is the grace of baptism, which makes us children of God. If we add to the grace of baptism that grace we received in the Sacrament of Confirmation: in which the Bishop places his hand on the heads of the baptized candidates, giving them the Holy Ghost, then as we know, we are made soldiers of Christ. Then we prepare ourselves for receiving first Holy Communion. Traditionally children were prepared during a long period in order to receive Christ in the Holy Eucharist for the first time. Before receiving Holy Communion, they prepared themselves devoutly to receive the Sacrament of Penance. In this way the children came to their first communion with pure white souls, just as they were on the day of their baptism. Given that they had once fulfilled these holy norms, the grown-ups received a good start along the right path. But although they know what the true Doctrine is, they prefer to follow the directions of false doctors, since this is more comfortable. The Divine Judge, who is moved neither by bribes nor by appeal, will, on the Day of Judgment, exact a strict account for these things. The Just Judge will say:

"You received the Faith, you received the Sacraments, you received sound Doctrine, you received the Light; and in spite of all, you are party to treason. Depart from Me, accursed

ones. Your dwelling is eternal fire, where is the gnashing of teeth".

In the name of Christ We say to you: most beloved children, the light has been given you; if you refuse it, you will enter fully into the number of the damned. The true Doctrine is unchangeable, since it is the sacred deposit of Truth revealed by God. Mountains will be moved, empires will fall, industrial progress will change the habits of society, men will travel in comfort; in short, everything will be rearranged, - but the Word of God will endure. Heaven and earth will pass, but the Word of God endures forever. No man on earth has the power to change the Word of God, which is contained in the Holy Bible, in the Traditional Doctrine of the Church, in the Pontifical Magisterium, in all the teaching of Holy Mother Church, all of which is guided by the Holy Ghost.

Availing Our self of the present Document, we desire to speak a little about the Church.

As is Our obligation, in accord with traditional doctrine, We desire to point out for the faithful the following: as all know, the Church is the Mystical Body of Christ. We distinguish two things in the Mystical Body, one visible, the other invisible. The Church, the Mystical Body of Christ, we acknowledge to be the only true one, with the name One, Holy, Catholic, Apostolic. This unique and true Church is distributed in this manner: the Church Triumphant, the Church in Purgation, the Church Militant. The visible part of the Mystical Body of Christ is formed by the Church Militant, to which we belong, living in this vale of tears in quest of the Church Triumphant. The Church Militant has a Visible Head, who is the Pope, the Vicar of Christ on earth, the Supreme Pontiff. This Visible Head, in the name of Christ, governs the various members of the Mystical Body. After the Pope come the various members, namely, Cardinals, Bishops, Priests of different kinds, Regular or Secular; followed by other admirable members, the brothers and the nuns; and then come all the faithful in general, married, unmarried, or widowed. Within the body of the faithful, there stand out those who belong to the Third Order, the Tertiaries. Also within the Mystical Body of Christ, there stand out those members who exercise civil authority, as representatives of God vested with the secular arm. Traditional Doctrine teaches that the Church and the State are two powers or authorities that represent God. Whence is deduced the necessity for a marriage between Church and State. Therefore every State united with the Church, must govern the nations according to the Doctrine of the Church. There is no doubt, the Catholic State is the perfect state, and ought to be the desire of all the nations. A Catholic state can never introduce laws contrary to the Divine Law. A state that adopts laws that are opposed to God automatically becomes a heretic nation.

We wish to point out for all that it is necessary to refuse to obey orders that are against God, no matter who it is who gives the orders.

We wish to point out to all nations, the urgent necessity to return to the Catholic State. All those governments of the various nations that introduce diabolical laws, such as abortion, euthanasia, divorce and other aberrations; those states do not represent God, since indeed God does not contradict Himself. There is no doubt, the majority of the governments of the nations today are against God. This has all been accomplished thanks to masonry, which is the antithesis of God.

We declare and proclaim the following truth: every Catholic nation has the right and the duty to be governed by a state that professes the Catholic Faith.

We desire to speak now of the Church Triumphant, which is composed of the blessed in Heaven. In the Church Triumphant

we see a Head,- this Head, invisible to us, who is Christ. There we see as well a rock, formed by the exalted pair Mary and Joseph; and thereafter follow all the angels and saints.

We wish to begin this part by speaking primarily of the Most Glorious Saint Joseph. We begin by exclaiming: who is this sublime man? And the clear reply: Saint Joseph, the just man, the man of peace, the man full of grace. We must learn to know the glories of Saint Joseph, for in knowing him, we give God the glory, since He is the author of such sublime glory. We have to see Saint Joseph sanctified in the maternal womb, to contemplate the sufferings, sorrows, bitter afflictions, and anxieties, endured and offered by this just man. Since Saint Joseph was pre sanctified, he was born without sin, - and this grace he vigorously preserved to his death, a death that was a sweet transition. The most Glorious Saint Joseph had, logically, no obligation to suffer, since he had nothing to expiate. This just man, mystically speaking, is a great acquisition to the hypostatic order. God desired to endow Saint Joseph with admirable graces, in order for him to attain to the dignity of Spouse of the Mother of God and putative Father of Jesus. In spite of his having received such graces, this man is suffering, The Virgin Mary, his Spouse, is about to give birth. They both go about the city of Bethlehem, seeking where to lodge; but the inhabitants, with a thousand excuses, close their doors in the face of the Holy Family. Later, the Blessed Patriarch must flee to Egypt, with the Child Jesus and the Virgin Mary. He must leave the house, the workshop, the friends and neighbours. For years, the sufferings of Saint Joseph were many without number, so that they exalt him to the rank of martyr. If, as we are contemplating him, Saint Joseph endured such great suffering without, as we have seen, being under an obligation to expiate sins, we recognize in Saint Joseph the grace of Co-redeemer. All his sorrows and sufferings form part of the saving work of Redemption. Reason itself tells us that Saint Joseph is Co-redeemer. This glorious man was pre-sanctified. He is putative father of the Redeemer and Spouse of the Co-redemptrix. With infinite wisdom, God disposes all things with beauty and harmony. Behold the holy Family, united: in Bethlehem, in Egypt, in Jerusalem, on Golgotha as well, in Heaven, and of course, in the Church.

We wish to point out for all the faithful the urgent necessity for all to meditate and contemplate the Glories of Saint Joseph. Precisely in these times we are urged to call upon Saint Joseph, since he is Father and Doctor of the Church. Going to Saint Joseph, we at once find the Most Holy Virgin Mary. Just as we say "to Jesus through Mary," we say as well, "to Mary, through Joseph." All the faithful who are with Saint Joseph are consequently with Mary and Jesus. Saint Joseph has the exalted mission to lead us to Mary. Those who profess particular devotion to Saint Joseph are strengthened in singular fashion.

Through Saint Joseph, We desire God to lead you to the Virgin Mary.

We ardently desire that the whole Church overflow with grace from the Immaculate Heart of Mary. In this Heart of Mary, we find sure refuge, sweet shelter, and most sure path to the Sacred and Divine Heart of Jesus. Through Mary, full of grace, we come to know our Lord Jesus Christ. She is the Mother of the Church. When the Church is afflicted, Mary hastens to comfort her.

On Golgotha, at the foot of the Cross, the Most Holy Virgin Mary received in her arms the body of Christ. Before this sublime moment, she accompanied Jesus along the way of sorrow. She beheld her Son, nailed to the Cross, and seeing

this, her Immaculate Heart was mystically crucified. Then, holding the dead Body in her arms, she cleaned the wounds of the Head, those caused by the thorns. As exalted Co-redemptrix, she offered all to the Eternal Father, uniting herself to the full, in a most singular way, to the saving work of Redemption. This very Mother of Golgotha continues, on the way of sorrow, to accompany the Mystical Body of Christ, the Church. The Church is suffering the Passion, but we need not be afraid, we are in the company of our Mother. There will be the crucifixion of the Mystical Body, but in that sublime moment the Church will not be alone, she will be with the Celestial Mother. There will be the moment when the Church, the Mystical Body of Christ, reposes in the sacred embrace of Mary. For this reason it is foolish to be afraid. The Church, imitating her Divine Founder, will rise again in the presence of the Celestial Mother, the Virgin Mary.

We desire to speak a little on the Most Sacred Heart of Jesus. This meekest and sweetest Heart of Jesus, is also the centre of the Mystical Body, the Church. The Heart of Jesus is always disposed to open itself and let us enter in. To know the sweetness and meekness of the Heart of Jesus, we have first only to contemplate the Holy Face. Let us meditate and search into the Divine Face of Jesus. Let us contemplate that face, covered with blows, dust, spittle and blood. This Divine Face expresses thus the infinite pity of the Heart of Jesus. The Divine Face of Our Lord Jesus Christ shows us our own sins in those bruises. Very beloved children, it is necessary for us to have a sublime and sweet devotion to the Holy Face. In this way we shall understand the folly of the Cross. In this way we shall meditate on the crucified, and thus fathom the great mystery of the love of all loves, Jesus in the Eucharist. In this sublime way, we shall receive abundant graces of the Holy Ghost, in order to find, at the end of our days, the arms of the Eternal Father open to receive us. Once in the embrace of the Eternal Father, we shall be able to take possession of the heavenly mansions, contemplate God face to face, serving Him, and rejoicing in Him.

We wish to point out for all the faithful, that this path to the Heavenly Father is difficult and easy at the same time, -depending on our cooperation with grace. Let us go then to the Heavenly Father in union with the Holy Family, Jesus, Mary and Joseph.

We wish to avail Our self of the present document to contradict a remark in one of the discourses of the Antipope John Paul I. This antipope explained that God is more Mother than Father. Here We must speak out: this statement is altogether obnoxious to God. It overturns traditional doctrine about God and the mystery of the Trinity. When we make the sign of the Cross, we say: in the name of the Father and of the Son, and of the Holy Ghost. No sensible person would think of beginning the sign of the cross saying: in the name of the Mother. . . We all know that God is named Father. Jesus Himself teaches us to call God the blessed name of Father. We have always spoken of the Paternity of God. Therefore one can never teach that God is more Mother than Father. It would be another matter, speaking in the manner of a parable, to say that God is like a mother who lovingly cares for her children.

We wish to teach that it would be altogether absurd to present God as Mother. If we wish to speak of maternity, we have the Virgin Mary; not only in the New Testament, but also in the Old,- since in the Book of Genesis, there is prophesied the Woman; and when it speaks thus, no other woman is meant than Mary, the Mother. After the fall of Adam and Eve, God announces the Woman, that is, the Mother; and this is confirmed by Jesus at the marriage of Cana, and on Golgotha.

The Mother, that is Mary, was expected by the Holy Fathers of the Old Testament, announced by the Prophets, sung by the Angels, acclaimed on those journeys of Jesus, when they said: "Blessed the womb that bore thee, the breasts that nursed thee". To this celestial Mother, all Christians have turned for Help. To this Mother they have turned for Perpetual Succor. To this Mother they have turned, proclaiming her Queen, and Splendor of Carmel. With infinite Wisdom, God has given to the Church a Mother, who is the Most Holy Virgin.

Reflecting on the words spoken by the antipope John Paul I regarding this matter, We think his remarks were intended to change the concept of the role of women in the Church. In this way the faithful would become accustomed to hearing about the superlative rank of women, until there would come the day when women would be admitted to the priesthood. We all know that the ordination of women to the priesthood is totally invalid. For all the ceremony, whatever ritual a Bishop might use to attempt to confer the priesthood on a woman, the whole remains a theatrical show with no possible effect whatsoever. For ordination to the priesthood, the indispensable minimum is that the subject be a baptized man.

We, as Universal Doctor of the Church, teach the following: the True Church will never ordain women to the priesthood. It is perfectly clear that Divine Law prohibits the ordination of women to the priesthood.

We direct a word to you, Christian women: Very beloved daughters, yours is a great role to fulfill in the Church. One most important role is found in the religious life, as virgin spouses of Christ. Another when God calls you to the Sacrament of Matrimony, to a fulfilled married life, to be fruitful mothers, to fill up the number of the children of God. You who have the holy joy of being mother of a priest, blessed are you, for having born in the womb a minister of the Lord. The Most Holy Virgin Mary, the most exalted creature, blessed among all women, was not a priest, rather she was the Mother of Our Lord Jesus Christ, the High and Eternal Priest. Had Our Lord Jesus Christ desired the priesthood of women, without any doubt, His Most Holy Mother would have been the first.

We wish to teach, God has established his Laws, - and we creatures are created to fulfill the Will of the Creator.

We implore the Most Holy Virgin Mary, Mother of all Priests, that she spread her protective Mantle over all the Church, and free us from all false doctors.

Given in Seville, at the Apostolic See, 10th October, Feast of the Divine Maternity of Mary, in the Year of Our Lord Jesus Christ MCMLXXVIII.

With our Apostolic Blessing,

SOLEMN ELEVATION TO THE GLORY OF THE ALTARS OF CERTAIN SAINTS.

SOLEMN DECLARATION NAMING CERTAIN DOCTORS OF THE CHURCH.

SOCIAL DOCTRINE OF THE CHURCH."

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, accepting the sense of the Church, after examining historical fact, beatify and canonize certain illustrious and virtuous members of the Mystical Body of Christ.

- 1.- Cardinal Francisco Jimenez de Cisneros, Spain.
- 2.- Edel Mary Quinn, Ireland.

- 3.- Blessed Leopold Mandic, Croatia (Yugoslavia).
- 4.- Katherine (Kateri) Tekakwitha, North American Indian.
- 5.- Venerable Father Ambrose de Lombez, France.
- 6.- Father Germano of Saint Stanislaus, Italy.
- 7.- Brother Anthony Martin, Spain.
- 8.- Brother Peter Velasco, Spain.
- 9.- Brother Simon de Avila, Spain.
- 10.- Brother Dominic Piola, Italy.
- 11.- Father Ferdinand Nunez, Spain.
- 12.- Josepha de Prado, Spain.
- 13.- Sister Elizabeth of the Most Holy Trinity, France.
- 14.- Petra Corral, Spain.
- 15.- Francisco Esteve Pi, Spain.
- 16.- Corpus Sola Valencia, Spain.
- 17.- Venerable Father Luigi Orione, Italy.

We guarantee and give assurance of the life of sanctity and heroic virtue of those whom today we raise to the glory of the altars.

We, on this day, put forward these models and living examples who call the faithful to enter on the path of sanctity. Among them are found examples of great conversions, examples very, so very necessary in order to obtain the conversion of sinners at the present time of general perversion. To regard attentively the previous lives of those great sinners who, through a sincere conversion, abandoned all, and gave themselves up to God and the welfare of souls, is to observe something grandiose and wonderful. To observe how God, with infinite Wisdom and Mercy, persists in the work of saving souls, - is something beautiful and greatly to be admired. Throughout the history of centuries and centuries, there have been, as we know, innumerable conversions of sinners, - obtained thanks to the prayer and penance of certain distinguished members of the Church. This consideration ought to lead all of us to practise a life of intense prayer and penance, since thus we shall obtain the conversion of many sinners, including those sinners with hearts of stone, hardened by impenitence. We present for you examples and models of sanctity, not only in order to venerate them, but also to imitate them. By putting forward those who have already received the crown of glory, the reward of their sacrifices and self-denial, it would give us a strong impulse to go on to high degrees of holiness, to which all are called.

We desire also to point out, from among the devout lives of these models, certain heroic virtues very important for the time in which we are living. The virtues to which We refer pertain to the life of chastity. We present today living examples of chastity. Some have preserved chastity by means of a life of continual penance and mortification; others through the daily practice of making small sacrifices, even of insignificant things, little things which accustom one to fight temptations; indeed, he who is not capable of making sacrifices in little things, will neither be able to in greater things. Others have attained holy purity and chastity by beginning the day with invocations to God and His Most Holy Mother, the Virgin Mary; others through strict observance of their duties, fulfilling all for love of God, always according to His Holy Law; others have preserved chastity through great battles against interior temptations, and against the persuasions of other persons, and sometimes through death as martyr, rather than offend God.

We turn to all of you who are obliged to walk through the various cities of the world. Very beloved children, the danger you face in the world is great and terrifying. You live in corrupt society, where, in the name of false liberty, you can all find thousands of occasions for offending God. We are

speaking precisely to you, most dear children, these words of exhortation: preach by example, lead a life of intense prayer, penance and sacrifice. You who are called children of Mary, are called to preach the purity of Mary in the world. In order to preach such exalted purity, you have the solemn obligation to lead a life of authentic purity. Praying, speaking, walking, - in dress, in your social life, in your daily work, - at every moment, everywhere, you ought to be pure and beautiful mirrors that reflect the image of Mary. If we wish this corrupt world truly to know the Most Holy Virgin Mary, we must make her known by means of our exemplary and virtuous life. As we all know, in opposition to the seven capital sins, there are seven virtues. It is not enough to be acquainted with this truth, it is not enough to preach it in words, since the best way to preach these truths is to put the virtues into practice. In the face of a world in corruption, of exhibitionism, of the scandal of pornography, of indecency in dress, and so forth, - in the face of this state of affairs, if we desire to be true children of Mary, we have the grave responsibility of cleaning the world and the best way to clean the world is to clean ourselves, before cleaning our neighbor. In the face of the present world scene, with its abominable lewdness, we have the sacred duty to make reparation to God for these offences; and the best reparation is to be heroes of chastity. Most beloved children, to attain the title of hero of chastity, martyrdom is not the only way, there are also other excellent ways. He is a hero of chastity who, suffering great temptations, offers a continual battle without mercy. A hero of chastity is he who, on waking, renews his chastity before God; and before sleeping, carefully examines his conscience, and reposes peacefully, because he has lived the day without falling into the trap of the devil. With each day that passes, this hero renews the exercise of chastity, until his last moment on earth. Given this determined exercise, he comes, with the grace of God, to prefer physical martyrdom rather than sin. Very dear children, of what good are human pleasures if they bring the loss of eternal life? How many, yes, how many, for a perishable pleasure of a moment, have lost eternal happiness, and hurled themselves into Hell. Beloved children, how great and admirable in the eyes of God is the continence of the chaste. Blessed be God, Who permits our temptations in order for us to attain great merit. Very beloved children, We say to you: the best and most salutary penance that we can do is precisely to restrain our natural inclinations. If, to obtain this grace, we must offer intensive prayers and sacrifices, then we say: these sacrifices are worth the effort, in order to come to see God face to face for all eternity. True happiness is only to be found in God. God in Himself is Happiness. Frequently we observe persons in the world who appear to be happy; however it is not possible to be happy and live without God at the same time. Very beloved Children, close your eyes and gaze in spirit at the innumerable martyrs in the indescribable and unspeakable joy of their glorious passage to Heaven. In this way, God helps and consoles those who die for his Holy Name. It is a beautiful and marvelous thing, to die with sorrow and joy at the same time: there is the proof that God is present.

We exhort you, very beloved children, that you preach without words in the midst of the world. Today the world is completely deaf. Our cries are not heard; however, it is possible that they perceive the sweet odour of the practice of virtue.

We give you in the following, certain details regarding the Saints Whom we have raised today to the glory of the altars:

1.- Saint Francisco Jimenez de Cisneros

This most eminent figure, Cardinal Jimenez de Cisneros, Archbishop of Toledo, was born in Torrelaguna (Madrid) in 1436, of a family of modest means. He studied in Alcalá, Salamanca and Rome, later entering the Franciscan Order. Saint Isabel I, the Catholic, knowing of the splendid qualities of the austere Franciscan, chose him as confessor, and proposed him for Archbishop of Toledo. Later, the Catholic King proposed him for Cardinal. The Saint accepted these dignities exclusively for love of God. Cardinal Cisneros was the regent, in effect the actual governor of the Crown States of Castile; and after the death of the Catholic Sovereigns, the only ruler until his own death, the 8th November, 1517, the very day the new King, Charles I, disembarked in Spain, coming from Flanders.

Saint Francisco Jimenez de Cisneros, towering figure of his epoch, powerful personality of imposing grandeur, was the personification of what is most noble and virile in the character of Castile: creative, open-minded, genuinely religious, an extraordinary man, who retained physical and mental vigour until his death. This man of many parts was the admiration of his intimates for his virtues and sanctity. He reformed the convents and promoted spirituality like the best of reformers. In governing his archdiocese, he was a model for all prelates. With the learned he discussed biblical and philological questions like a Renaissance scholar. He ruled the whole nation like the best of kings. He established universities and directed military campaigns, looking only for the good of Spain and the Church. He triumphed on all sides. His enemies could not find with what to reproach him, and today, historians of most differing points of view, the more they study, the more they find to admire. It would be impossible to try to select the most outstanding features in the life of Saint Francisco Jimenez de Cisneros. We limit ourselves to this sketch, the few words of which will convey some idea of the grandeur of this Saint.

2.- Saint Edel Mary Quinn.

She was born in Creenane (Ireland), 14th September, 1907. Since childhood she displayed great virtues, in her duties, in her pastimes, studies, in the discipline of school, all with a certain spirituality, hidden, only to show itself in great goodness and generosity. Saint Edel Mary Quinn intensely loved the Most Holy Virgin.

In 1924 her family moved to Dublin, where the Saint worked in an office, exemplary in her duties, refusing a very honourable proposal of marriage, since she desired to enter religious life. Before she could fulfill her desire of a vocation, she devoted herself to the apostolate of the Legion of Mary, based on the doctrine of Saint Louis Grignon de Montfort, of Mary Mediatrix. While waiting to enter the Order of Saint Clare, she became ill with tuberculosis, in an advanced stage, accepting the Will of God with heroic resignation. Meanwhile she read spiritual books, in particular the autobiography of Saint Theresa, and deepened her own spiritual life. Given up by the doctors, the saint returned to a normal life, in order to use the short time left to her on earth in the apostolate of the Legion of Mary. In 1936, the Concilium of the Legion of Mary named her envoy to the central and eastern parts of Africa, where this young dying woman accomplished an exhausting apostolate with sublime love and intrepid faith, until her death 12th May, 1944, in Nairobi, with the name of Jesus on her lips.

3.- Saint Leopold Mandic

He was born 12th May, 1866, in Herceg-Noví, in the province of Dalmatia, today a Croatian city of Yugoslavia. His baptismal name 'Bogdan' means 'gift of God'. From childhood,

he possessed a strong soul, piety, purity, and a missionary spirit. In 1882, he entered the Capuchin Order at Udine (Italy). Taking farewell of his parents, the lad said: "But how can I weep when I am going to the House of the Lord?" Saint Leopold, the name he received in religion, was ordained priest, and after living in various monasteries, a model of religious observance, came to Padua, where he commenced his great mission in the confessional. He took a vow of victim for the conversion of the Eastern schismatics, which he fulfilled with great penances and mortifications, devoting long hours of the night in prayer before the Blessed Sacrament. He died on the 30th July, 1942, and was beatified by his holiness Paul VI, 2nd May, 1976.

4.- Saint Katherine (Kateri) Tekakwitha.

At a place near the present-day city of Albany (New York), was born the Saint called "Lily of the Mohawks," in 1656, a beautiful Indian child who was given the name 'Tekakwitha,' of an Indian Catholic mother, and pagan Indian father. When she was 4 years old, her parents died of smallpox, which also infected the lovely child; and although she recovered, she had lost her beauty because of the scars, and her health was permanently weakened. When 20, she was baptized by a French Missionary, and took the name Katherine (Kateri), taking a vow of perpetual chastity. "I have given myself to Jesus, son of Mary. I have taken Him for my Spouse, and He will take me for His Spouse," said the Saint. In 1677, she fled from her village to the Mission of Saint Francis Xavier in Canada, where she received her first holy communion on Christmas day. The spiritual life of Saint Kateri was intensely austere. She practised flagellation until she bled, supported the cold, wore a cincture with iron points, mixed ashes with her food, and so forth. Her love for Jesus was so great, it made her say: "My Jesus, I must suffer for you. I love you, but I have offended you. I am here to satisfy your justice. Let your anger fall on me." After some months of illness, enduring acute pain, but with unspeakable joy, she died on 17th April, 1680, with the words: "Jesus, Mary, I love you," recovering at death the beauty of her childhood, the scars having disappeared. The saint was 24 years old.

5.- Saint Ambrose of Lombez

He was born in Lombez, France, on the 21st May, 1708. He entered the Order of Capuchins Minor at the age of 16. He fulfilled various offices within the Order, with exemplary prudence, tested virtue, and the qualities of a perfect superior. He was the author of books of spirituality, such as "Essays" and "Interior Peace," "The Joy of a Christian Soul," and "Spiritual Epistolary." He died in the odour of sanctity in Luz-Saint-Sauveur in the Pyrenees, 25th October, 1776. His body reposes in the Parochial Church at Luz.

6.- Saint Germano of Saint Stanislaus

He was born 17th January, 1850, in a village near Naples. While quite young, he consecrated himself to the Lord in the Congregation of the Passionists, where he accomplished his ecclesiastical studies with great brilliance, excelling also in Philosophical and Archeological sciences, leaving admirable written works. Saint Germano of Saint Stanislaus was spiritual director of Saint Gemma Galgani during her last years. One day when Saint Gemma was in ecstasy before the tabernacle, the Lord gave her to know who would be her spiritual director, letting the Passionist Saint appear in her ecstasy. After the death of Saint Gemma, he published her biography, which greatly added to her lustre. Saint Germano filled many offices in the Congregation. Pope Saint Leo the Great XIII, appointed him consulter to various Roman Congregations, and Apostolic Visitor to several dioceses of Italy. He was proposed for the

Episcopate, but he was able to avoid this dignity by using his talents and good relations to serve his humility. His great virtues, amply proven during his life, show him to be a great Saint, whose cause for beatification had been introduced. His body reposes in the Sanctuary of Saint Gemma in Luca.

7.- Saint Anthony Martin

He was the most self-denying, the most intelligent, the most edifying of the first disciples of Saint John of God. Saint Anthony Martin was turned from a life of sin thanks to Saint John of God. There took place the following: Saint Anthony Martin accused Peter Velasco of killing his brother, and meant to take vengeance. The accused was in prison, about to be executed. Knowing the wicked intentions of Anthony Martin, Saint John of God prayed for his conversion, trying at the same time to make him desist. One day, finally, he met him on a street in Granada. He cast himself at the feet of the sinner, showing him a crucifix, and said: "Anthony, my brother, the blood of your brother cries vengeance, but the Blood of your God cries mercy. Pardon Peter Velasco, so that God pardon your own wickedness. If you continue to seek vengeance, the Lord in his wrath will avenge your own crimes by eternal torments. Listen my brother, to the voice of God's mercy. I beg you." While he was listening to the words of Saint John of God, divine grace penetrated the soul of Anthony Martin. Unable to resist, he cast himself at the feet of Saint John of God and said: "My brother John of God, I not only pardon Peter Velasco, but I desire to be his true friend. I beg you to help me save my soul with the same zeal with which you have tried to save the life of my enemy. Let us go together to the prison so that I may embrace Peter Velasco and you yourself set him free. But afterwards, do not refuse to take me to your hospital, in order for me to consecrate myself under your direction to the end of my days in the service of the sick and poor. Since your words have made me forgive, how much more will your example make me persevere in the good feelings that have just risen in my heart." Saint Anthony Martin gave himself completely to God in the gigantic work of Saint John of God. He was the brother in whom the holy Founder placed most confidence, to the point of giving him direction of the hospital during his absence, confiding his thoughts and intentions, and judging him worthy of succeeding him after his death. Worn out by labours and penance, full of virtues and merits, Saint Anthony Martin died three years after the death of Saint John of God, while he was engaged in the foundation of the Hospital in Madrid, in the year 1553.

8.- Saint Peter Velasco

Also a disciple of Saint John of God, he was the one who killed the brother of Saint Anthony Martin. Recalling what is related above about Saint Anthony Martin, there remains to say that both these Saints pardoned each other. Saint Anthony understood that the conduct of Saint Peter Velasco had been the result rather of unfortunate circumstances than of personal malice. Saint Peter Velasco also desired to consecrate himself to the service of the poor and the sick. He became an admirable model of charity, humility and penance. In order to show himself to be more contemptible, he had himself named Peter the Sinner. He died in the odour of sanctity in Granada in 1567.

9.- Saint Simon of Avila

Another disciple of Saint John of God. Before his conversion, his was the life of a hardened sinner. He felt a deep aversion towards Saint John of God. Without virtue himself, he could not believe in the virtue of the holy Founder. He put all his energy into staining, blackening, defaming and calumniating

the noble and saintly figure of Saint John of God. He frequently followed the holy Founder on the streets of Granada, in order to spy out and listen to his conversations, in order to ridicule his works and give them a bad slant. But, see how his conversion came about one day, when Saint John of God, as was his custom, had gone with help to a poor widow with four children. Saint Simon found the occasion fit to defame the Saint. Saint Simon stood at the door, peering through the opening to see what Saint John of God was doing in the house of the poor widow. All he saw was a wall, on which all his sins, even the most secret ones, were written by the hand of God. Looking up in terror, Saint Simon saw over his head a fiery sword threatening death. Fainting with fear, he fell down the steps of the house. Saint John of God, and others, rushed to the place of the noise, and found him lying on the ground without speech or movement. Saint John of God began to pray, imploring the mercy of God for his enemy, made over him three times the sign of the cross, pronouncing the sacred names of Jesus and Mary. Saint Simon recovered his senses, overcome with wonder, acknowledgement and shame. Saint Simon of Avila felt his heart moved to compunction by the grace of God. He retracted his odious calumnies, and begged the holy Founder to admit him into the Hospital in order to dedicate himself to the service of the poor. He received the holy habit of the Order, and passed the remainder of his days consecrated to God in the exercise of those virtues necessary for the loving service of the infirm. He died in the odour of sanctity in the year 1584.

10.- Saint Dominic Piola

This Saint came from Genoa (Italy), but he lived in Granada, where he was engaged in commercial enterprises and lived opulently. One day Saint John of God found himself in a difficult situation economically. He decided to visit the rich merchant at his home and beg his help. After the greetings, the holy Founder said: "My brother, the poor are in need, and I am unable to help them. This you must do if you can. For love of Christ, lend me 30 ducats." Given the unseasonable hour of the visit, the spouse of Saint Dominic Piola expressed annoyance, and he replied to Saint John of God: "Very well, if I lend you this sum, who will be the guarantor?" To which the holy Founder replied: "Here is the guarantor," and revealed a Child Jesus that he was carrying. Such was the splendour that shone from the face of the Child that Saint Dominic, overcome, gave him the 30 ducats outright, and offered him his property and person. Some years later, become a widower, Saint Dominic sought out the holy Founder, threw himself at his feet, and asked to be admitted into the Order. Saint John of God received him with much love. They divided his property into two, one part for the poor of the city, and the other for the Institution. Saint Dominic wore the habit of the Order, and went begging alms through the city, modeling his life after that of his holy master and founder, and dying famed for his holiness in 1574.

11.- Saint Ferdinand Nunez

He belonged to a noble and rich family. When he was 19, he contemplated marrying, although in the depths of his soul he heard the voice of God, who was calling him to consecrate himself in the most perfect state, that of religious life. To make this decision, he needed the counsel of a man of virtue. Saint Ferdinand Nunez had heard speak of Saint John of God, his virtue and wisdom. But before approaching him in search of counsel, he wished to test the charity of the holy Founder, - charity which he observed in abundance, acknowledging his sanctity without room for doubt. Saint John of God promised to recommend his anxieties to God, so as to see clearly the

will of God respecting his vocation. A few days later, Saint Ferdinand Nunez experienced the efficacy of the prayers of Saint John of God. The youth was proceeding on horseback, as often, towards the house of his promised bride. Suddenly the horse stopped, the rider could not move him. The horse moved backwards in spite of the exertions of the rider, who was then horrified to see before him a bottomless abyss, from which issued thick black clouds of smoke, as though from the mouth of hell. In terror he raised his eyes to heaven, commending himself to God, and saw many angels, who pointed out the open gate of heaven, saying, 'come and enter'. Through this vision, the youth understood that the path of marriage for him would lead to eternal condemnation, and that he must find another path in order to be saved. Saint Ferdinand Nunez hastened to the Hospital to see Saint John of God, who confirmed the interpretation the young man had made. As Saint John of Avila was in Granada at the time, the holy Founder sent the youth to this expert director of souls to receive counsel, and thus Saint Ferdinand Nunez embraced his vocation and was ordained priest. His Priestly life was distinguished for burning apostolic zeal, preaching the Gospel, and the conversion of sinners. He led so virtuous a life that all Granada, towards the end of his life, revered him as a saint.

12.- Saint Josepha de Prado.

This saint, called "the valiant woman," was born in the village of Santovenia de Esla (Zamora, Spain), in 1896. She passed her life in great simplicity, in the exercise of every virtue, in authentic example of Christian womanhood. In the practice of piety, pure and fervent; in self-denial, penance, charity and amiable humility, Saint Josepha of Prado expressed the burning fire of her love for God and souls. Our saint appears as pattern of the 'valiant woman': diligent at home, modest in dress, yet with grace and care, silent, amiable, orderly, not given to idle words or gossip, - she was the consolation of the afflicted, the joy of her home, zealous in fulfilling her duties to God and in the salvation of souls, whom she does not hesitate to correct with energy, yet with great love. Our saint did not marry, yet on more than one occasion she was engaged to be married; and in her writings there are wise and holy counsels regarding engagements and regarding marriage. From what source did Saint Josepha derive these supernatural gifts? Firstly, from prayer, Holy Mass and Communion, and the Holy Rosary; secondly, from the reading of marvelous works of spirituality, like Saint Thomas a Kempis, and the Spiritual Exercises of Saint Ignatius. Her love for the Most Holy Virgin was so great that she showed herself in her life a model of imitation of the virtues of the Mother of God. Outstanding too, was her love for the sick and dying, whom many times she visited and assisted at the hour of death. There was also her great love for children, to which her many years of teaching in the village has left its witness. Saint Josepha de Prado was a great patriot, who greatly loved God and Spain. When she heard the news of the final victory of the troops of the great Caudillo Saint Francisco Franco, full of joy she exclaimed: "How deeply moving this news! Hurray for God! Viva Christ the King! Viva Espana and Viva Franco! Spain united with Franco!" She died 26th December 1971, and her body reposes in the cemetery of her native village.

13.- Saint Elizabeth of the Most Holy Trinity

In the world called Elizabeth Catez, she was born in Bourges (France), 18 July, 1880. Her parents reared her with great care. Thanks to her mother, from childhood quick to anger and of great sensitivity, she learned to dominate her fiery temperament. At the age of 14, through a vow of virginity, she offered herself to Jesus, the only spouse of her heart. At the

age of 21, after some years of extraordinary asceticism, recollection and prayer, she entered the Carmel of Dijon. In cloistered solitude she grew in love of silence, recollection, and intimacy with God, as also grew her insatiable hunger for immolation. For her the life of a Carmelite nun is no more than communion with God from night to morning and from morning to night. After some months of a painful Calvary, endured with the serenity of a blessed soul, she died in the odour of sanctity on the 9th September, 1906. In 1930 was performed the ceremony of exhumation of her venerable remains in the cemetery of Dijon.

14.- Saint Petra Corral, martyr of purity

She belonged to a family of humble but very Christian farmhands. Saint Petra Corral, at 23 years of age, unmarried in the village of Alcabon (Toledo, Spain), was with her parents. She was young, very beautiful, yet devout and modest. During the French invasion of 1809, there was a great battle in Talavera, and the village of Alcabon was among those hardest hit. The rabble soldiery, without restraint in satisfying brute instinct, had no respect for life or honour. Seeing the danger, Saint Petra Corral, fleeing from home, took refuge in the countryside in a house near Marqueda. Near the house a cruel battle took place, and the saint was discovered in her place of refuge. A group of French soldiers tried a thousand ways to subject her to their lewd desires. Inhabitants of the village were present to witness the brutal scene and resistance of the young Saint. They could do no more than admire the more-than-human fight of the chaste young woman against her vicious assailants, who were unable to overcome her endurance and virtue. The forces were unequal, but in the young martyr dwelt the Holy Ghost, with whose fortitude she was able to win the victory of martyrdom, as had many others before her. The soldiers of Napoleon, seeing they had nothing to gain over the young and beautiful Christian, furious and full of malice, shot her dead, whilst she offered to God the double crown of purity and martyrdom, on the 29th July, 1809. Divine Providence manifested in a miraculous way the innocence of the young martyr, making marvelous lilies to grow over her grave, - which when they were torn up, returned again to flower with still greater vigour.

19.- Saint Francis Esteve Pi

He was born 5th September, 1900. His primary studies were under the care of the Christian Brothers, with whom he received a very careful education in the famous College of Bonanova (Barcelona). He studied commercial subjects, and achieved brilliant results. Using the ordinary means, this youth of admirable virtue gradually ascended to the heights of the spiritual life. He was dearly loved by students and teachers for the uprightness and idealism manifest in all his actions, his extraordinary self-denial, amiable gravity, purity and candour, thanks to his intimate piety towards Our Lord, especially before the Most Holy Sacrament, his filial love towards the Most Holy Virgin, and his intense love for study. When 15, as fruit of certain spiritual exercises, he laid down for himself a rule of life, which reveals the quality of his soul, exquisitely tempered, yet tenaciously self-denying in the pursuit of holiness. His love of purity made him resolve: "I will in the most special way work to preserve chastity; I will admit nothing in this matter, and I will keep away from the places where I could fall into sin." To attain this virtue, he exercised special devotion to the Most Holy Virgin, practising efficacious prayers, particularly the Holy Rosary. His love for the Eucharist was so intense that he said: "I prefer to go without eating for a week, rather than pass a day without communicating." The 15th January, 1918, Saint Francis

Esteve Pi gave up his soul to God. His spiritual director said of him: "In my long life as confessor, I have not seen a pure soul more generous, or more enamoured of God".

16.- Saint Corpus Sola Valencia, martyr of purity.

The martyrdom of this beautiful girl of 17 took place on the 31st March, 1943, in Olito (Navarra, Spain). She was educated in the School of Jesus of the Congregation of the Aliados. She was also Child of Mary, and aspirant of the junior women's section of Catholic Action. She had been educated under the motto: "Be virgin through purity, and martyr through virginity". A youth, friend of the family, used a deception to induce the young martyr to walk with him. He repeatedly made indecent proposals. Rebuffed by the saint, - who not in the least acquiesced to his evil intentions, - at her taking flight, he, brutal and depraved, cast a stone and struck her head. She fell unconscious, but recovered to defend herself in a cruel fight with her assailant. At the cries of the young martyr, the criminal seized a stone and struck the head of the saint, leaving her as dead. The following day she was found alive but without speech. Taken to the hospital, she died soon after. The youth repented, and confessed the crime, praising the heroic virtue of this holy martyr of purity.

17.- Saint Luigi Orione.

He was born on the 23rd June, 1872, in Pontecurone (Piedmont, Italy). At 13, he declared his intention to become a priest. Praying before an Image of the Most Holy Virgin, he said: "Give me a place to try my vocation, and I will rebuild this chapel". Thirty years later he fulfilled this promise. He founded a religious Order: "The Hermits of Divine Providence", to help with their prayers and penance the various apostolic works which he had founded: schools, periodicals, and so forth. Saint Pius X blessed the rules of this Order, later naming Saint Luigi Orione, who was a priest, Vicar General of the earthquake-devastated region of Sicily and Calabria. The saint was the object of continual envy and attack. In 1915, with the collaboration of Josephine Valdetaro, he founded the feminine branch of the Order: "The Little Missionary Sisters of Charity," whose mission it was to care for the aged, orphans, and little girls. In 1927, he founded the first convent for blind nuns, "The Blind Sacramentine Sisters", whose mission was to pray for those who do not pray. Saint Luigi Orione was a model of the virtue of poverty and charity. He died on the 12th of March, 1940, pronouncing the words, 'Jesus, Jesus, Jesus.' His Holiness Pope Paul VI declared him Venerable on the 6th February, 1978.

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We, as Universal Doctor of the Church, with great joy, today raise to the high dignity of Doctor of the Church, certain illustrious and learned saints:

- 1.- Saint Pius IX, the Great.
- 2.- Saint Leo XIII, the Great.
- 3.- Saint Pius X.
- 4.- Saint Pius XI, the Great.
- 5.- Saint Pius XII, the Great.
- 6.- Saint Ildefonso, Archbishop of Toledo.

We have raised to the dignity of Doctor of the Church these great Saints, who with their writings illuminated the Church with great splendour.

We desire, in what follows, to present certain doctrinal works of those today declared Doctor of the Church.

1.- Saint Pius IX, the Great, Doctor of the Church.

Besides the Conciliar Constitutions, "On the Catholic Faith", in which are established the dogmatic principles concerning God, Creator of all things, Revelation, Faith, and the Relations

between Faith and Reason; "On the Church of Christ" dealing with the Primacy and Doctrinal Infallibility of the Roman Pontiff; besides the Dogmatic Declaration of the Immaculate Conception of Mary and the Proclamation of Saint Joseph as Holy Patron of the Catholic Church, - we recall the principle doctrinal documents of this great Pontiff:

- a) The Encyclical "Quanta cura" of 1864, which, together with the "Syllabus errorum", a compilation of errors already condemned in previous pontifical documents, reaffirms, confirms and certifies the condemnation of pantheism, naturalism, rationalism, indifferentism, socialism, communism, masonry and liberalism.
- b) In the Papal brief "Eximiam tuam", he condemns the semi-rationalism of Gunther.
- c) In the epistle "Gravissimas inter", in the encyclical "Quanto conficiamur moerore," and in the letter "Tuas libenter", he condemns the errors of Frohschammer, and again condemns indifferentism and the false liberty of science. In other decrees he condemns other errors, among them false traditionalism and the errors of the ontologists.
- d) In addition there stands out a series of Encyclicals: on the violent seizure of Rome, on the Papal States, on the events that took place in Rome, condemning the anticlerical acts of the governments of Italy, Switzerland and Germany; on the Pontifical Jubilee; to the Episcopate and clergy of Armenia; to the Chaldean Episcopate and clergy; on the tribulations of the Church in Rumania and Italy; on the war against the Church; and against the masonic sects.

2.- Saint Leo XIII, the Great, Doctor of the Church.

We divide his gigantic activity into three parts: political or diplomatic, religio-scientific, and social. Bearing in mind its magnitude, We limit ourself to naming the principal encyclicals.

In 1878, "Inscrutabili Dei," on social evils, warns of the dangerous errors that threaten, exhorting to seek remedy in the Church and her Doctrine. In 1879, "Aeterni patris", restoring Christian philosophy, neglected and declining, by means of the study of the scholastic philosophy of Saint Thomas, whom he proposed as Doctor for Catholic philosophy and theology. In 1880, "Sancta Dei Civitas", on the propagation of Holy Infancy Missions for schools in the East; also "Arcanum Divinae Sapientiae" on Christian marriage. In 1881, "Diuturnum", on the origin of civil power. 1882, "Auspicato Concessum", on Franciscan tertiaryes. 1883, "Supremi Apostolatus", on the Most Holy Rosary. 1884, "Nobilissima gallorum gens", on the religious question in France. Also, "Humanum Genus," against masonry. "Tear off", said Saint Leo XIII, the Great, "the mask from the face of Freemasonry, and show it for what it is!" In 1885, "Immortale de opus", proposing fundamental Catholic principles on the relation between civil and ecclesiastical powers, touching the problem of separation between Church and State, something not admissible as an ideal, or just solution, either in theory or in practice. In 1891, "Rerum Novarum", a monumental legacy to posterity on social justice, the condition of the proletariat, and the correction of the evils of capitalism. In 1898, "Testem benevolentiae", condemning Americanism, the exaggerated modern tendency of giving excessive importance to natural virtues and material well-being, thus deforming Christianity. "Providentissimus Deus", in 1893, giving the norms for the study of Sacred Scripture, and for its interpretation. In 1895, "Libertas Praestantissimum", against liberalism. In 1903, "Quod Apostolici muneris", asserting Catholic Doctrine in the face of socialist principles. The phrase of Saint Leo the Great is famous: "Revolution and universal ruin form the very object

that communists and socialists seek. The sect of freemasonry has not the right to declare itself stranger to their activities, because it favours their purposes and is completely in agreement with them and with their principles".

3.- Saint Pius X, Doctor of the Church.

Under the motto "Instaurare omnia in Christo" ("Restore all things in Christ"), which he applied with strong will and firm character, this holy Pontiff completed an extraordinary doctrinal mission, which We shall try to summarize. First, however, We place in prominence his decrees re-establishing daily communion, and exhorting that children receive their first Holy Communion as soon as they come to the age of reason.

In 1907, he published the decree "Lamentabile", in which he anathematizes 65 propositions of modernism: relativism in Catholic doctrine and in ecclesiastical law; rationalism and subjectivism in the interpretation of Revealed Truth, in understanding theology, and in explaining Sacred Scripture. Saint Pius X placed all these tendencies under the heading of "modernism". Two months later he published the encyclical "Pascendi," systematically explaining these errors, their origin and how they show themselves. Saint Pius X combated these errors with severity, requiring candidates for holy Orders, Academic degrees, and Ecclesiastical dignities or offices, to take the anti-modernist oath of the motu proprio "Sacrorum Antistitum." In 1909, he published the papal brief "Quoniam in re biblica," in which he gives norms explaining the great utility of following Saint Thomas in Theological questions; and in Biblical questions, the Holy Fathers of the Church, like Saint Jerome, - at the same time founding the Biblical Institute, entrusted to the Benedictines with the commission to produce a critical edition of the Vulgate: with all this combating modernism.

Regarding the social question, he made it clear and mandatory that the Church has her part to play, because in social questions, religious and moral problems are involved. For this reason, organizations or unions among Catholic workers cannot pretend to be ignorant of the authority of the Church in these matters. In Catholic regions, Catholic workers should form their own associations and not join interconfessional associations with non-Catholics. Various associations were condemned for not complying with these papal norms.

Saint Pius X published many other encyclicals and documents. In 1905, "Acerbo nimis" and "E supremi." In 1904, "Ad illum diem". In 1910, "Editae saepe", in which he attacks with severity the heretics of the sixteenth century. Saint Pius X put all his heart in keeping the faith pure, and combating error.

4.- Saint Pius XI, the Great, Doctor of the Church.

In his first encyclical, 23 December, 1922, he put forward the motto of his Pontificate: "Pax Christi in regno Christi" (the Peace of Christ in the Kingdom of Christ). In 1925, "Quas primas", in which he established the feast of Christ the King, explains the Kingdom of Christ, and the principles on which it is based. In 1930, "Casti connubii", on Christian marriage, the principles and norms that pertain to it. In 1931, "Quadragesima Anno", re-emphasising and completing the ideas of Saint Leo XIII, the Great, on the relations between owners and workers, and "Deus scientiarum Dominus", on higher Ecclesiastical studies and obligations. In 1937, "Divini Redemptoris", refuting and condemning communism. In 1937, "Mit brennender Sorge", against the racial idolatry and omnipotence of the state inherent in National Socialism (Nazism). In 1929, "Rerum Ecclesiae", on the missions, - etc.

5.- Saint Pius XII, the Great, Doctor of the Church.

It would be interminable to try to list all the activity of the pontificate of Saint Pius XII, the Great. They pertain to the most varied fields of the apostolate. Particular mention is due to his untiring appeals for peace, in encyclicals, allocutions, radio messages, - well justifying the motto of his government, "Opus justitiae, pax", (Peace, the work of justice). He well deserves to be called Pope of Peace and Charity.

From the essentially doctrinal point of view, We name those encyclicals in which he appears in singular eminence as teacher of mankind. His first in 1939, "Summi Pontificat usi," constituting a veritable program of religion, condemning agnosticism in morals and religion, and establishing the foundation of authentic Christian unity and charity. On the 1st June, 1941, in an allocution, he treated the social question masterfully, entering fully the field of social justice, completing the social teaching of his predecessors Saint Leo XIII and Saint Pius XI. Of great doctrinal importance is the celebrated encyclical "Mystici Corporis" of 1943, in which he presents in admirable fashion the marvellous concept of the Mystical Body, the Church, her beauty as Mother, - thus satisfying the spiritual hunger of modern times. The same year, "Divino afflante spiritu", on the study of Sacred Scripture. In 1944, "Orientalis Ecclesiae", on unity of faith, unity of charity, unity of authority. In 1954, "Sacra Virginitas", exalting the consecration to God inherent in Sacred Virginitas; also "Sedes Sapientiae", on the formation of young religious. Against a good number of errors which had infiltrated into the fields of Philosophy and Theology, he published in 1950 the encyclical

"Humani generis". In a discourse on the 31st May, 1944, at the Canonisation of Saint Pius X, he pointed out the dangers of theology that overlooks the authority of the Church. In the bull "Munificentissimus Deus", 1st November, 1950, is proclaimed the Dogma of the Assumption of the Most Holy Virgin into Heaven in body and soul. And neither should one forget the encyclicals, discourses and other messages directed against communist oppression in certain Catholic countries, especially Hungary.

6.- Saint Ildephonsus, Archbishop of Toledo, Doctor of the Church.

As a youth, he embraced the monastic life near Toledo, later becoming abbot, accomplishing a great work of reform in the customs and stability of monastic life. In 657, he was named Archbishop of Toledo, becoming a luminary in the Spain of his time, of great moral qualities, of magnanimous character and great virtue, man of science, penetrating genius and gifts of eloquence.

He wrote many works, - theological tracts, letters, sermons, and so forth. Among these, worthy of special mention, is "De Virginitate Sanctae Mariae contra tres infideles," those three heretics are: Helvidio, Joviano, and a Jew, who attack the virginity of Mary, in the conception and afterwards. Saint Ildephonsus defends the perpetual virginity of Mary against these three. For this work, the Most Holy Virgin appeared to him, and rewarded him with the gift of a chasuble. We mention also: "Liber de cognitione bapatismi", "De progressu spiritualis deserti", on the spiritual progress of the soul in the service of God. "De viris illustribus", a continuation of the writing of Saint Isidore, although he, Saint Ildephonsus, amplifies the notion of illustrious men, giving it a more general application, giving it a more general application.

SOCIAL DOCTRINE OF THE CHURCH

In the present document, we wish again to confirm the Social Doctrine of the Church, as taught by our venerated predecessors.

We wish to teach all the faithful the sacred obligation of Catholics to put the Holy Gospel into practice. It is precisely in the Holy Gospel that Our Divine Master Jesus Christ, shows us all the path to follow.

We recall the traditional doctrine on the obligation of every good Catholic to contribute to the common good.

We now direct Our words to those Catholics who are of the number of the rich. To you who have received abundance of riches, We remind you of those words of Christ: "It is more difficult for a rich man to enter heaven, than for a camel to pass through the eye of a needle." (We interpret these needles to be certain arches in the structure of the city of Jerusalem).

We remind you also of another Gospel passage, "It is not possible to serve two masters, - God and riches". We could mention many more examples, but We think that these two suffice. We teach that every rich person who calls himself Catholic has the obligation and grave responsibility to give workers a just salary. Frequently the just salary does not coincide with that legally proscribed; then the upright conscience should act. Of course, the civil law should determine the minimum wage, since to do more would ruin the small owners, who would not be able to continue in business with excessive expenses. Often the just wage ought to exceed even that reached by collective agreement. An owner of a great enterprise, industry or factory, which yields abundant profit, has the moral obligation to estimate and evaluate with true conscience in accord with divine law, those fruits produced by the labour of his employees.

We teach you that it is not possible for a good Catholic who is rich to sleep peacefully while his workers lack what is necessary. You, the rich, have to render the great service to God, as his administrators, and in the name of God distribute your riches justly and in accord with divine law.

We, as Vicar of Christ on earth, with the authority with which we are vested, declare: We excommunicate and anathematize the errors of capitalism.

With all severity, We oblige our Bishops and priests to refuse the Sacraments to any capitalist who, while calling himself a Catholic, refuses to give a just wage to his workers. Those who commit injustice against workers, commit crime against God. God is Creator of all things; therefore all things are His; and we are all only administrators of the goods we possess.

We turn to the great capitalists and say: take care! It is quite possible you will have your heaven only on earth, - because it is very difficult to attain the true Heaven if you love the riches of this world more than you love God.

We speak out with valour, that the errors of capitalism have brought corruption. Innumerable capitalists belong to masonry. Many capitalists invest great sums in favour of masonry. Many capitalists invest great sums in support of pornographic exhibitions. Many capitalists spend enormous sums on anti-christian propaganda.

We say to you: you who do these things have had your heaven. After your death, your home will be Hell everlasting.

We declare that capitalism is brother of marxism. Both fight against God. Both corrupt the world. Both poison mankind. Capitalism and marxism are the two extremes which meet at the apex: both are works of masonry, and masonry is the work of Satan. As we know, Satan is the ape of God. As he is an ape, he apes the things of God for his own benefit. God has founded the Church, One, Holy, Catholic and Apostolic, which forms the Mystical Body of Christ. Satan has founded

masonry, in which are incorporated marxists, capitalists, protestants and other heretical sects. All this apparatus forms one mystical satanic body called sionism, to which pertain the perfidious Jews, the deicide race, accursed. Consider the previous statement; the Church represents God, and Sionism represents the opposite to God, since sionism has been founded by those who rejected the first coming of Our Lord Jesus Christ.

We declare with all Our energy, that capitalism is a member of the body of antichrist, the opposite to Christ. We announce as prophecy: marxism is preparing the 3rd World War with the help of capitalism. In conclusion the two are brothers, and sons of the same father, Satan.

We declare that workers have the sacred right to receive a just wage; whilst they, of course, fulfill their sacred obligation to do their work. The worker has the obligation of offering with love the hours of his work, contributing to the production and multiplication of goods and riches. The worker has the right to just remuneration.

We declare, that in order to be true Christians, we must put the Holy Gospel into practice. The owner or head of the factory or other enterprise has the sacred obligation of treating his workers or employees as true sons. The workers have the sacred obligation of treating their chief as a true father, understanding that within the firm the head represents God in the distribution of riches.

We severely condemn conflict between social classes, something displeasing to God.

We declare that the perfect society is that in which all components practice the Holy Gospel, each in the place God has given him.

We declare that capitalism cannot fight against the marxist ideal, since both are satanic. Against capitalism the proper opponent is Christianity, since the Gospel of Our Lord Jesus Christ is the only doctrine capable of transforming the world.

We, as Common Father of the Church, turn to speak now to the most needy: very beloved children, the Gospel has been proclaimed to you. Offer to God your sacrifices, your cares, your problems. Beloved children, you who are most stricken by poverty, and weighed down by suffering, - take yourselves to Jesus, true balsam for all your wounds, - and to the Virgin Mary, consolation of the afflicted, health of the sick, refuge of sinners, - in short, Mother of the Church.

We declare that one who is rich also can attain the highest degrees of sanctity, - since as administrator of riches, in the name of God and for love of Him, he can distribute abundantly, even by multiplying riches making more jobs to fill. Indeed, also you, the rich, if you desire, can find the path to holiness. Read the exemplary lives of those rich persons who led a life of holiness and heroic virtue. All can attain sanctity in fidelity to God in the place God has disposed.

We say to you: beware of false doctors, false pastors, false prophets. These are they who spread the poison of false ideologies.

As We consider the present document and previous ones, We know We have placed Ourselves in a most difficult position, since in this way Our enemies are numerous.

We exhort you to implore the Most Holy Virgin Mary her most special protection over Us.

Given in Seville, at the Apostolic See, 15th October, Feast of Saint Theresa of Jesus, reformer of Carmel, in the year of Our Lord Jesus Christ MCMLXXXVIII.

With our Apostolic Blessing,

Solemn Canonization of one hundred and twenty-two Saints.
Excommunication and anathema against the Antipope John Paul II,
as also against all his followers.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of El Palmar de Troya,—

We, as Universal Doctor of the Church, impelled by the potent light of the Holy Ghost,—making Our own the general feeling of the Church, after a study of the lives of certain distinguished and illustrious members of the Mystical Body of Christ,—today, with great joy, by means of Solemn Beatification and Canonization raise to the glory of the Altars the following:

1. His Holiness Pope John XXIII, Italian.
2. His Holiness Pope Paul VI, Italian.
3. The Reverend Father Vincent Blanco Martínez, Spanish.
4. The Reverend Father Charles Esquer Mira, Spanish.
5. The Reverend Father Joseph Aznar Guirao, Spanish.
6. The Reverend Father Stephen Zarco de Moya, Spanish.
7. The Reverend Father Edward Torres Lozano, Spanish.
8. The Reverend Father James Soriano García, Spanish.
9. The Reverend Father Anthony Albadaejo Aguirre, Spanish.
10. The Reverend Father Emmanuel García Riquelme, Spanish.
11. Fra Anthony Abad Gómez, Spanish.
12. The Reverend Father Ignatius Abad, Spanish.
13. The Reverend Father Amado García Sánchez, Spanish.
14. The Reverend Father Joseph Durán, Spanish.
15. Ramon 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 Boloiç, Spanish.
21. Louis Oller Almirall, Spanish.

22. John Termes Rebordosa, Spanish.
23. Brother Joachim Natividad Villacampa, Spanish.
24. Brother Louis Espoy, 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. The Reverend Emmanuel Gasset Llecha, Spanish.
40. Ramon Camps Miró, Spanish.
41. The Reverend Father John Ramón Munt, Spanish.
42. Brother Agapius, Spanish.
43. Sor Carmel Moreno, Spanish.
44. Sor Amparo Carbonell, Spanish.
45. The Reverend Father Remigius de Papiol, Spanish.
46. The Reverend Father Robert Grau Bullich, Spanish.
47. The Reverend Father Cyril Montaner, Spanish.
48. The Reverend 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 Heart of Jesus Sancho Guerra, Spanish.
52. Mother Candida Mary of Jesus, Spanish.
53. Blessed Mary of Jesus, Spanish.
54. Blessed Mary Anne of Jesus, Spanish.
55. Blessed Marcellinus de Champagnat, French.
56. Blessed Nicholas of Longobardi, Italian.
57. Mother Cornelia Connelly, American.
58. Mother Teresa of the Heart of Jesus, Spanish.
59. Mother Mary of Saint Marcellus, Spanish.
60. Mother Mary Dolores of the Heart of Jesus, Spanish.
61. Anna Linares, Spanish.
62. Venerable Sor Philomena of Santa Coloma, Spanish.
63. Sor Consuelo Utrilla Lozano of the Immaculate Heart of Mary, Spanish.
64. The Reverend Father Joseph Torres Padilla, Spanish.
65. The Reverend Father Joseph Mary Rubio, Spanish.
66. The Reverend Father Francis Coll, Spanish.
67. The Reverend Father William Doyle, Irish.
68. The Reverend Father Theobald Matthew, Irish.
69. Archbishop Daniel Murray, Irish.
70. Mother Mary Augustine Aikenhead, Irish.
71. Archbishop Dermot O’Hurley, Irish.
72. Blessed Dominic Barberi, Italian.
73. The Reverend Father Frederick William Faber, English.
74. The Reverend Father Jean-Edouard Lamy, French.
75. Blessed Eugene de Mazenod, French.
76. The Reverend Father Jean-Baptiste Debrabant, French.
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 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 Stephen Rousham, English.
95. Venerable Alexander Crow, English.
96. Venerable Hugh Taylor, English.
97. Blessed Edward Transham, English.
98. Venerable Nicholas Woodfen, Welsh.
99. Venerable Richard Sergeant, English.
100. Venerable William Thomson, English.
101. Blessed Robert Anderton, English.
102. Blessed William Marsden, English.
103. Venerable Francis Ingleby, English.
104. Venerable John Finglow, English.
105. Venerable John Sandys, English.
106. Venerable John Lowe, English.
107. Venerable John Adams, English.
108. Venerable Robert Dibdale, English.
109. Venerable Thomas Pilchard, English.
110. Venerable Edmund Sykes, English.
111. Venerable John Hambley, English.
112. Venerable George Douglas, Scottish.
113. Venerable Nicholas Garlick, English.
114. Venerable Robert Ludlam, English.
115. Venerable Richard Simpson, English.
116. Venerable 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.

We, as Universal Doctor of the Church, give assurance and guarantee of the life of sanctity and heroic virtue of the Servants of God whom today We have raised to the glory of the Altars. In all of them there are lively examples of dedication to God and to the service of Holy Church. Among the Saints We have canonized today are found popes, bishops, priests, canons, religious both men and women, and also lay people. Most prominent among them are the martyrs. Among these martyrs are those who gave their lives in the Holy Spanish Crusade against Communism, for God and for Spain. Here also are the martyrs of England, who defended the Catholic Faith against Protestant heresy. Among the Saints of these times are several founders and foundresses of religious Orders.

We desire to speak about Our venerated predecessors Saint John XXIII and Saint Paul VI. We know that Saint John XXIII led a life of continual prayer and penance. He was most especially devoted to the Sacred Passion of Our Lord Jesus Christ. This holy Pope loved most dearly the Precious Blood of the Redeemer. He had a filial and most ardent love towards the Most Holy Virgin Mary. Saint John XXIII clearly showed his very ardent Marian devotion, reciting daily with piety the 15 mysteries of the Holy Rosary, the Angelus, and other devotions in honour of Mary. Saint John XXIII had the most pious custom of commending himself and consecrating himself to the Virgin Mary every day. This holy Pope professed too, a great love for the most glorious Saint Joseph. His personal priestly life was irreproachable.

We stand in defence of the sacred person of Pope Saint John XXIII. The errors in the government of the Church during his pontificate cannot be put to his blame, since this holy Pope, because of his goodness, was used by the Church's enemies. This Pope was incapable of thinking ill of others. He placed confidence in everyone and in the apparent goodness of those about him. Without doubt, Pope Saint John XXIII was coerced and manipulated by the Masons. In the intense agony which prepared him for passage to the other life, he purified with dreadful pain the errors of his pontificate.

As for Our venerated predecessor Pope Saint Paul VI, We say that his pontificate was truly a Way of Sorrows that led him to Golgotha. This holy Pope lived his pontificate bearing a heavy cross. In the eyes of the progressivists, he was a reactionary. To the extreme traditionalists, he appeared a heretic, at times an antipope, even an antichrist. This Pope felt himself practically alone. If other Popes before him had called themselves prisoners, without any doubt, this Pope was, beyond all others, preeminently the prisoner Pope. Some previous Popes lived as prisoners inside the Vatican walls. Let us say that the gaolers and tormentors of those previous Popes lived generally outside the walls of the Vatican. Pope Saint Paul VI lived in the Vatican surrounded by enemies, who acted as gaolers and tormentors. This holy Pope passed the days of his pontificate subjected to large doses of drugs, which were administered to him by his tormentors. These were cardinals, bishops, priests and so forth. Among these

tormentors there stand out Cardinal Jean Villot, Cardinal Giovanni Benelli, Cardinal Sebastian Baggio, Cardinal Poletti,—and among others there also stands out Casaroli, of the Vatican's diplomatic service, the great traitor, who opened the gates for satanical dialogue with the Marxists. Pope Saint Paul VI is not guilty of the heresies introduced, since he was coerced and drugged. Also the holy Pontiff's signature was forged, and in addition, falsified documents were promulgated. The Masons and other infiltrated heretics in the Roman Curia reached the point of destroying the Catholic Mass, changing it and putting in its place the heretical Mass of the great Mason and traitor Bugnini.

We give guarantee and assurance, pledging Our word in the name of Christ, that the life of Pope Saint Paul VI was exemplary and virtuous. This holy Pope gave himself up completely to prayer and penance, and, of course, to continual self-sacrifice, his pontificate having been a sorrowful ascent to Calvary. This holy Pope was vilely murdered by the traitors of the Roman Curia.

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

We declare Saint Paul VI, Martyr, to be a special guardian of Ours in Our pontificate.

We exhort all the faithful to honour the memory of the great Pontiff, Saint Paul VI, Martyr. The hour has come to acknowledge the great personality of this exalted Pope. He lived amidst great incomprehension, as well of progressivists, as of extreme traditionalists. Consider this height of human injustice: after his life amidst incomprehension, and after his death, there entered that clown of an Antipope, Cardinal Luciani, called John Paul I; who, with his false smile of 33 days, eclipsed the great pontificate of 15 years of Saint Paul VI. Further comment is not necessary, as the events are recent and generally known.

We continue to adorn the beautiful and Mystical Olive Tree with lovely, beautiful and saintly olives.

We desire to speak a little about the Mystical Olive Tree and the olives. Let us say that by creating the first man, Adam, God planted an olive tree in the earth. This olive tree became dry, when it no longer received the necessary waters of obedience. The first olive tree, Adam, became dry through pride and disobedience to the Creator. Consider now the second Olive Tree, Our Lord Jesus Christ, the second Adam. In the Book of Genesis we find again the water that nourishes the Olive Tree, the Olive Tree that represents the Messianic promise and the water that represents obedience. In regard to this obedience, We recall the following truth: "Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis". (Christ was made for us obedient unto death,—even unto death on the Cross). In this truth we see manifest the life-giving water that nourishes the Olive Tree, the water of obedience. The second Olive Tree combats the pride and disobedience of the first olive tree with obedience and humility. The root of the second Olive Tree is planted atop the first olive tree. This planting is done on Golgotha, the mount called Calvary, which means skull. According to constant tradition, the skull of Adam was in that mount, and above it was raised up, triumphant, the Holy Cross of our Redemption. That second Olive Tree anointed the earth with its Most Precious Blood, a sweet and soothing oil of the olive.

Therefore, all we who accept the Redemption and are baptized, and put into practice the Holy Gospel, we all become olives which hang from the Mystical Olive Tree, for we receive the unction of the Most Precious Blood of the Redeemer. For a good Catholic, it is very important to consider the olive tree, because our sacred ceremonies are replete with rites and unctions of Holy Oils. We meet these unctions in abundance in the Old Testament, and equally in the New Testament, in suchwise that in the two Testaments there is formed one single Mystical Olive Tree, which is Christ. Among the olives which hang gracefully from the Olive Tree, there stand out those Saints who have excelled in their life of consecration to God and to the One, Holy, Catholic and Apostolic Church. If all we true Catholics seek to attain holiness, we have to contemplate the Mystical Olive Tree planted atop Golgotha. The vigorous life, intense fragrance and vital sap of this Mystical Olive Tree, urge us to adhere as lovely olives grafted onto this Tree rich in foliage. The sap of this Mystical Olive Tree is more vigorous than that of all other trees; since this sap is the Most Precious Blood of Our Lord Jesus Christ. Let us think that we, the olives, if we wish to have eternal life, have to infuse into our veins, like branches of the Mystical Olive Tree, the sap of the Most Precious Blood of the Redeemer. This infusion is received in different ways: through holy Doctrine, holy Tradition, firmness in the Catholic Faith, and above all through the Sacraments.

We put before your eyes an Olive Tree of resplendent beauty, a beauty reflected in its hanging olives. Now comes the Owner of the olive grove, who beholds with discerning eyes the purity and beauty and life of the Tree; and, seeing certain olives that are vile and ugly, he has these bad olives cut off at once. Let us consider this action as the gathering of the olives: the ugly and bad olives are cut off and thrown into the rubbish, signifying the souls that are cast into Hell. The good gatherer then performs two operations with the olives that are lovely and beautiful: he prepares a number of them for the extraction of oil; and another quantity he puts aside to be sold whole. Here are signified two things: the first represents the martyrs, since the extraction of oil clearly indicates the abundant effusion of the blood of the martyrs, that rich olive oil which sustains and invigorates the whole Church. The second part of the olives, those that are sold whole, represents lives of holiness, which are put on fine display before the public. This is realized in a singular manner in the exemplary lives of the Saints. In this operation, the Owner of the olive grove finds some of the good olives slightly marred by the sting of certain insects. The gatherer carefully takes these olives, and lovingly and tenderly removes the scars, so that they are fit for sale. This gathering represents two classes of souls: one, those that are purified while still on earth, through mortification, illness and other sufferings; the other, souls that are purified after death through the sufferings of Purgatory.

We exhort all the faithful, constantly to entreat the Most Holy Virgin Mary, our Mother, that we may belong to the number of the lovely and beautiful olives. Let us not forget that the Virgin Mary is the Mother of the Mystical Olive Tree. As Mother, She nourished the physical Olive Tree that She had borne within Her virginal Womb. As Mother, She stood at the foot of the Olive Tree on Golgotha. On Golgotha She received officially the spiritual Motherhood of the Mystical Olive Tree, the Church.

We, through the present Document, with the authority of Our Lord Jesus Christ, excommunicate and anathematize the Antipope Cardinal Wojtyla, known as John Paul II. We hurl excommunication also at all followers of this Antipope. By their fruits shall ye know them! Whereas We are passing Our pontificate in hurling excommunication and anathema at all the enemies of Christ, the Antipope John Paul II declares that he will not condemn any political system. With this declaration, he places himself in clear opposition to a considerable number of Popes, who have condemned every political system whose manifest doctrine is against God. There is no doubt that the Antipope John Paul II is a Marxist spy infiltrated into the Church in order to destroy her from within. For all his fine words and studied speech, do not forget that he is an enemy of Christ who uses pleasing phrases from behind a mask in order to destroy the Church. Another position of his, clearly against the true Church, is manifest in his defence at all costs of the collegiality of bishops. Another clear fact is his admitting representatives of heretical sects to ceremonies, as well as Marxist civil authorities. Let us thank God, that in His infinite wisdom, He has permitted the Antipope John Paul II also to refuse the coronation with the sacred papal tiara. There is no doubt that the truth expressed by Saint Teresa of Avila,—‘God writes straight with crooked lines’,—is being fulfilled. We exhort you all to observe the fruits produced, or those to be produced, by the Antipope John Paul II, and to make a holy comparison with the fruits that We, through the infinite mercy of God, are producing.

We desire to make known in what follows some details of the heroic lives of the Saints whom today We have raised to the glory of the Altars.

Angelo Giuseppe Roncalli was born on the 25th of November 1881, in Soto il Monte, near Brusico (Bergamo, Italy). In 1892 he entered Bergamo’s minor seminary, and later passed to the major seminary. In 1900 he went on pilgrimage to Rome, and the following year received a scholarship to study at the Roman Seminary of Apollinare, where he distinguished himself for his competence and love of study, attaining a degree in theology and a distinction in Hebrew. He did his military service in the 73rd Infantry Regiment of Bergamo. On the 10th of August 1904 he was ordained priest in the church of Santa Maria del Sacro Monte. The following day he was received in audience by the Supreme Pontiff. He became secretary to the Bishop of Bergamo. During this period of his life he travelled very frequently. In 1924, after having been appointed President of the Central Council for Italy of the Pontifical Missionary Works, he was appointed professor of patristics at the Lateran Athenaeum. In 1925 he was consecrated bishop in the church of San Carlos al Corso in Rome. There followed another period of many travels. On the 15th of January 1953, as Apostolic Nuncio to France, he received the cardinal’s hat. Saint Pius XII also named him Patriarch of Venice, and at the death of this Pope he was elected Supreme Pontiff, and solemnly crowned in the Basilica of Saint Peter on the 4th of November 1958. After five years of a prolific pontificate, he died in holiness on the 3rd of June 1963.

Giovanni Battista Montini was born in Concesio (Brescia, Italy), on the 26th of September 1897. His first studies were with the Jesuits in Brescia. In 1916, after attaining his baccalaureate, he began ecclesiastical studies at the seminary

at Brescia, and was ordained on the 29th of May 1920. Later, in Rome, he became Doctor of Theology and Doctor of Canon Law. In 1925 he was called to form part of the Secretariat of State, where he remained as a documentalist until 1937, when he was named substitute Secretary of State. In 1952, Saint Pius XII named him pro-Secretary of State for Ordinary Affairs. After 30 years at the Secretariat of State, he was named Archbishop of Milan. On the 19th of December 1958, Saint John XXIII named him cardinal. At the death of this holy Pope, he was elected Supreme Pontiff on the 21st of June 1963, and was very solemnly crowned in Saint Peter’s Square by Cardinal Ottaviani a few days later. During his pontificate, he voyaged much, notably to the Holy Land in 1964 and to Fatima in 1967. After a pontificate of 15 years of much suffering, he died in holiness on the 6th of August 1978.

Canon of the Cathedral of Orihuela (Alicante), he was killed by the Communists in the cemetery of Elche on the 30th of November 1936, offering his life for God and Spain in a glorious martyrdom.

In charge of certain diocesan functions, this illustrious priest received the glorious crown of martyrdom for God and for Spain, at the hands of the Communists, in the cemetery of Elche on the 30th of November 1936.

First Master of Ceremonies at the Cathedral of Orihuela, he was martyred for God and for Spain by the Communists, in the cemetery of Elche, on the 30th of November 1936.

Choir Master of the Cathedral of Orihuela. He, too, was killed in the cemetery of Elche by the Communist mob on the 30th of November 1936, offering his life for God and for Spain in a glorious martyrdom.

Assistant priest at the parish of the Saviour, in Orihuela, martyred by the Communists on the 30th of November 1936, in the cemetery of Elche, offering his life for God and for Spain.

8. Saint James Soriano García, martyr

Chaplain of Jesus Mary School in Orihuela. He also was killed by the Communists, in the cemetery of Elche, on the 30th of November 1936, receiving the palm of martyrdom for God and for Spain.

Assistant priest of Torrevieja, he received the glorious palm of martyrdom in the cemetery of Elche on the 30th of November 1936, killed by the Communists, offering his life for God and for Spain.

Parish priest of Granja de Rocamora, he was also killed by the Communists, in the cemetery of Elche, on the 30th of November 1936, offering his life for God and for Spain, and receiving the glorious crown of martyrdom.

Dominican priest, he was killed in Castellón de la Plana by the Communist mob on the 12th of September 1936, crying out before he died, "Long live Christ the King! Long live Spain!"

This Claretian priest, belonging to the Claretian school at Don Benito (Badajoz), received the palm of martyrdom in the cemetery of Don Benito, killed by the Communist mob, for God and for Spain, on the 23rd of August 1936.

Superior of the Vicentian Fathers in the city of Gijón. He accomplished an untiring apostolate during the cruel Marxist persecution, devotedly comforting souls with ardent love for God and zealous desire for martyrdom. Saint Amado García, with a spirit of prayer and singular joyfulness, inflamed his hearers with optimism and courage, so that they experienced enormous strength of faith, which disposed them for martyrdom. Arrested by the Communists, he was put into a prison where there were 290 more people awaiting martyrdom, whose confessions he heard and whom he animated with the praying of the Holy Rosary. On the 23rd of October 1937, he was killed by the Communists in the cemetery of Gijón, after forgiving his murderers, thus consummating the sacrifice of his life for God and for Spain.

He was born in Esparraguera (Barcelona) in 1897, and studied at the seminary of Barcelona, being ordained in 1920. In 1923 he was made parish priest of Alcoll, where the parishioners preserve the memory of his great apostolate and goodness. In 1927 he was named parish priest of San Vicente dels Horts (Barcelona), where he accomplished a laborious apostolate of nine years of priestly work. He almost completely restored the church, disposing all for the greater magnificence of divine worship,—all of which was in contrast with the great simplicity of his rectory and private life. To all his parishioners, the youth, the children, the sick, he was a good and charitable father. He was a zealous guardian of the glory of God, and of the liberty of the Church. He was a counsellor of Catholic Action, which he loved intensely. He was taken by the Communists, mocked, ill-treated, and then killed in the woods of Casa Rialt (Ordal) on the 26th of July 1936, offering his life for God and for Spain.

He was born in San Vicente dels Horts. When the National Movement began on the 18th of July 1936, he held the office of president of Catholic Action for the second time. He was a model father of a family, young, of strong character, great apostle, propagator of the Spiritual Exercises and of catechetical works and so forth. He was well known in his district for the light which shone from his apostolic zeal, virtues and the goodness of his countenance, faithful expression of his peace of soul. He was killed by the Communists at the age of 30 in the city of Barcelona, on the 5th of September 1936, receiving the glorious crown of martyrdom for God and for Spain.

He was born in Sitges (Barcelona) on the 23rd of February 1914. He filled various offices in Catholic Action in San Vicente dels Horts, refusing no sacrifice, however difficult. He devoted a good part of his cultural formation to propagating the social teaching of the Church. His only wish was that Christ be known and loved in the factory and workshop. He was martyred by the Communists in the town of Cervelló, on the 9th of October 1936, offering his life for God and for Spain.

Born in Lérida on the 22nd of August 1892, he was a major in the Engineer Corps, and had been decorated for his military service in Africa. At the beginning of the glorious Movement he was in San Vicente dels Horts, where he boldly protected the lives of persons lodged in his house, among whom were two priests that he tried to save from Marxist barbarism at all costs. Taken by the Communists, he was shot to death on the 12th of October 1936, in the cemetery of Moncada, receiving the glorious palm of martyrdom for God and for Spain, reward for his exemplary life as Christian and soldier.

He was born in Barcelona in 1901. When a child, he was left motherless. He attended the school of the Fathers of the Holy Family. A man devoted to studies, and to his profession of secretary of the town council in San Vicente dels Horts, his character was amiable, affectionate and courteous. When the National Movement began, he at once experienced the clash of opposition within his own sphere of work, precisely because he was an incorruptible friend of order, truth and justice. On the 12th of August 1936, he was killed by the Communists in San Esteban Sasroviras, receiving the glorious crown of martyrdom for God and for Spain.

He was born in San Vicente dels Horts on the 4th of September 1892. Through his enterprising character, he excelled in his work as contractor. He was an exemplary father, edifying all with his presence at all the religious functions of his parish, besides being a member of Catholic Action. He was apprehended by the Communists, and taken to Sitges, where he was mercilessly killed on the 8th of October 1936, leaving his wife and five children, receiving the glorious crown of martyrdom for God and for Spain.

He was born in San Vicente dels Horts on the 1st of November 1887. He was the postman of the town, an exemplary husband and father who loved his children, to whom he gave a good Christian upbringing. He was killed by the Communists in Las Costas de Garraf on the 8th of October 1936, giving his life for God and for Spain.

He was born in Castellví de Rosanes in 1918. He was pursued for three months by the Communists. Put under obligation to fight in the Communist ranks, he took the first opportunity to join the army of Saint Francisco Franco. Fighting for God, in order that Spain be truly Christian, he died in 1938 on the Extremadura front. Saint Louis Oller Almirall led an exemplary life of great piety. The seeds of Catholic Action

“study circles” and of the Spiritual Exercises were deeply rooted in him.

He was born in San Vicente dels Horts on the 21st of May 1919. Member of Catholic Action, he led a life of exemplary piety, and was a model in the practice of the Faith. He had noble plans to work for the glory of God and the grandeur of Spain, for which ideals he died fighting the Communist army on the Ebro front, on the 10th of September 1938.

He was born on the 23rd of October 1905 in San Andrés (Barcelona). An angel of charity for the invalids of the hospital whom he attended in their several needs. Later he entered the Congregation of the Brothers of Saint John of God, in order there to offer himself entirely to the sick poor, for love of God. Taken by the Communists, he was vilely murdered on the 23rd of August 1936, on the road to Pallejá, at the place called ‘La Magia’, thus receiving the glorious crown of martyrdom for God and for Spain.

He was a devoted Brother of Barcelona’s Holy Cross and Saint Paul Hospital and its Saint Andrew’s mental asylum, where he spent himself for the sick with untiring love for more than thirty years. Seized violently from among his poor sick by the Communist murderers, he crowned his life of continual sacrifice and mortification with the glorious palm of martyrdom, in company with his spiritual brother, Saint Joachim Natividad Villacampa, on the 23rd of August 1936, for God and for Spain.

He was born in San Vicente dels Horts of humble parents, who died when he was a child. He had to earn his own living, working as a porter. With his strong decisive character, he faced up to the Communists without fear for his life. During the first days of the glorious National Movement, he was taken by the Communists and killed, receiving the glorious crown of martyrdom for God and for Spain, when 37 years old, in the town of Cornellá.

He was born in San Vicente dels Horts in 1888. Farmworker on his own land, his best loved and principal occupation was always working in the fields. In Sarriá he had made a retreat of the Spiritual Exercises, which would be for him his greatest consolation. When the war began he was living in Martorell, where he was taken by the Communists and killed, near the town of Vallirana, receiving the palm of martyrdom for God and for Spain.

An unprotected and inoffensive woman, of retired life, independent of family ties and friends, she led a life of charity towards the unfortunate, and of pious practices, to which she had great devotion; so much so that she did not wish to destroy the devotional objects in her home, this leading to its complete plundering by the Communists; but she did not

relinquish her feeling of pride for having had greater love of God than fear of men. The Communist committee of Cervelló seized this devout woman, and murdered her near San Baudilio, when she was 60 years old. Thus she received the high honour of martyrdom for God and Spain.

Owner of several properties in San Vicente dels Horts, he was subjected by the Communists to ill-treatment, persecution, and an ignominious death, receiving the glory of martyrdom for God and Spain.

Both these Saints lived in San Vicente dels Horts (Barcelona), and were ill-treated, persecuted and subjected to ignominious deaths by the Communists, in company with Saint John Romaguera Ortiz, offering their lives for God and Spain.

He was born in Mataró (Barcelona). He belonged to the Salesians, and was called familiarly ‘the deaf teacher’. But God wished to give this man a special mission. When the Salesian House in Mataró had to be kept closed for three years, this providential man stayed on with the patience of a saint. The children came to his oratory, where he taught them Christian doctrine. A man of great penance, prayer and meditation, he was always seen to be recollected and with the rosary in his hands. He was a strong-bodied man, but had a simple childlike soul. On the 19th of November 1936, he was taken by the Communists and killed, receiving the glory of martyrdom for God and Spain.

A young Salesian brother, born in El Manzano (Salamanca). At the Salesian farm in Gerona he made his first attempts at the workers’ apostolate among poor children, to whom he gave a Christian and also professional education, as well as bodily nourishment. He was 29 years old when he was taken prisoner with Saint Alexander Planas Sauri, and was martyred for God and for Spain on the 19th of November 1936.

This great apostle, who discharged various offices in the Apostolate Groups at San Vicente dels Horts, was distinguished for his exemplary conduct as apostle of Christ and lover of truth. He refused to deny his love for Jesus Christ, and was killed by the Communists in the town of Fraga, at the beginning of 1938, at 27 years of age, thus receiving the glorious crown of martyrdom for God and for Spain.

He was born on the 8th of December 1916, in San Vicente dels Horts. When the enemies of God went wild in destroying sacred images and objects used for worship, this great apostle, with fortitude and decision, and with intrepid spirit, tried persistently to keep them out of sacrilegious hands. A member of ‘El Centro Católico’ (The Catholic Centre), he died

on the Ebro front, at 22 years of age, on the 30th of November 1938, giving his life for God and Spain.

He was born on the 29th of June 1919 in San Vicente dels Horts. An active and diligent young worker, of peacable and amiable disposition, he belonged to the Apostolate Group. His death was planned deliberately by the Communist leaders, who knew his traditionalist and Catholic position. He was traitorously murdered on the Cambrils front on the 20th of October 1938, offering his life for God and Spain, at the age of 19.

He was born in Bellpuig (Lérida). At the age of 12 he commenced ecclesiastical studies in the seminary of Solsona, and later in Barcelona, achieving excellent marks. Although he gave up an ecclesiastical vocation, nevertheless he used the solid formation he had received to teach the children of the parochial school of Las Corts where he was a teacher. The Communists knew of his apostolic activities, and persecuted him all the while. Obligated to fight at the front in the Communist band, during the heat of battle he managed to join the Spanish Nationals, and with them, fighting for God and Spain, he gave his life. He was buried near Gandesa.

He was born in San Vicente dels Horts on the 5th of October 1904. He practised the Exercises of Saint Ignatius, and ever maintained a firm spirit amidst the struggles of his time. He was a leader in the Apostolate Groups, a model father and great collaborator with the parish. He died on the Vimbodí front (Tarragona), at the beginning of January 1939, at the age of 35, offering his life for God and for Spain.

He was born in Barcelona on the 4th of October 1912. He was an exemplary youth, a model of virtue, since he had no other ideal than his own sanctification and the happiness of his kind and loving parents and their children. He belonged to the Apostolate Groups, and was killed by the Communists on the 5th of October 1936, offering his life for God and for Spain.

He was born in the town of Flix (Tarragona). He studied philosophy, theology and canon law at the Barcelona seminary. He was assistant priest to the administrative Vicar of San Vicente dels Horts, Saint Joseph Durán. Recently ordained priest, at the age of 23, and only a few months at his post in the town, he was killed by the Communists, together with his parish priest, on the 26th of July 1936, receiving the crown of martyrdom for God and for Spain.

He was born in Barcelona on the 24th of September 1884. Father of a numerous family, and exemplary husband, he consecrated his whole life to the parochial apostolate, especially in Catholic Action. He was martyred by the Communists on the 12th of August 1936, in the locality of San Esteban Sasroviras, giving his life for God and for Spain.

The first was Vicar of the Parish of Our Lady of Mount Carmel in Barcelona. The second was the Headmaster of Saint Hippolytus of Voltregá School, also in Barcelona. Both, from the end of August 1936, shared their life preparatory to martyrdom in an apartment of Mr. Jodar Motta and his wife in San Hipólito de Voltregá, forming, as it were, a religious community of great fervour and spiritual practices. The Communists entered the apartment on the 9th of December 1936, and the following day, the 10th, both martyrs, having observed the novena of the Immaculate Conception in the apartment, were murdered by them.

Both these nuns, Daughters of Mary Help of Christians from a Salesian school in Sarriá (Barcelona), when given the opportunity to escape to Italy with other nuns, with generous impulse refused the offer. Both were killed by the Communists on the 6th of September 1936.

Capuchin of the convent at Sarriá (Barcelona). During his six months of life under the Communist persecution, he accomplished a fruitful catacomb apostolate, celebrating the Holy Sacrifice of the Mass and attending souls either personally or through letters. He would entrust certain nuns with the Blessed Eucharist to take with them in a reliquary hanging from the neck: "As there are no tabernacles, you will be them", he would say. He was killed by the Communists on the 21st of January 1937, in Cerdañola.

He was prior of the Benedictines of Montserrat. During the Communist domination of Spain he exercised a great apostolate among the religious of his Order, dispersed in Barcelona, and among others elsewhere. In order to pass unnoticed among the Communists, he used to go about in the company of a 5 year old girl, who bore the Blessed Sacrament around her neck. He was martyred by the Communists on the 6th of January 1937.

Missionary of the Immaculate Heart of Mary. From the start of the Holy Crusade until placed in Saint Elias Prison, he accomplished a great catacomb apostolate, celebrating Holy Mass daily and attending souls in Confession and other ministrations, all at the constant risk of his life. He always had desired the Lord to grant him the extraordinary grace of martyrdom, and this desire was fulfilled on the 28th of November 1936, in the cemetery at Moncada (Barcelona), where he was killed by the Communists.

Capuchins of the convent at Montehano (Santander). The first, priest and Vicar of the House, and the second, a lay brother, were inseparable companions of the Order during the time they lived under Communist persecution. At the risk of their lives, and refusing as they did to abandon the dangerous areas of their apostolate, they accomplished great apostolic work among the religious of their Order dispersed in different parts, among the Poor Clares of Escalante and among many other souls who, thanks to these two Saints, were comforted and assisted, spiritually and materially. The Communists took them prisoners on the 29th of December 1936. Shortly before dying, Saint Michael de Grajal said to the lay brother: "Come, it is God's will". They were martyred seven kilometres from Gama on the road to Santoña (Santander).

Foundress of the Institute of "Slaves of the Most Holy Eucharist and of the Mother of God", she was born in Monachil (Granada, Spain), on the 28th of January 1879. The object of her Institute was the adoration of the Blessed Sacrament and the education of poor girls. Saint Trinity had, as a special seal, her love to folly for the Eucharist, the light and fire of her work. The Eucharist was her guide, her love, her strength, her mainstay, the mould in which her ideal was formed, the motor of her whole existence. Untiring soul and ceaseless traveller who, wherever she went, raised thrones to Jesus in the Blessed Sacrament, so that He might be adored; to which end she confronted great obstacles, labours, humiliations, tribulations, until her foundation was approved by Pope Saint Pius XII in 1949. She died in sanctity on Good Friday, the 15th of April, 1949. Innumerable miracles have been obtained through this holy foundress. Here is one of the Saint's thoughts, which can be considered as a motto for her work: "With that faith in obedience which the Lord has given me since I began my religious life, I have offered myself to whatever the Lord has asked of me, and I have embraced the cross".

Foundress of the religious Institute "Slaves of Jesus of Charity", whose object was to assist the sick in their homes, in hospitals, and so forth. This holy foundress was born in Vitoria (Spain) on the 7th of September 1842. She founded her Institute in Bilbao in 1871. It was approved by Pope Saint Leo XIII the Great in 1880 and 1886. Saint Mary of the Heart of Jesus was a model of charity and self-denial towards the sick, reflecting in her life the charity and humility of Christ. She died in sanctity on the 20th of March 1912, in Bilbao. Her Institute has spread within Spain as well as to other nations of South America.

Foundress of the Congregation of the "Daughters of Jesus", generally called "Jesuitines". This great Spanish Saint made this foundation in the city of Salamanca in December 1871. During the reign of nothing less than the First Spanish Republic, amidst the furious religious persecution raging in Spain at the time, during anarchy, profanations, the triumph of Masonry, and great tribulation, Saint Candida Mary of Jesus laboured with all self-denial in order to maintain her recently founded Congregation, whose object was the education of young women. This holy foundress was greatly persecuted. One would need to understand what it is to found a

Congregation for Christian education in a Spain whose government had blotted out the name of God, practically suppressed Catholic teaching in schools, declared church marriages null and void and imposed civil marriage, profaned churches, convents, and so forth. In these great calamities, the holy foundress counted on the help of Father Michael Herranz. In 1902, His Holiness Pope Saint Leo XIII the Great approved the Constitutions of her religious Institute. These were definitively approved by Saint Pius X in 1912. The Institute spread rapidly through Spain, South America, China, the United States and elsewhere.

She was born in Tartanedo (Guadalajara) in 1560, of an illustrious family, in which she was an only child. At the age of 17, she renounced all her possessions and gave herself to God in the monastery of the discalced Carmelites in Toledo, the fifth foundation of Saint Teresa of Jesus. She was disciple and a favourite daughter of the Holy Reformer, who called her her *letradillo*. Her soul was enriched with great virtues and heavenly gifts through her austere contemplative life which, living in solitude in her cell with the Lord, was for the Saint a great gift of God, and which made her write, full of gratitude: "that it is a life of Heaven to live without cares, except for those which accompany divine love". On the 15th of October 1637, she had a vision of Saint Teresa of Jesus, who came with three crowns: of virgin, of martyr and of doctor. The first was of roses and beautiful flowers. The second of purest gold, and the third of very precious stones. With these three crowns, the Holy Reformer was most beautiful and full of glory. And with her came the glorious Patriarch Saint Joseph, who granted her the place to his right, she being Foundress and in her own house. Also came several nuns who had died in the convent, of whom one of them said "that these nuns had been very much the daughters of our Holy Mother, and those who behave likewise, she will reward and help". Saint Mary of Jesus lived 63 years of religious life, and died in sanctity in Toledo in 1640. She was beatified by His Holiness Pope Saint Paul VI on the 14th of November 1976.

She was born in Madrid in 1565. At a very tender age she consecrated herself to God, and had to endure the ill-treatment of her father and stepmother who wished her to marry, while she remained unmoved in her generous resolution. In order to be free from this family persecution, she sought admission to a convent, but everywhere she was refused for fear of her family. The Saint was obliged to live under the paternal roof, leading a life of retirement and great austerity, receiving extraordinary favours of the Lord. At the age of 42, she was able to enter the Order of Ransom. In 1614, she made her solemn vows. Together with another religious, Mary of Jesus, she formed the nucleus of a new Institute called the Discalced Nuns of Our Lady of Ransom. Saint Mary Anne of Jesus enjoyed a great friendship with the Queen, with considerable influence at Court, which was edified by her modesty and great virtue. After a painful illness, which put her patience to the test and rendered her submissive to the will of God, she died on the 17th of April 1624. Her still incorrupt body lies in Madrid.

Founder of the Institute of the Little Brothers of Mary (Marist Brothers). He was born in the village of Rosey (Marlhes, Loire, France), of a family of country folk, on the 20th of May 1789. He grew up without school studies and as a youth he helped his father in many occupations and dealings, since he was quite gifted. One day he felt the call of God to be a priest. He entered the seminary in 1805, and excelled in piety and virtue, but not in study. He escaped expulsion from the seminary thanks to his stubborn effort to learn, and was ordained on the 22nd of July 1816. While still in the seminary, there was planned the founding of a congregation under the protection of Mary, to be composed of twelve seminarians, one of whom was the Saint, and they made a pact to accomplish the plan if it were possible. Saint Marcellinus was appointed Curate of La Valla, near Saint-Chamond (Loire), where the parish priest was very old and unable to speak in public. This gave the Saint the opportunity to preach to the faithful, and to accomplish a considerable apostolic and catechetical apostolate. On the 2nd of January 1817, he bought a house and set up two youths in it who desired to lead a religious life, for whom he drew up an austere rule. Other youths soon joined, and the Saint prepared them; when ready, he opened the first school for teaching the children of the town, and took in some orphans. Saint Marcellinus went to live in the house to prevent laxness. After the opening of the first school, other cities requested like foundations, which were carried into practice. Difficulties soon arose. The priests of the surrounding area, captained by the old parish priest of La Valla, undertook to discredit the Saint, declaring that he had not been a shining light in the seminary, denouncing him in perfidious manner, and doing everything possible to do away with his work. This rabid persecution of the Saint ended thanks to Monsignor de Pins, the new Apostolic Administrator, who had been impressed by the virtues of the holy founder, and who favoured the work. This trial overcome, there remained another perhaps more terrible. Saint Marcellinus became gravely ill, and in the monastery reigned the height of disorder, the house being large and full of brothers and novices, near Saint-Chamond. The two priests who were helping him took flight; in the prevailing relaxation, many older brothers left the Institute. Hardly well again, the holy founder began to reestablish the peace of his dispersed family, little by little restoring the Institute. A third trial awaited him: given his frail health, he was obliged to renounce his office of Superior General and to limit himself to giving counsel on vigilance and patience amid the cruel pains of his illness, cancer of the stomach. He died on the 6th of June 1840, and was beatified by Saint Pius XII the Great on the 29th of May 1955.

He was born in Longobardi, near a town of Calabria (Italy) called Citerior, of a humble family, though rich in virtue, on the 6th of January 1649. He worked as farmhand at his parents' home, exercising virtue with great mortifications, prayers, fasting, and continual abstinence, never eating meat. His love for Holy Mass and the Eucharist was so intense, that a day when, for any reason beyond his control, he could not assist at Mass, he considered as a day lost, and tried to repair the loss with other works of merit. At the age of 20, he entered the Order of Franciscan Minims. In the several convents where he lived, his virtues always shone in the fulfilment of the Rule and of humble duties. He never complained of an offence towards himself, did anything disagreeable to others, or was troublesome to his brothers. He

was untiring in his work and in the service of others. His very prudent, humble and constant behaviour increased his superiors' love for him. In 1681, he came to Rome, where his life was more angelic than human. Given to the service of others, and to prayer, he practised severe corporal penances: vigils, fasts, the discipline, hairshirts, and every kind of mortification. He also practised great mortification of the senses: great silence, modesty of the eyes, profound humility, exact obedience and patience. He died in Rome on the 3rd of February 1709. According to his own words, for ten years he had not been his own, but God's. He was beatified by Pope Pius VI on the 17th of September 1786.

The Society of the Holy Child Jesus was founded in England in 1846 by Cornelia Connelly, a convert from the United States of America. More English houses were established until 1862, when the Society opened houses in the United States. In 1930 was founded the first African house, in Calabar (Nigeria). The object of the Society was "not only to obtain the salvation and greater perfection of its members, but to work for the salvation and perfection of one's neighbours". Its spirit was one of humility, simplicity, obedience and charity, in imitation of the hidden life of the Holy Child Jesus. Recollection and prayer nourished the profound inner life which ought to have animated a sister of the Holy Child Jesus.

Celia Méndez y Delgado, Marchioness of la Puebla, was born in Fuentes de Andalucía (Spain) on the 11th of February 1844. She was reared beautifully by her parents, and was gifted with a singular grace that filled her with innocence and purity. She was co-foundress with Saint Marcellus of Seville (Cardinal Spínola), of the "Slaves of the Immaculate Conception". This great latter Saint formed her soul according to only one ideal: the glory of God. Her goodness was a gift of nature, which, when elevated by charity, made her say: "I prefer to be mistaken by thinking well of my neighbour, than to be right by thinking ill of him". She remained by the tabernacle hour after hour, imbibing the spirit of the Eucharist, meditating on the life of Jesus, in order to imitate that life of silence, abnegation, sacrifice, atonement, reparation and love, that marked the Rule of the Institute, offering herself daily as victim in union with the Sacred Host for the glory of the Heavenly Father. She died in Seville on the 2nd of June 1908, after having lived on earth with, as her only model, Jesus in the Sacred Host, with no more to breathe than the purity of the Immaculate Virgin, thus glorifying Her most pure Conception.

In the world, Rosario Spínola, sister of the Cardinal Saint. After his death, she entered the Institute of the Slaves of the Immaculate Conception, which he had founded together with Saint Teresa of the Heart of Jesus. She took the name of Mary of Saint Marcellus. On the 6th of April 1906, she took the habit, adding to her name the title 'of the Heart of Jesus'. In spite of being, as it were, the third pillar of the Institute, she was a model of simplicity and humility. After the death of the holy co-foundress, this model of every virtue was unanimously elected Superior General of the Institute.

In the world, Mercedes Villa y Linares, she was born in San Lúcar de Barrameda (Cadiz, Spain), on the 24th of September 1859. She also had been directed by Saint Marcellus of Seville. Still a small girl, she made a vow of chastity. She suffered frightful interior trials, but was able to rely on the invaluable assistance of her spiritual director while, with prayer and penance, she ascended the path of holiness. In 1877 she became gravely ill, and thanks to this illness, she freed herself from worldly ties with society about her. She endured great battles with the religious vocation she had felt since childhood. In 1899 she entered the novitiate of the Slaves of the Immaculate Conception, and there she found the peace that never was hers in the world. She was a model of submission, humility, poverty and obedience. In knowledge and virtue, she alone was the equal of all the novitiate. She was the fourth pillar of the Institute, filling the posts of mistress of novices and Vicar General. Mortification was the rule of her life, fasting, hairshirts, the discipline. She was never heard to complain or speak either of the cold or the heat. Nor had she preferences in ordinary things like food; nor would she show her likes or dislikes. After enduring a painful illness, she died in holiness on the 18th of March 1917.

She was the mother of Saint Maria Dolores of the Heart of Jesus. She was a true example of the Spanish Christian woman. Gifted with very clear intelligence, and prudence, she was the light of her home. With her deep piety, prayer and diligence, tenderness and charity, she was the guardian angel of her daughters, especially of Saint Maria Dolores. Saint Anna Linares ascended the path of holiness thanks to the spiritual direction of Saint Marcellus of Seville. She died in holiness, an example of continual patience and abnegation.

She was born in Mora de Ebro (Spain) in 1841. She entered the Order of Minims, in Valls, at the age of nineteen. She was a great apostle of devotion to the Sacred Heart of Jesus in Spain. A simple and innocent soul, she was a model of prayer, and very severe penances. Heaven favoured her with great visions, and other supernatural gifts, such as prophecy. She died at the age of twenty-seven, in 1868, leaving a well established reputation for holiness.

She was born in Daimiel (Ciudad Real, Spain) on the 6th of September, 1925. At the age of twenty-two, she entered the Convent of the Minims in Daimiel. She gave herself fully to God, through the hands of Mary, and with Her help, worked, fought and conquered herself, one of her most prominent virtues being total detachment from her own will, attaining to a permanent state of holy indifference. She possessed great supernatural gifts and infused virtues, a deep desire for solitude and silence. Her heart was noble, loving, generous, humble, patient, all of a great supernatural spirit. The Lord placed on this pure soul a heavy cross of illness, that for a time kept her from living in her beloved convent, having to stay in a nursing home, where she suffered intense pain, physical and particularly moral. She loved the Blessed Virgin to her last breath. Each day she prayed the Holy Rosary, despite the wounds on her tongue that impeded her speech during her last days. She died on the 9th of December, 1956, praying the Hail Mary.

He was born in San Sebastián de la Gomera (Canary Islands, Spain) in 1811, of a Christian and very charitable family. As a child he hoped to be a priest. One day, while praying with other children, he fell into a well, and revealed that it was Satan who had thrown him in. As best he could, he tried to climb out, but Satan pushed him down again, forcing his head into the mud at the bottom. He swallowed water and mud, but then came out, without knowing how. When he was sixteen, both his parents died on the same day. Still wishing to be a priest, he went to live in Tenerife where, with great sacrifice, he completed the first part of his studies at the University of La Laguna. In 1833 he set out for Seville, but because of an epidemic of cholera in Andalusia, he could not disembark in Cadiz, and travelled on to Valencia to continue his studies. In 1834 he came to Seville, and was ordained priest on the 8th of March, 1836. Those who were about him at once observed his sanctity. He slept only three hours at night, taking tea and toast in the morning, and boiled rice at night. His bed was a plank, his soutane very poor, his body lean, consumed by severe mortification and incessant labours. He also suffered a painful stomach ailment from the time when he had been thrown into the well by the devil, and had swallowed mud. He mortified his eyes, keeping them always to the ground, so that during the forty years he lived in Seville, he never once saw the Torre del Oro (Gold Tower), as he himself admitted. Saint Joseph Torres Padilla was the spiritual director of Saint Angela of the Cross, and gave the Saint great help in founding the Institute of the Sisters of the Cross. He was proposed as bishop, but the Saint did not accept. He died in Seville on the 23rd of April, 1878. His remains rest close to those of Saint Angela.

This zealous apostle of devotion to the Sacred Heart of Jesus, Jesuit priest, exercised his ministry in the city of Madrid, where he was known for his holiness. Tireless apostle of the confessional, he was continually sought to assist the dying, in hospital or at home. His body he crucified with severe penances, fasting, hairshirts, and other mortifications of body and soul. His soul was entirely given to prayer and to works of charity. In the biographies of Saint Joseph Mary Rubio, the incident that gave this great Jesuit fame and popularity as a man of God is very well known. One day he was asked to bring the Last Sacraments to one who was dying in a certain house in Madrid. The Saint went at once, according to custom. But the persons of that house, of ill-repute, had called the Saint in order to make a mockery of him. A brazen young man lay in bed as though sick, with the prostitutes and companions all part of the game. When the holy Jesuit arrived, several half-dressed women went to receive him, trying to disguise the trick they had prepared. They brought the Saint to the room of the make-believe patient. He approached the bed, then turned to the perfidious companions, who were trying to hide their amusement, and said: "I am sorry, but it is too late". The members of that infernal house approached the bed and saw for themselves the frightening fact of the death of that young man. Saint Joseph Mary Rubio died in holiness in Aranjuez (Madrid) on the 2nd of May, 1929. His body rests in the Church of the Sacred Heart and Saint Francis Borgia in the capital of Spain.

Founder of the Institute “Dominican Sisters of the Annunciation”, whose object was to teach and to carry out works of charity in hospitals. Saint Francis Coll, Dominican priest, made the foundation in Vich in 1856. The Institute was approved in 1910, and has spread through Spain, France and Spanish America.

Born in Ireland on the 3rd of March, 1873, from childhood he had the heart of a soldier. At the beginning of Lent one year, standing before the mirror in his room, shaking a fist at his own reflection, he said: “You villain! You wretch! I’ll starve you. I’ll kill you. Not a sweet will you get, not a bit of cake. I’ll starve you.” In this spirit, he grew in holiness. On the 31st of March, 1891, he entered the Society of Jesus, fulfilling his duties to the letter. On the 1st of May, 1893, he wrote in his own blood: “Do Thou, sweet Mother, assist me, and obtain for me the one favour I wish and long for: to die a Jesuit martyr”. He was ordained priest in 1907. He was a teacher, a retreat master, an admirable confessor, a tireless apostle. In November 1915, he was accepted as army chaplain, and died in France on the 15th of August, 1917, assisting the wounded on the field of battle.

He was born on the 10th of October, 1790, in County Tipperary (Ireland). From childhood he was very generous towards the poor, a lifelong virtue of his. When a brother of his refused to be a priest, seeing his mother’s sorrow, he said: “Mother, do not grieve, I will be a priest.” He entered the Capuchin Order, and was ordained five years later. He exercised a great apostolate among the poor, and in the confessional, where he spent many hours. He said: “Every time I see a child without shoes, I see Jesus”. “Give”, he preached, “and do not be afraid to give”. He accomplished an untiring apostolate in Ireland, England, and the United States of America. He died on the 8th of December, 1856.

Archbishop of Dublin, he was born on the 18th of April, 1768, in County Wicklow. He studied in Dublin and Salamanca (Spain), and was ordained in 1792. In 1823 he became Archbishop of Dublin, and was the great restorer of Catholicism in Ireland, after more than two and a half centuries of oppression. The holy Archbishop built churches, schools, re-established communities of religious that transformed the life of the people, with great spiritual fruits in all social classes. He died on the 26th of February, 1852.

In the world Mary Aikenhead, she was born in Cork (Ireland) on the 19th of January, 1787. Her Protestant father had her baptized in his Church, and put her under the charge of a Catholic nurse until the age of six. This nurse, of profound faith and simplicity, taught the child to love the Most Blessed Virgin, and to pray the Rosary, and also brought her to Sunday Mass. Saint Mary Augustine had great love for the poor, whom she succoured and for whom she was prepared to give her life. Catholic from 14 years of age, she learned from the poor the riches of the Catholic Faith, as well as heroic virtue and joy in suffering. She prayed long hours of the night, and

came to understand that the Lord was calling her to be a religious. With the help of Archbishop Saint Daniel Murray, she established the Institute of the “Sisters of Charity”, in order to exercise an apostolate among the poor. The life of the Saint is a life full of love, of endless labours, of faithfulness to spiritual duties, of illness endured with patience and humility, of tender love towards the Most Holy Virgin, the Sacred Heart of Jesus, Saint Joseph, and many Saints. Saint Mary Augustine died on the 22nd of July, 1858.

He was born in a village that no longer exists, Lycodoon, near the city of Limerick (Ireland) in 1519. When the persecutions under Henry VIII began, the Saint went to Paris, where he prepared for the priesthood, and was ordained. He was professor at the University of Louvain, as well as at that of Rheims. Saddened and afflicted by the persecutions of Elizabeth I of England, he went on pilgrimage to Rome to pray for his people. His Holiness Gregory XIII sent him to Ireland as Archbishop of Cashel. Taken prisoner and tortured, he heroically refused to repudiate his Faith. He was brutally hanged, on the 30th of June, 1584, in Dublin.

He was born on the 22nd of June, 1792, in a village near Viterbo, in the Papal States. When he was left without father or mother, he took the Most Holy Virgin to be his Mother. As a youth his spiritual life suffered, but after many hesitations and extraordinary graces, he entered the Congregation of the Passionists. He was ordained in 1818. He accepted from the Lord the vocation of victim for the conversion of England, and he continued until death to offer himself through great suffering of body and soul for the salvation of that land, for which he felt an intense supernatural love. He fulfilled his mission in Italy for many years, occupying various offices, administrative, professorial, ministerial, all the while advancing towards the heights of the mystical life. He finally came to England in 1840, to accomplish his prophetic mission, crowning it with 7 years of an apostolate of love, until his death, on the 27th of August, 1849, having offered all for the conversion of England. Saint Dominic Barberi played a most important rôle in the conversion of him who was later to become Cardinal Newman.

He was born in Calverley (Yorkshire, England), on the 28th of June, 1814. An Anglican Rector, after much prayer and penance he became a Catholic, followed by a group of Anglicans for whom he was spiritual father. With these he founded the Congregation of Saint Wilfrid, whose Rule was approved by His Holiness Gregory XVI in 1846. Later the Congregation was merged with the Oratory of Saint Philip Neri. He was ordained in 1847. He had a fervent and spontaneous love for the Blessed Virgin, great power in preaching, while his books of spirituality are marvellous. His apostolate for the conversion of sinners was unceasing, in spite of chronic illness. He died in 1863.

He was born on the 23rd of June, 1853, in Le Pailly, of the diocese of Langres (France). From childhood he led a life of mortification, and had many visions of the Most Holy Virgin.

The day of his first Holy Communion, he felt his vocation to the priesthood. At the age of 21 he became a soldier for 3 years, during which he did not interrupt his devotions. At that time he lost his right eye in an accident. He entered the Oblates of Saint Francis de Sales, and founded the juvenile branch, which he directed for 14 years. Losing hope of becoming a priest, he had a vision of Saint Joseph, who said: "Be a priest". He was ordained on the 12th of December, 1886, and continued to direct the youths, being known as "priest of the ragamuffins". These he was frequently obliged to defend before the authorities. As parish priest of Courneuve, he fulfilled a mission of great love and apostolic poverty that produced lasting spiritual fruits. His life was given totally to souls: severe in teaching doctrine and morals, but at the same time compassionate and meek. He died on the 1st of December, 1931.

He was born in 1782 in Aix-de-Provence (France). He was ordained priest in 1811, renouncing ecclesiastical promotion which would have suited a person of his eminent lineage, and dedicating himself to the poor of Provence, who had suffered much during the revolution. The poor recognized in him the good shepherd. In 1816 was formed the "Missionaries of Provence", a hard and exhausting apostolate under the zealous direction of the Saint. He was a great preacher, the fire of whose word came from a spirit mortified by prayer and penance. In 1826, His Holiness Pope Leo XII approved his Congregation with the name "The Oblate Missionaries of the Most Holy and Immaculate Virgin Mary". In 1832 he was nominated bishop, being consecrated on the 14th of October that year. He died on the 21st of May, 1861, after a long life of apostolate, work, prayer, penance and complete self-sacrifice.

He was born on the 13th of October, 1801, near Tournai (France). His parents, farmers, were fervent Christians. As a child he preferred to kneel before the tabernacle, than play with others. He fulfilled his desire to be a priest in 1825, when he was ordained. He accomplished the ordinary duties of a priest in an impressive manner, celebrating Mass with great fervour, hearing confession and preaching. His zeal for souls and his love for the poor was great. Saint Jean-Baptiste Debrabant re-established Sunday catechism classes; and, helped by a group of pious ladies, accomplished an apostolate of education for girls. This was the start of his great work which later, in spite of painful difficulties, would become "The Holy Union of the Sacred Hearts of Jesus and Mary", in two branches of brothers and of nuns. This was approved by His Holiness Saint Pius IX the Great. He died on the 18th of February, 1880, and his body rests in Douay.

He was born in Shelton (Yorkshire, England). At the age of 40 he went to Douay (France) to prepare for the priesthood. After ordination he returned to England as missionary. During an exorcism the devil threatened that within a week he would be taken prisoner, and pay with his life. And so it happened. For declaring that the Queen was a schismatic, he was condemned to die. On the scaffold, he said: "I call all to witness that today I die in the unity of the Catholic Faith, and for that unity do now most willingly suffer my blood to be shed". He was martyred on the 3rd of February, 1578.

He was born into an exemplary Catholic family in London, where he was taught the true Faith, and the holy fear of the Lord. He began his ecclesiastical studies in Douay (France), but before completing them he returned to England. He was taken prisoner, and was made to suffer for six months the torments of the rack, and hunger, as well as the filth and foulness of the place in which he was confined. He was condemned to death for refusing to acknowledge Elizabeth I as Head of the Church in England, and executed on the 7th of February, 1578.

Leaving the University of Oxford (England), where he had been studying, he sought true doctrine in the Seminary of Douay (France), where he was ordained. He returned to England in 1581, and within a few months was taken prisoner and sent to the infamous Tower of London, where he was kept in chains for 6 months. He refused the opportunity to save himself by accepting heresy, and was martyred on the 30th of May, 1582, praying the Our Father and Hail Mary.

He too abandoned the University of Oxford, where he was a professor, in order to profess and teach the true Catholic Faith by becoming a seminarist at Douay (France). He returned a priest to England in 1577, exercising his ministry for four years in Lancashire. Condemned for false crimes, he was imprisoned for six months, at the end of which, and after confessing his Faith and innocence, he suffered martyrdom on the 30th of May, 1582.

He too left Oxford University, became a Catholic, and studied for the priesthood at Douay and in Rome, being ordained in 1580. He returned to England, was taken prisoner, and after two years was condemned to death. Shortly before dying, he declared: "I will not swerve a jot from my Faith for any thing: yea, if I had ten thousand lives, I would rather lose them all than forsake the Catholic Faith in any point". He was martyred on the 30th of May, 1582.

He was a nobleman of Yorkshire (England), and occupied a position of trust in his country. His home, however, he kept at the disposition of the priests who were ministering to the persecuted Catholics. To avoid imprisonment, he was obliged to leave his home. Become a widower, and now advanced in years, he was ordained a priest. Having exercised his ministry for two years, he was martyred on the 22nd August, 1582.

A gentleman of Adingham (Yorkshire, England), he was ordained priest in Douay (France), in 1579. He returned to the mission in England, where he was arrested on the 8th of August, 1582, and condemned to death. He showed great calm at the unjust sentence, and asked the judge to consider well, for he was unworthy of so sublime a dignity. When the

sentence was confirmed, he sang aloud the Te Deum. The Saint was martyred on the 22nd of August, 1582.

He was born in Yorkshire (England), and was ordained in Rheims (France), in 1581. He returned to England as missionary, and was arrested on the 11th of August, 1582. He was condemned for denying the supremacy of Elizabeth I over the Church in England, and was martyred on the 28th of November, 1582, after having converted a good number of the criminals imprisoned with him, some of whom died with him.

He was born in Wells (Somerset, England). A student at Oxford, he was converted, and went to Douay where, at the seminary, he was a model of modesty and piety. He then went to Rome where he was ordained, afterwards returning as missionary to York, where he was distinguished for his zeal, his piety and preaching. He was arrested, and condemned for not admitting the supremacy of Elizabeth I over the Church in England. Preparing for martyrdom with rigorous fasts and continual prayer for six days, he was executed on the 15th of March, 1582.

Born at Cunsley (Durham, England), he was advanced in years when he entered the seminary at Douay (France). He was ordained in 1579, and having just received the Sacrament of Holy Order, he exclaimed: "O good God! God alone knows how great a gift this is that has been conferred upon us this day". In 1583 he was arrested, and put in a filthy prison, whence he wrote: "This prison seems to me a paradise; and being deprived of all earthly comfort, affords a great heavenly joy. O happy prison! O blessed confinement!" He was martyred on the 29th of May, 1583.

He came from Preston (Lancashire, England). His brother was a priest in Rome, while his father, after the death of his mother, had also become a priest, and missionary. Following their example, he too became a priest, at the Douay seminary, in 1581. After returning to his country, he was imprisoned for two years, and condemned to death for defending the Supremacy of the Pope over the whole Church. He was executed on the 12th of February, 1584.

He was born in Montacute (Somerset, England), and studied at Oxford University where, on the point of receiving a professorship, he refused to take the Oath of Supremacy of Elizabeth I over the Church in England. He married and had two children. But his wife having died, he went to France, and was there ordained priest in 1580. He returned to England, converting several persons of distinction, and was jailed and put in chains. The more to disgrace him, they exposed him in chains on market day; but his modesty and serenity awakened the respect of the spectators. For two years prisoner in London, his goalers did not know him to be a priest and treated him more humanely. This enabled him to exercise a great apostolate, and to make several conversions. Among these was a pirate, in despair over his past life, whom he received into the Church, administering Confession and Holy

Communion to him. Saint James Fenn was condemned to death, and executed on the 12th of February, 1584.

A layman, he was born in Manston (Dorset, England). A teacher, he was executed for denying the supremacy of Elizabeth I over the Church in England, on the 30th of October, 1583.

He was from Wells, Somerset (England), a lay teacher. He would not acknowledge Elizabeth I as Head of the Church in England, and was executed on the 2nd of November, 1583.

Priest of Montacute (Somerset, England), also martyred for not acknowledging Elizabeth I as Head of the Church, on the 12th of February, 1584.

Priest of Burnley (Lancashire, England), he led an exemplary life in prison, winning many conversions. Martyred for the same reason as those mentioned above, on the 12th of February, 1584.

Priest of Coltley (Dorset). Executed for the same reason, the 12th of February, 1584.

He was born in Oxfordshire (England). A Protestant minister, he was converted and became a priest. He was imprisoned in a filthy hole for 18 months. He was executed in 1587, after perceiving a lovely soft light, and three gentle supernatural strokes on his hand.

He came from Yorkshire (England) where he was a shopkeeper. He studied at the Seminary of Rheims (France), returning to his country in 1583. After several years of edifying ministry, he was jailed and condemned for his priesthood. According to the testimony of his cell companion, while keeping vigil on the eve of his martyrdom, the devil appeared to him and engaged him in conflict. The infernal enemy assured him that he was already condemned by divine Judgement, and that he would not be a martyr. On all sides he saw the devil in the form of a hideous monster, trying to make him despair, and to make him take his own life before the morning of his martyrdom. But the martyr called upon Heaven, and the Most Holy Virgin appeared with Saint John the Evangelist, evicting the monster with the words: "Begone, accursed creature! You have no part with this servant of Christ who, in the morning, will shed his blood for the Lord, and so enter into his joy". But the devil, envying the happiness of the soldier of Christ, returned to throw him off the scaffold. The martyr quickly reascended and, giving testimony to the Faith, suffered martyrdom on the 30th of November, 1587.

By a law of 1585, it became a crime of high treason for a priest to remain within the realm of Elizabeth I, and a criminal offence for a layman to give help to a priest. Continuing our list of martyrs, we note that the following died under this wicked law, for being priests.

A priest from Durham, executed on the 26th of November, 1585.

A priest from Oxford, executed on the 21st of January, 1586.

A priest from Leominster, executed on the 21st of January, 1586.

A priest from Gloucestershire, executed on the 20th of April, 1586.

A priest from Blackburn (Lancashire), executed on the 20th of April, 1586.

A priest from the Isle of Man, executed on the 25th of April, 1586.

A priest from Lancashire, executed on the 25th of April, 1586.

A priest from Ripley, Yorkshire, executed on the 3rd of June, 1586.

A priest from Barnby, Yorkshire, executed on the 8th of August, 1586.

A priest from Lancashire, executed on the 11th of August, 1586.

A priest from London, executed on the 8th of October, 1586.

A priest from Martinstown, Dorset, executed on the 8th of October, 1586.

A priest from Shotton, Warwickshire, executed on the 8th of October, 1586.

A priest from Battle, Sussex, executed on the 21st of March, 1587.

A priest from Leeds, Yorkshire, executed on the 23rd of March, 1587.

A priest from Saint Mabyn, Cornwall, executed in 1587.

A Franciscan priest from Edinburgh, Scotland, condemned for preaching the Catholic Faith. Executed on the 9th of September, 1587.

A priest from Dinting, Derbyshire, executed on the 24th of July, 1588.

A priest from Radborne, Derby, executed on the 24th of July, 1588.

A priest from Well, Yorkshire, executed on the 24th of July, 1588.

A priest from Burton-on-Trent, Staffordshire, executed on the 27th of July, 1588.

A priest from Linton-in-Craven, Yorkshire, executed on the 28th of August, 1588.

A priest from Raglan, Monmouth (Wales), executed on the 28th of August, 1588.

A priest from Bawtry, Yorkshire, executed on the 28th of August, 1588.

A priest from Ashton, Cheshire, executed on the 28th of August, 1588.

A priest from Yorkshire, executed on the 28th of August, 1588.

A priest from London, executed on the 30th of August, 1588.

We confer on Saint Dominic Barberi the exalted title of "Apostle of the Holy Catholic Faith in England". We exhort the faithful to direct prayers to Saint Dominic Barberi in order to obtain the conversion of England.

We beg our beloved children, as a father, that they implore of the Most Holy Virgin Mary Her special protection for Ourselves. The present moment is most difficult, as We are condemning every kind of heresy, trusting in divine assistance in order to continue in defence of the Catholic Faith.

We confidently hope that before long an Angel or Saint shall let fall his sword on the Antipope John Paul II, just as Saint Michael the Archangel destroyed the Antipope John Paul I. Once more We repeat: no one mocks God and escapes His Justice.

We are full of joy and gladness, having canonized until now the considerable number of 284 Saints. We await their intercession in order to be able to pasture, in holiness, the Church of God,—One, Holy, Catholic and Apostolic. Without doubt there is being manifested the glory of the Olives, since We are adding beauty and lustre to the Mystical Olive Tree at every moment.

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

With Our Apostolic Blessing

"ELEVATION TO THE GLORY OF THE ALTARS OF 241 SAINTS.

FATIMA, KNOCK, AND OTHER DECLARATIONS."

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, solemnly declare and proclaim, with great jubilation and joy, the Most Solemn Elevation to the Glory of the Altars of 241 members of the Mystical Body of Christ, with previous assistance of the Holy Ghost, examining the sense of the Church as well as the historical facts.

We, henceforth, in the Documents on the canonisation of saints, are presenting only one list, for greater facility in the work of preparation, and for a more rapid perusal on the part of the faithful.

We, as Universal Doctor of the Church, solemnly guarantee and assure for all the faithful, the life of sanctity and heroic virtue of those whom today we have elevated to the dignity of the altars.

We desire to make certain important remarks for the faithful about the saints whom today we are presenting.

We desire from among these to give prominence to the Popes. In the nine Popes whom we are canonising today, you will find magnificent examples of eminent men, vigilants and guardians of Catholic Faith. At every moment, in imitation of the Prince of the Apostles, they confirmed their brethren in the faith. These glorious Popes gave the clearest proof of their devotion to God and the Church. These Popes energetically condemned every kind of error and heresy. They re-established discipline for the well-being and advancement of the Church. They gave themselves fully to a life of prayer and penance. They filled the Holy Church of God with splendour. Among these Popes were crusaders, who did not hesitate to wield the sword against the enemies of the Catholic Faith. Europe and the world in great part are indebted to these Popes; since they, in defending the Catholic Faith, defended Western civilization, warding off from Europe the tyranny of Mohammad.

We exhort you to read with great attention the lives of these glorious Popes, who were strong and immovable rocks, the understanding of which is vital for the present time in which we are living. The epoch we are living is greatly similar to those earlier epochs, not forgetting that the present epoch is worse than those earlier ones, since, even if by baptism, officially, there is a considerable number of Catholics we ought not to forget that the majority of these have apostatized from the Catholic Faith, and that we are only a minority who remain firm in the traditional Faith taught by the Church, One, Holy, Catholic and Apostolic.

We communicate to you all, very beloved children: We are disposed to take up the sword when the Most High gives the sign. We cherish the hope that one day will see a great crusade against the enemies of God and His Church.

We confidently implore the most singular protection of the Most Holy Virgin Mary, in order to organize a Holy Crusade, and thus to restore a Holy Empire, where will rule and prevail the Sacred Hearts of Jesus and Mary. For this great enterprise We need the help of your prayer and penance.

We invite you to reflect and consider the great difference between those Popes and the usurper, apostate, traitor and antipope, John Paul II. This cursed antipope, John Paul II, is highly dangerous, since at times he lets fall certain good words in order miserably to deceive the traditionalists. This Antipope, the precursor of Antichrist, on some occasions speaks in favour of the traditionalists, for example on celibacy, the soutane, Latin, against divorce and abortion: but it is all left in empty words, since he does not punish those who commit these errors and heresies. This apostate and perverse antipope has two faces: on occasion he speaks well, but he lets the error spread, giving himself the appearance of a kind and loving father.

We, as legitimate successor of Saint Peter, in the name of Christ, declare that the antipope John Paul II is a man intrinsically perverse, corresponding, as he does, to the Marxist doctrine, which he pharisaically conceals under the white soutane.

We declare to all the faithful that the Just Wrath of God will fall inexorably over the head of John Paul II, precursor and prophet of Antichrist. No one mocks God and escapes His Law.

We trust that you understand perfectly the great difference between a guardian of the Faith and a usurper of the sacred throne of Saint Peter.

We wish you to reflect on the pious reading of the lives of all the saints we today have elevated to the glory of the altars. Among these you will find clerics, religious, lay faithful, and as well, a good number of martyrs, who sacrificed their lives

in precious and beautiful holocausts for God and Spain during the time of the Marxist tyranny.

We believe that it is not necessary to add commentary to the exemplary lives of all these saints, which speak for themselves.

We point out once again: you have innumerable paths to sanctity, as these saints give unequivocal testimony to these paths. Therefore take their lives into consideration, and find there most useful and efficacious help in order for you to take the sure way that leads to God.

We are fulfilling Our intention of beautifying the Church with these new and lovely olives that belong to the Mystical Olive Tree.

We present in the following some details of the exemplary lives of those whom today We have elevated to the glory of the altars.

1.- Saint Victor III, Pope.

Known in the world as Daufar, he belonged to the Lombardian family of the Dukes of Benevento. Desiring to serve God as a monk, at the age of 20, after the death of his father who wished him to marry, the youth went to live as a hermit, but his family forced him to return home, where he was kept under surveillance. Finally after a year, the young Daufar fled from home and took refuge in the Monastery of La Cava. However, his family now accepted his vocation, and he was able to enter the Monastery of Santa Sofia in Benevento, under the name of Desiderio. But as this turned out to be not what the young man was seeking, he tried another monastery, studied medicine, lived as a hermit, all without finding his goal. Finally he came to know of the Benedictines of Monte Casino, and there he entered, ultimately becoming Abbot. At the Papal Conclave, the Saint supported the election of Pope Nicholas II, and this Pope named him Cardinal.

The holy Cardinal Desiderio was one of the great Abbots of Monte Casino. During his government the monastery achieved its greatest splendour, with the increase in the number of monks, the practice of virtue, and strict observance of the Holy Rule. The holy Abbot enjoyed the confidence of the Holy See, as Papal Vicar in many regions, and was a great defender of the papacy against the ambitions of the Emperor.

The Pontificate of his predecessor, the great reformer Saint Gregory VII, had been a turning point in the history of the Church. In order to liberate and purify the Church, this great Pope had devoted himself to a heroic battle against every kind of abuse, hurling excommunication even against the Emperor himself. His last words had been: "I have loved justice and hated iniquity, and for this I die in exile".

One year after the death of Saint Gregory VII, Cardinal Desiderio was elected Pope by acclamation on the 24th May, 1086, which dignity he accepted not until 10 months later, taking the name of Victor III. Meanwhile, the See of Rome was occupied by the antipope Ghiberto de Ravenna (Clemente III), placed by the Emperor Henry IV. Hardly had he been crowned in Rome, 9th May, 1087, when Saint Victor III, great lover of peace, and so ill that he could rarely celebrate Holy Mass, found it impossible to remain in Rome and see the City of the Apostles turned into a battlefield. After presiding at a Synod in Benevento, whence he renewed anathema against the Emperor, dying, he was taken to his monastery, where he gave up his soul to God 16th September, 1087. He had been Pope 4 months. He was beatified by Saint Leo XIII the Great.

2.- Saint Urban II, Pope.

He was born in Chatillon-sur-Marne (France), in 1042. Called Odo de Lagery in the world, he took the holy habit in Cluny, that great centre of monastic life, whose reform was the most far-reaching force in the 11th century. That great reformer,

Saint Gregory VII, had been educated in a Cluniac monastery, and Saint Urban II, great reformer also, became Abbot of Cluny, then Cardinal of Ostia, and counselor of Saint Gregory VII.

Saint Victor III, on his death-bed, named him for his successor, and the Cardinals elected him Pope by acclamation 12th March, 1088, when he took the name of Urban II. Hardly elected Pope, he communicated his election and his intentions to the German Bishops. "Have confidence in me, as in blessed Gregory, whose footsteps I will follow exactly". He rejected all that the former had rejected, condemned what he had condemned, and embraced whole-heartedly all that Saint Gregory VII had loved. On his ascending the Papal throne, another great reformer, Saint Peter Damian, wrote: "Peter is preparing his nets to cast them into the deep waters". As Rome was in the hands of the antipope Clemente III (Guiberto de Ravenna), Saint Urban II could not enter the city unless he wished to take possession of his palace by force of arms. Confronted with the invasion of the Emperor Henry IV, he withdrew to the south of Italy, where he worked to improve Church discipline. Returned to Rome in 1093, and not wishing to wage war against the people, he did not live in the palace of Saint Peter, but in another place, and reduced to the greatest poverty. In this pontificate was conceived the first Crusade. Saint Urban II went preaching through France, raising an army, granting plenary indulgences to all who enrolled exclusively for religious motives. The "truce of God" was imposed, and clerics and young spouses were counseled not to participate in the crusade. The 25th October, 1095, the Pope consecrated the High Altar of the Basilica of Cluny, then under construction. The Basilica came to symbolize the triumph of the Pontificate over the Emperor. A few days later, Saint Urban II was to take up arms, and to march to the conquest of Jerusalem, and to liberate the Sacred Places from the hands of the infidels.

Saint Urban II accomplished a Pontificate of great service to the Church and to all Christendom, promulgating disciplinary decrees, confronting with valour sovereigns and recalcitrant hierarchies, demonstrating what great efficacy there is in ecclesiastical censures, even against persons of greatest power. The holy Pontiff had great love for the poor, and was very devoted to the Most Holy Virgin. He died 29th July, 1099, recognized by the people as a saint. He was beatified in 1881 by Saint Leo XIII the Great.

3.- Saint Eugene III, Pope.

He was born in Montemagno, near Pisa (Italy), and received the name of Peter in baptism. After holding office in the Episcopal Curia of Pisa, in 1135 he entered the Cistercian monastery of Clairvaux, where the great Saint Bernard was superior, taking himself the same name of Bernard. At that time the Cistercian Order was the great centre of spirituality, as had been the Order of Cluny during the previous century. A convent was formed at Rome, and Bernard was sent, and as abbot he gained the admiration and affection of all. The 15th February, 1145, the Abbot Bernard was elected pope by the Cardinals, for unknown reasons, unless perhaps it was simply his sanctity. He took the name of Eugene III, while the pontificate that awaited him was not at all to be a peaceful one. However, without being a warrior or a diplomat, this Pope and monk knew how to face every obstacle with decision. Rome at the time was a kettle of political passions. Pressed to give approbation to the republican constitution and to the usurping Senate, he flatly refused this abdication of his proper powers, and had to leave Rome. No one, not even the emperor, Conrad III, took a step to help the Pope. Meanwhile the mob, with the authority of the Senate, planted their

military machines in Saint Peter's, and went on sacking and murdering with impunity. Saint Eugene III, treated ably with the faithful of the Roman countryside, impeding the consignment of provisions to the city; and the Senate had to capitulate. Saint Eugene III recovered his powers, the Roman prefecture was re-established, and the Pope entered Rome in procession to celebrate the Christmas of the year 1145. Once again Saint Eugene III had to leave the Eternal City. Availing himself of the invitation of the French king, he went to preach the Second Crusade, returning to Italy in 1148, after the failure of the Crusade. A chronicler of the time writes of Saint Eugene III: "He merited the supreme dignity of the Pontificate, being of great goodness, extraordinary discretion. His countenance shone not alone of joy, but with jubilation". A certain Saint Anthony said of him that 'he was one of the greatest pontiffs, who suffered most'. Saint Eugene III always kept the heart of a monk, never laying aside the habit, nor the austerities of the Cistercians. He died at Rome, 8th July, 1153, and was beatified by Saint Pius IX the Great, in 1872.

4.- Saint Gregory X, Pope.

Teobaldo Visconti was born in Piacenza of an illustrious family in 1210. In youth he distinguished himself for piety and meritorious studies. He was archdeacon when he received from Pope Clement IV the order to preach the Crusade. Teobaldo then undertook the dangerous voyage to the Holy Land. The 1st September, 1271, he was elected Pope, and, returning to Rome, was ordained Priest the 19th March 1272, consecrated Bishop, and crowned Pope in Saint Peter's the 27th March of the same year, taking the name of Gregory X. In order to organize the recapture of the Holy Land, he convened an Ecumenical Council, the 2nd of Lyons. Among those who assisted were Saint Albert the Great, Saint Philip Benizi; Saint Thomas Aquinas died on route, and Saint Bonaventure died during the Council. In the 4th Session, the Emperor and the Patriarch of the East re-established communion between the Byzantine Church and the Holy See. The Pope could not contain his tears during the Te Deum. Sad to say, the reconciliation was to endure but a short while. After the Council, the Pope devoted himself to putting the Decrees into practice, especially those referring to the Crusade, which however never came to completion. The fatigues of the Council, the return to Rome over the Alps, exhausted the strength of the Pope, who died in Arezzo the 16th January, 1276. Brief was the Pontificate of this kindly and peace-loving Pope, but it was tranquil and fruitful. He was beatified by Benedict XIV.

5.- Saint Innocent V, Pope.

This, the first Dominican Pope, received the name of Peter at baptism, and called de Tarantaise after the place of his birth (Loire, France). He became one of the most notable theologians of his time, meriting the title of 'Doctor famosissimus'. Pope Saint Gregory X held him in high esteem, and in 1272 named him Archbishop of Lyons, and a year later Cardinal Bishop of Ostia. In the 2nd Council of Lyons, Cardinal Peter de Tarantaise played an important role. Thanks in great measure to the clarity and precision of his discourses, there was achieved the reunion of the Byzantine Church with the See of Rome. At the death of Saint Gregory X, he was unanimously elected Pope. His brief pontificate of some few months, 20th January, 1276 to 22 June 1276, was distinguished for the efforts to re-establish peace among the Italian states, and to promote unity with the Byzantines. The cult of Saint Innocent V was approved by Saint Leo XIII the Great in 1898 on the occasion of his beatification, and his name was added to the martyrology as a pontiff "who laboured for concord among the Christians".

6.- Saint Benedict XI, Pope.

Nicholas Boccasini was born in Treviso (Italy) in 1240. At the age of 17, he took the habit of Saint Dominic. In 1296 he was named Superior General of the Order and two years later elevated to the Cardinalate, and named Bishop of Ostia. The Supreme Pontiff sent him to Hungary, where for his competence, prudence and impartiality, successfully accomplishing a difficult mission, he won the respect of all, and was recalled to Rome. For some time the Holy See had been at odds with King Philip IV of France. Pope Boniface VIII had published that famous Bull 'Unam Sanctam,' in which, among other matters, he determined the relationship between temporal powers and the spiritual power. Philip had convened a General Council in order to judge the Pope. Boniface VIII had to flee, abandoned by all but the Cardinal Bishop of Sabina and the Cardinal Bishop of Ostia, Nicholas Boccasini. Boniface VIII hurled excommunication against the King of France. Certain adherents of Philip IV broke into the residence of the Supreme Pontiff, and took him captive. After 3 days, he was put at liberty, returned to Rome and died a month later. The holy Cardinal Nicholas Boccasini was elected Pope, taking the name of Benedict XI. With complete confidence in God, in keeping with his irreproachable integrity, he devoted himself to resolving the problem. However, in his brief pontificate he had scarcely time to take even the first steps toward the re-establishment of peace. The pope continued to practice the mortifications and penances of a religious, with the humility and modesty that were always characteristic of him. Saint Benedict XI reigned only 8 months and a few days. Nevertheless, in this brief time, he promoted in extraordinary measure the peace of the Church, the re-establishment of discipline, and the progress of religion. He died suddenly in Perugia, 7th July, 1304, and was beatified by Clement XII in 1736.

7.- Saint Urban V, Pope.

He was born in 1310 of noble parentage in the castle of Grisac (Languedoc, France). Called William of Grimoard, he entered the Benedictine Order and become Abbot of Saint Victor in Marseilles. Unexpectedly, he was elected Pope on the 28th September, 1362. The holy monk came to Avignon, taking the name Urban V. This monk, saintly and austere, became the Head of Christendom when Europe was experiencing a time of terrible turbulence: anarchy, violence, political dissolution, and the growing menace of the half-moon. Always humble, he knew how to maintain the prestige and dignity of his office. When princes knelt before him to kiss his feet, he repeated silently the words of the psalmist: "Not to us, O Lord, not to us, but to Thy Name is due the glory". In the time of this simple and humble Pope, the tiara assumed its definitive form, with the addition of the uppermost of the three crowns. He issued decrees for the correcting of abuses, built churches, favoured the arts, sciences and letters; and under his protection Universities were built. He deeply desired unity among the Christian Kings in order to launch a Crusade against the ancient enemy of Christendom. But the great undertaking of his Pontificate was to restore the Papal See to Rome, exiled in Avignon. In 1367, Saint Urban V entered Rome, where no Pope had set his foot for more than 50 years. Seeing the city and the great basilicas in a state of ruin, he could not restrain his tears. With holy energy, he dedicated himself to the task of rebuilding. Within a short time, he had given work to all, and the provisions were being distributed to the poor. God wished to reward the holy Pontiff with a great even: the Emperor Charles IV came to Rome to confirm the accord between The Western Empire and the Church. Because of innumerable political complications, besides his bad health, Saint Urban

decided to return to France. The Romans begged him to remain, and the great mystic Saint Bridget prophesied that if he left Rome he would soon die. Arriving at Avignon, and sensing his near death, he had himself borne, not to the papal palace, but to a humble private house. There, crucifix in hand, he died most holily, 19th December, 1370, clothed in the Benedictine habit, which he had never put aside. The Christian people continued to revere him, coming to his tomb in the Abbey of Saint Victor in Marseilles. He was beatified by Saint Pius IX the Great, in 1870.

8.- Saint Calixtus III, Pope.

Alfonso de Borja was born in the tower of Canals, near Jativa (Valencia, Spain), 31st December, 1378. He belonged to a family of gentry, distinct from the better known family of the Borgias. He attained the reputation of one of the leading jurists of his time. To the activity of Alfonso de Borja was due the abdication of the antipope Clement VIII, and in recompense he was elevated in 1429 to the Episcopal See of Valencia, and to the Cardinalate in 1444. In 1455, he was elected Pope, with the name of Calixtus III, being 76 years of age. One of the first acts of his pontificate was the canonisation of Saint Vincent Ferrer, who had prophesied of the Pontiff: "You will be vested with the highest dignity that mortal man can attain, and I myself, after my death, will be the object of your particular veneration". At the Conclave itself that elected him, the Pope made a solemn vow, that was later diffused through all the nations: I, Pope Calixtus III, promise and vow to the Most Holy Trinity, Father, Son, and Holy Ghost, to the ever Virgin Mary, Mother of God, to the Holy Apostles Peter and Paul, and to the whole Court of Heaven, that I will devote myself entirely, shedding my blood if necessary, and will use all diligence, with the counsel of My venerable brethren, to the reconquest of Constantinople, the liberation of Christian prisoners, the exaltation of the true faith, and the extermination of the diabolical sect of Mohammed." At once it was seen that the Pope was of an integrity, rectitude and impartiality superior to anything the politicians of Rome had imagined. Above the many discords and bitter trials, Saint Calixtus III rose to the most sublime heights as Head of Christendom, his voice magnificently vibrant with an ideal that was then in decline: the Crusade against the enemies of the Faith. No one would have imagined in an old and infirm man, as he was, the passion, impetuosity and unyielding tenacity of Saint Calixtus III. The Pope ordered that each day, throughout Christendom, the bells be rung at noon, calling to prayer and penance. God heard the prayers of His Church and granted the great victory of Belgrade, where the military power of Mahomet II was crushed. Saint Calixtus II instituted the Feast of the Transfiguration on the 6th August, in memory of that great triumph. In 1458 the saintly Pope died on the very day of this Feast.

9.- Saint Innocent XI, Pope.

Benedetto Odescalchi was born of a noble family of Como (Italy), 19th March, 1611. As a youth he belonged to the Marian fraternities, was a lover of purity and the practise of charity. He thought of opening a commercial bank, and rather more of a military career. It was not until 1640 that he decided to enter religion. He was soon appointed Protonotary Apostolic by the Pope, and in 1645, at the age of 34, he received the Cardinalate. On the 21st September, 1676, he was unanimously elected Pope, taking the name Innocent XI. A declared enemy of nepotism, he summoned his nephew on the day of his election, and assured the nephew, who was no doubt dreaming of the purple, that he need not expect any favour, and though he might daily be admitted into the Vatican, it would be to pray the Rosary together. The holy pontiff was of

high stature, ascetic appearance, and reserved in manner. He abhorred luxury, and was most faithful to duty. The greatest conflicts of this pontificate were with Louis XIV of France, whom Saint Innocent XI confronted valiantly in defense of the rights of the Holy See and the liberty of the Church. At every turn he displayed an integrity of character worthy of the greatest Popes and reformers. He knew how to take counsel but, having once made a decision for the good of the Church, nothing could make him yield. He re-established the economy of the Church, suppressing all luxury. He revised the system of taxation, taking care not to burden the poor, and to exact strict payment from the rich. He thus formed some capital, useful to succour the poor during times of need, and to make war against the Turks. When a Turkish armada laid siege to Vienna, the great marshal of the Polish troops, King Jan Sobieski, and the Duke Charles of Lorraine, crushed the military power of the half-moon, 12th September, 1683. Saint Innocent XI, in gratitude to Our Lady, ordered the celebration on that date in the Universal Church of the Feast of the Most Holy Name of Mary. In ecclesiastical matters, Saint Innocent proceeded with a strong hand, as the circumstances required. He issued decrees on decency in dress, purity of customs, the conduct of the clergy, and promoted the Decrees of the Council of Trent. His norms were severe, his conduct rigorous, and he enjoyed a reputation for sanctity, and with this reputation he died on the 7th October, 1689, burdened with years and merits. He was interred in Saint Peter's; Pope Saint Pius XII the Great beatified him.

10.- Saint Ceferino de Namuncura.

Called 'Lilly of the Plains of Patagonia', he was born in Chimpay, Rio Negro (Argentina), 26th August, 1886, and was baptized in the year 1888, in which Saint John Bosco died. He was son of the famous Araucan Indian Chief Manuel Namuncura, 'King of the Plains', who had finally been subjugated in 1884 by General Roca. At the age of 11, he entered the College of Saint Francis, and later in 1897 was accepted in a Salesian College. Within a few weeks, Ceferino showed great progress. He was joyful, and became the joy of his fellows. With angelic devotion he daily visited the Chapel, while he studied Christian Doctrine. The Father Director had told him, "when you learn your catechism well, you may make your first communion". The 8th September, 1898, he received First Holy Communion, and thereafter was transformed into a seraph of love for Jesus and for Mary, Help of Christians. The Saint would say: "Jesus, protect my brothers, because if they do not love You, it is because they do not know You". After a conference on the Patagonian missions, he expressed the desire to be a missionary of his countrymen, confined to the foot of the Andean mountains. His health suffered the change of climate, and his superiors sent him to the agricultural school of Uribelarra. Saint Ceferino developed in virtue and wisdom, sang beautifully, and was the heart of the choir. He constantly studied. In Viedma (Rio Negro), he recommenced the study of Latin, besides being sacristan and bell-ringer, "a sweet office, truly enviable", as he expressed in his writings. The 27th September 1904, Pope Saint Pius X received him in audience. Saint Ceferino presented the Holy Father with a beautiful Patagonian quilt. The Pope said to him, "May the Lord bless your desires", and he gave him the medal 'ad principes'. Returning to Turin, his health failed because of the cold winter. At the end of April he was taken dying to Rome, where he passed away in sanctity, 11th May, 1905. Since 1924, his body lies in Fort Mercedes.

11.- Saint Mary Catherine McAuley.

She was born in 1778 in Ireland. Of great prayer, penance, humility and love for the poor, when she was young she

endured hard trials in defence of her faith, living as she did, in the home of protestant relatives. She received a large inheritance and, with the blessing of that great Archbishop of Dublin, Saint Daniel Murray, she devoted it to works of charity, and opened the House of Mercy. Her program included asylum for unemployed servants, help for the poor, sick and needy, and the education of girls. From the start, the Saint and her helpers observed a disciplined life, and this later developed into the Congregation of the Sisters of Mercy, approved in 1835 by His Holiness Gregory XVI.. During the life of the holy Foundress, the Congregation developed a great apostolate of charity and education. After her death on the 11th November, 1841, the Congregation continued to grow in prodigious fashion. The Saint would say, "I would rather be cold and hungry than that the poor be deprived of the consolation that I could give them."

12.- Saint Joseph Shanahan

This missionary Bishop was born 6th June, 1871, in the old parish of Glankeen in the mountains of Tipperary (Ireland), where pure Catholic blood has flowed in the veins of the 'mountain men' since the seventh century. At the age of 13 he was sent to France, to study with the Holy Ghost Fathers, returning to Ireland in 1897, and was ordained Priest in 1902. The same year he arrived in Southern Nigeria. In 1905, already apostolic prefect, and considering the small fruit of his exhausting apostolate, he decided to imitate Saint Patrick, leave the periphery of paganism, and penetrate into the heart of the country. There he would prepare for his apostolate by starting schools. These would change the thinking of the people, and thus would be solved the problems of paganism, slavery, and so forth. By this challenge to the enemy within his own citadel, the zeal of the fathers was inflamed, and the missionaries prepared to sally forth to meet the perils of the Nigerian bush with the cries: "Long live the bush! Long live the bush!" In 1932, having retired from the missionary camp, now Bishop and Vicar Apostolic, he could contemplate from his Irish monastery a flourishing Nigerian Church. But with his humility, he could not imagine that it was the fruit of his own virtues, of his paternal love for his spiritual children, and of a most singular missionary intuition, combined with complete devotion. This holy Patriarchal figure, another Saint Patrick, in appearance as in spirit, died in Ireland on Christmas day, 1943. His body awaits the resurrection in the Cathedral of Onitsha, Nigeria.

13.- Saint Alphonse Lambe.

He was born 24th June, 1932, near Tullamore (Offaly, Ireland), of a pious family of farmers. As a lad, he preferred books of devotions to games. As a youth he made a trial of the Christian Brothers, but his health obliged him to leave. Devoted as he was to Mary Immaculate, he recognized his true vocation at the age of 18 in the Legion of Mary. In 1953 he was appointed by the Consilium of the Legion as envoy to South America. He departed from Ireland, 16th July, for Santa Fe de Bogota (Colombia). There he was received by the Cardinal Archbishop and the Nuncio Apostolic. It was a time of great need for Catholic Action, and the Bishops of the Spanish American nations received the Legion of Mary with great enthusiasm. Tireless traveller, Saint Alphonse Lambe accomplished a great apostolate in Argentina, Ecuador, Chile, Paraguay, Uruguay, Bolivia, devoted to every social class, Indians, lepers, prisoners, all with complete self-sacrifice. Saint Alphonse Lambe, whose surname in Spanish is 'cordero', was called 'corderito' (little lamb), and died on the feast of Saint Agnes (Agnus is Latin for lamb), 'the lamb whiter than snow', on the 21st January, 1959. His body reposes in the cemetery of the Christian Brothers in Buenos Aires.

14.- Saint Herman Ludwig Wijns.

He was born 15th March 1931, in Merhsem (Holland). He was brought up religiously and with great care. The saintly child learnt courage from his father, who, losing all his means, accepted God's will with Christian resignation. At the age of 5 he commenced school, where he was the foremost in studies. He practised the mortifications of Lent, and at the age of 6 received First Communion. He had deep love for the Eucharist and the Holy Mass, communicating daily. When his father asked him what he would be, the child replied, 'Priest, papa; if not, then nothing'. He was acolyte, and was able to imitate the celebration of Holy Mass, observing the rubrics and the Latin text. He recited the Rosary daily with his father; and, though the family knew poverty, cold and hunger, the saint persevered at daily Mass, rising early in order to serve as acolyte. One day, he replied to his father's question: "No, no, papa, I would never miss a Mass!" Since he was so close to the altar, the holy acolyte said with simplicity: "If you wish some grace from the Lord, ask through me, because I am so near Him." On one occasion, the Priest, turning to say the 'Orate fratres', saw the acolyte surrounded by light. He fell sick, and foretold his death. Miraculously cured, he had an accident which caused him much suffering. He was observed in a mystical state while celebrating his 'mass', and at the elevation he fixed his eyes on something invisible. "I have seen our sweet Mother. Now I cannot look at anything in the world." He died on the 26th May, 1941. His miracles are many throughout the world.

15.- Saint Jose Mach y Escriu.

He was born in Barcelona (Spain), 3rd May, 1810. At the age of 15, he entered the Society of Jesus, and made his studies in Madrid. There, that memorable day, 17th July, 1834, arrived, when so many of his fellows were murdered; and so the Saint had to leave Spain for exile, only because he was of the Jesuits. He went to France, and there he was ordained Priest, residing in a Jesuit House in Belgium, where he carried out a great apostolate by means of missions and preaching. Returning to Spain in 1849, he preached missions in the Catalonian mountain region, and the fame of his preaching spread everywhere. Various Bishops called upon him to preach the Gospel to their people, and the Spiritual Exercises to clerics and religious. Saint Jose Mach was the tireless missionary and writer of many spiritual books of great worth, fervent apostle of devotion to Mary Most Holy, and example of every virtue of the good religious. He died in holy joy, 26th July, 1885.

16.- Saint Juan Gonzalez Arintero.

He was born in Lugueros (Leon, Spain), in 1860. As a child he felt the call to religion, and in 1875 entered the Dominican Order in Corias (Asturias). Besides ecclesiastical studies, he pursued the natural sciences at the University of Salamanca, where he was deeply impressed by the spirituality, as well as by the Dominican community expelled from France. Within the Order he filled various offices, also professor, and writer on scientific subjects, in which he placed great hopes for the salvation of religion and souls. Step by step he turned to greater contemplation of things supernatural, and during the last 25 years of his life, he devoted himself wholly to the things of God. A religious of his Order used to say: "If our Father Saint Dominic were living, would he live otherwise than does Father Arintero?" After an unceasing labour, writing books and articles, directing souls, he died in sanctity in the Convent of Saint Stephen at Salamanca, 20th February, 1928.

17.- Saint Luisa de Carvajal y Mendoza.

She was born in her ancestral home of Xaraizejo, near Plasencia (Spain), of a family of high nobility and great riches,

but above all of great Christian virtue, on the 2nd January, 1568, where she was brought up to practice every virtue. While very young, she showed a spirit of mortification and a profound sensibility for those who suffered. An orphan at 6 years, she went to live with relatives, who reared her with all severity. During her youth she was very devoted to the Passion, and desired to die for Christ, practising continual mortifications of every kind, hours of prayer before the Blessed Sacrament, and heroic obedience, all of this as well during the years she lived in the Royal Palace of Madrid. Having refused a very desirable proposal of marriage, and knowing by divine inspiration that her path lay not in religion, she awaited the day when a most singular vocation would be hers, meanwhile devoting herself to the practise of piety. At 26 years, she established herself with her devout companions in a humble lodging in order to follow the evangelical counsels. For 10 years she practised every virtue with works of charity, in a life of complete austerity, receiving many graces of mystical prayer. Twenty years passed since she had first been inspired to go to England and offer herself for the persecuted Catholics. She went to London in 1606, taking a miserable lodging in an obscure and dangerous street of the city. For 9 years, Saint Luisa de Carvajal y Mendoza exercised every spiritual and corporal work of mercy on behalf of the persecuted. She frequented the prisons, stood at the foot of the gallows cheering the condemned, buried the dead, converted heretics and vacillating Catholics. While the mob would jeer her, her honour obliged her to fulfill her mission. Put into a dungeon, she died soon after being allowed to leave, on the 2nd January, 1614, her birthday. Her body reposes in the Convent of the Incarnation of the Augustinian Nuns in Madrid.

18.- Saint Maria Teresa Josefina Dudzik.

She was born 30th August, 1860 in Plocicz (Pomorze, Poland) of a rustic family of deep faith, and was carefully brought up in piety and Christian virtue. In 1881, the family moved to Chicago where they encountered the grave social problems and the economic crisis of the time. Remaining alone with her mother, the saint worked as dressmaker for the support of the two. Aware of the poverty of the neighbours, she began to help them, carrying out works of mercy beyond ordinary measure. She refused a very handsome offer of marriage because, as she wrote, 'I felt the misery and pain of others. It seemed I could not love Jesus or hope for heaven without suffering. I felt a constant impulse to make sacrifices for others,- for the poor, the sick. The thought never left me: it remained day and night'. In prayer she received the inspiration to start the work in a house near the parish church. She presented the project to the young ladies of the 3rd Order of Saint Francis, and with the approval of the Parish Priest, she established on the 8th December, 1894, the first community of the Franciscan Sisters of Saint Cunegunda. Twenty-four years of work were to follow. Her own house was her first convent. Unable to refuse the poor who sought help, she hired another larger house, working for years in a laundry. With the fruits of the work of her own hands she purchased grounds, and built the House of Saint Joseph. Besides helping the aged and infirm, she would work as well in the house and garden. The governing of the house was taken from her, and the Saint accepted God's will, working as a simple sister gardener. Dying of a most painful illness, forgotten by all, she saw another religious acclaimed founder of her own Congregation. Laden with the merits of her many charitable labours, the humble Saint died, 20th September, 1918.

19.- Saint Maximilian Raymond Kolbe, martyr.

He was born in Zdunka Wola, near Lodz (Poland), 8th January, 1894. An authentic Pole, he had the spirit of a warrior, with profound love for the Mother of God. As a child he had a vision of the Most Holy Virgin holding two crowns, one white and the other red. The Virgin told him to choose one: the white signified purity, and the red, martyrdom. The lad chose both. On another occasion he promised the Virgin that he would wage war for Her. In 1910, he entered the Franciscans, receiving the name Maximilian, later coming to Rome to study at the Pontifical Gregorian University. The Franciscan spirituality concerning the Immaculate Virgin filled his mind: the eternal enmity between the Immaculate and Satan, her singular participation in the warfare and Victory of the Divine Redeemer . . . all this gave the Saint to understand that the armament of conquest for establishing the Reign of Christ was the Immaculate Herself. When the enemies of Christ, in 1917, were celebrating the second centenary of an important date of satanical Masonry, Saint Maximilian saw unfurled in Saint Peter's Square the banner with the words: "Satan will reign in the Vatican". To combat the followers of Satan, Saint Maximilian conceived the 'Militia of Mary Immaculate', whose first meeting took place in the University on the 17th October, 1917. The 28th April, 1918, he was ordained Priest, and returning to Poland, he continued to direct his work, in spite of tuberculosis. The work kept growing miraculously, and in 1922, in Grodno, near Cracovia, the militia developed in the Franciscan House under the guardianship of the Saint, with an apostolate of the press. In 1927 near Warsaw, he founded the City of the Immaculate, with 3 publications. In 1931, he founded another City in Nagasaki, 'The Garden of the Immaculate'. For reasons of health, he returned to Poland in 1936, continuing the work and founding the Radio City of the Immaculate. He died in a concentration camp, on the Vigil of the Assumption of the Most Blessed Virgin in 1941, supporting all his sufferings with heroic patience and great love for his neighbour. He was beatified by Saint Paul VI, martyr, 17th October, 1971.

20.- Saint Claire Marie Louise Terchaud.

She was born the 5th of May, 1896, in the village of Rinfillieres, near Loublande (Charentes, France), of humble parents, diligent and holy. Still a babe, the Child Jesus began to visit her as Master of the spiritual life. Besides teaching her the Our Father and Hail Mary, and much else, He made her walk for the first time, to the amazement of all. From her first Communion, the Saint received graces of purification, suffering temptations and longing to receive the Blessed Sacrament. Having consecrated herself as slave to the Most Blessed Virgin, she continued to receive graces of profound prayer, revelations of the secrets of the Sacred Heart, with the lamentations of Jesus over France. At 18, making a vow of chastity, she came to understand the desire of her childhood,- to be a victim for the Church and for France. The Saint had a vision of the Divine Heart weeping over France, shedding torrents of Blood, with multiple wounds, and a wound in the centre dividing It in two. This vision signified the official atheism of France. Masonry besieging Catholic France, the degeneration of priests, and the abundance of every kind of sin. In order to obtain the spiritual revival of France, it was necessary to place the Divine Heart in the centre of the National Emblem. In order to accomplish this, the Saint obtained an audience with the President of the Republic. She founded a Congregation, which was the occasion for great suffering, incomprehension and persecution for many years, all of which she accepted with heroic humility and obedience. She died on the 29th January, 1972, and on her grave in Loublande, there is the inscription, 'The Servant of God,

Claire, 1896 - 1972, humble victim of expiation. She was obedient unto death, in the love of the Church and of France'.

21.- Saint Mario Angelique de Jesus Bisiaux

Called in the world Yvonne Bisiaux, she was born in France in 1893. While young she had difficulties with her family when she tried to live in accord with her inspirations and graces. Her behaviour towards her parents was so perfect that she deserves to be called 'the little martyr of filial love'. The Saint said: "Jesus made my soul a soul of joy, and I long to see joy shining in all souls". She made of the piano her instrument of prayer, until the day Jesus asked her to sacrifice her art. Still in the family, she vowed total self-denial and hidden prayer. At 21, she entered the Carmelite convent at Pontoise. During the 5 years of her religious life of the most profound prayer, she showed a constant love for others. Authentic daughter of Saint Teresa, the young Carmelite, with ardent zeal for the salvation of souls, brought to light the unspeakable love of the Heart of Jesus. She died in 1919.

22.- Saint Mary Frances Margaret Sinclair.

In the world called Margaret Sinclair, she was born in Edinburgh (Scotland), 29th March, 1900, of a poor family. Her father was an honourable and pious man. Living in a metropolitan and industrialized city, where workers feverishly pursued money and pleasure, the young Saint, model of a Christian working girl, while employed in various factories, remained devoted to life at home. She was an angel of purity, contemplation and deep silence, visiting the Churches of the city, and spending long hours before the Blessed Sacrament. Full of charity towards all, she never refused her neighbour a smile. She did not marry, although she had the opportunity, and at 23 entered as a lay-sister with the Poor Clares of London. She lived only two years as a religious, during which she practised every virtue with simplicity and complete self-sacrifice. She passed her last 7 months in the Louise de Marillac Sanatorium of the Sisters of Charity, supporting intense sufferings caused by tuberculosis of the throat, always with heroic patience and sweetest servility. She offered all for the salvation of souls, dying on the 24th November, 1925. Her body reposes in the Liberton cemetery of Edinburgh.

23.- Saint Mabel Digby.

This valiant, indomitable and very lovable saint was born on the 7th April, 1835, of a very distinguished protestant family in Ashford House, near Staines (Middlesex, England). Her mother said of her 'That child will be either a devil or a saint'. In 1835, the family took up residence in France. Mabel dedicated herself to social work for the poor, old and infirm. The holy Cure of Ars said to her Catholic friends: "Soon God will take possession of her heart". Visiting a Church with her friends, she deliberately seated herself during the Benediction of the Blessed Sacrament. But as the Bishop was giving the triple blessing with the monstrance, the Saint suddenly fell to her knees, as though transported, her countenance aglow, shedding abundant tears. Coming to herself, she said: "I am a Catholic. Jesus Christ has looked at me," imagining, as she later said, that this happened to everyone. She was baptized by the Bishop on the 19th March, 1853, taking the names Mary Josephine, and for special Patron Saint Joseph. From that time she had great love for the Society of Jesus and desired to enter religion. In 1857 she entered the Congregation of the Sacred Heart, in the Convent of Marmoutiers near Tours, and at once showed the spirit of a mature religious. To her could be applied the words of Saint Pius IX the Great, "A religious who perfectly keeps the Rule is 'ipso facto' a Saint." The 4th November, 1864, on the occasion of her solemn vows, she implored the grace rather to die than commit the least sin. She discharged various offices, and came to be Superior General of

the Congregation. Towards the end of her life, having been the admiration of the Popes Saint Pius IX the Great, Saint Leo XIII the Great, and Saint Pius X, of Cardinals, Bishops, religious and faithful of all ages, she was to face a most difficult task that the Lord chose to give her. and she accomplished it with serenity and invincible confidence. The infamous French government of that day, precursor of antichrist, was dispossessing the monasteries. The Mother General had to close 48 houses, and for each one closed, she opened another abroad, so that each and every nun was able to continue her life in religion with hardly an interruption. What a prodigious work! what admirable Christian energy! The Saint died on the 21st May, 1911, in the Mother House of that time in Ixelles, near Bruxelles (Belgium). Her body reposes near the Blessed Sacrament in the Chapel of the Sacred Heart, in Mother Digby's first foundation in Roehampton (England).

24.- Saint Janet Stuart

She was born on the 11th November, 1857, of a distinguished Scottish family, in the village of Cotlesmore (Rutland, England), her father being rector of the Anglican parish. When her mother died in 1859, the child used to meditate on the meaning of death. At 6 years, she went to her mother's grave, and imitating the Lord at the sepulcher of Lazarus, prayed and called loudly: "Mother, come forth!" Of decisive and firm character, she commenced at 21 to read books about the Catholic Faith, and she entered the Church 6th March, 1879. She entered the Congregation of the Sacred Heart at Roehampton, being received by the Superior, Mother Mabel Digby who, recognizing the worth of this soul, took special care of her, as of promise for the future. In her life of religious obedience, Saint Janet Stuart literally observed the words of the Lord: "He who hears you, hears Me." As Mistress of novices, the Saint had inexhaustible patience; as Superior, she had a mother's heart for all her daughters. At the death of Mother General, Saint Mabel Digby, she was elected her successor, 27th August, 1911. During the 3 years remaining until her death, she accomplished a most admirable mission, voyaging throughout the world, inspiring the whole Congregation with the love of the Sacred Heart. "I have 6 thousand daughters, and I love each one". Saint Janet Stuart died on the 20th October, 1914. Her body reposes beside that of Saint Mabel Digby in Roehampton.

25.- Saint Augustine Mary of the Most Blessed Sacrament

Born in Hamburg (Germany), 10th November, 1820, of an old Israelite family, Hermann Cohen, at the age of 12, went to Paris to perfect his precocious talent as pianist. At 27, he was miraculously converted by the Blessed Sacrament. He founded in France the Nocturnal Adoration of the Blessed Sacrament in 1848, and the following year entered the Order of the Discalced Carmelites. His religious life was one of ardent love for the Eucharist, and for the Most Holy Virgin, whom he called 'Mother of the Eucharist'. His superiors sent him to France, Germany and England, where he founded many Carmelite convents. He had an ardent devotion for the Roman Pontiff, and was a great defender of Papal Infallibility. In Lourdes, he was the first of the children of Israel who obtained a miraculous cure. During the war of 1870, Saint Augustine Mary went to Berlin as chaplain for the French prisoners. He died serving them, 20th January, 1871, after having converted many. His body rests in Berlin.

26.- Saint Pio Brunoni Lanteri.

He was born in 1759 in Cuneo (Piedmont, Italy), of a pious and humble family. Despite poor health, he accomplished an enormous apostolate. He established apostolic works among the laity, meriting the title conferred by Saint Pius IX the Great: "Precursor of Catholic Action". Through the spreading

of books and Catholic writings, he warded off the contagion of Gallicanism and Jansenism in many regions. He arrived independently at formulating an act of consecration as slaves of the Most Holy Virgin in the manner of Saint Louis-Marie Grignon de Montfort. He founded the Missionary Congregation of the Oblates of the Virgin Mary (OMV), inculcating the imitation of Jesus and Mary. Rich in the heroic practice of every virtue, Saint Pio Brunoni Lanteri died in 1830.

27.- Saint Luis Guanella

He was born 19th December, 1842, in the mountain village of Campodolcino in Italy, near the Swiss border. The 9th of 13 children of a country family profoundly Christian, at 8 years receiving First Holy Communion and full of grace, he consecrated himself completely to Jesus and Mary. He continued to pasture his father's flocks until the age of 12, when he entered the seminary. He made great progress in virtue and study, and was a model for his companions. He became acquainted with the work of Saint John Bosco and with the work of St. Joseph Cottolengo, both great masters of the apostolate of charity, who incited the young cleric to their imitation. Ordained priest in 1866, he began his apostolate of charity and help for all: for the infirm, for the weak, the abandoned of all the district, befriending the youth, teaching catechism, until he extended the apostolate throughout the diocese, with the constant hope of founding an institute of refuge for all in need. The opportunity presented itself at the close of 1881. Bearing with innumerable calamities, surmounting unending obstacles, he founded the Congregation of the Daughters of Saint Mary of Providence and the Congregation of the Servants of Charity. In his hospices there was only one law - that of Christian charity. His strength exhausted, he died at the beginning of 1915, being 73 years of age, in his house at Como. He was beatified by Saint Paul VI, martyr, in 1964.

28.- Saint Berchtold von Regensburg

He was born in Germany in the 13th century. A Franciscan, he missioned in much of Germany, Austria, Switzerland, Hungary, and in regions that today pertain to Czechoslovakia. The greatest preacher of all times in the German language, wherever he went, enormous crowds came to hear him, at times as many as 200 thousand. Since no church was large enough, he had to preach in the open at improvised pulpits. Extraordinary were the fruits of his preaching: sinners were converted in mass, mortal enemies were reconciled, robbers restored their booty. His contemporaries venerated him as a prophet sent by God, and called him a second Elias.

Princes sought him as counselor and confessor. Consumed by zeal, he died in the plenitude of life, December, 1272. Until the protestant reform, his tomb was the object of many pilgrimages, from other countries as well as from Germany.

29.- Saint Martin von Cochem

He was born in Cochem, a picturesque German village beside the river Mosel. At 18, he entered the Capuchin Order, was ordained priest 1660, and was professor of philosophy and theology for the Order. At this time there appeared his first book, a little catechism. His superiors, observing his talent as a writer, freed him from other duties, in order to write religious books for the faithful. In all, he published 66 works, including books of devotion, lives of the saints, Church histories and a 'Life of Jesus', this latter many times reprinted. But his most famous work, the one most widely circulated, is his 'Explanation of the Mass', great for its profound faith, piety and unction. It was most widely read in the German speaking countries, and contributed greatly to the devotion to the Mass which Germans have professed up until the present day. It was

translated also into numerous other languages. He himself had such devotion to the Mass, that he assisted at all the Masses possible. His superiors sent him frequently to various parts where, at times, he laboured in great danger, to improve the faith and morals of the people. He lived a life of utmost mortification. For years he slept no more than 3 or 4 hours a day, he took no wine, nor did he eat fish or meat. He had an ardent love for the Blessed Virgin, the Blessed Sacrament, and the Most Holy Trinity. He died in the odour of sanctity, 10th September 1712.

30.- Saint Jan van Ruysbroek

He was born in 1293 in Belgium in the village of Ruysbroek near Brussels, the most celebrated mystic of the 14th century. He was ordained priest in 1318, and exercised his ministry in the Church of Saint Gudula in Brussels, leading a life of profound dedication to God. Later he withdrew to the solitude of the Convent of Groenendael of the Canons Regular of Saint Augustine, where he became prior. His continual union with Christ and his frequent ecstasies earned him the title of 'Doctor Exstaticus'. His life, as spiritual as it was, did not keep him from fulfilling the most humble tasks in the community. He wrote 12 ascetical and mystical works. He died at 88, and his cult was confirmed in 1908 by Saint Pius X.

31.- Saint-Heinrich Suso (Seuse)

He was born of noble family on the 21st March, 1295, in the city of Konstanz, by the lake of the same name (Germany). At 13, he entered the Order of Preachers, and led a rigorously ascetic life. God proved him with much suffering and trials of all kinds, and granted him the richest gifts and supernatural favours. Of great goodness of character, he practised charity with unconquerable patience. He was an extraordinary spiritual director for leading chosen souls to sanctity. He was as well a true shepherd for guiding the simple. He wrote various spiritual works of profound mysticism and tenderness, the best known of which is the "Book of Eternal Wisdom". He died 25th January, 1365. Three centuries later his body was exhumed and found to be incorrupt, exhaling a marvelous perfume. Pope Gregory XVI beatified him on 16th April, 1831.

32.- Saint Johannes Tauler

One of the greatest of German mystics and preachers of the Middle Ages, he was born about 1300 in Strasbourg. While still young, he entered the Order of Preachers, and was sent to Cologne for his studies. He returned to Strasbourg, where the wisdom and fervour of his preaching won great admiration. He wrote several religious and mystical works, ranking among the most beautiful, tender and profoundly spiritual German writings. He died in sanctity 16th July, 1361.

33.- Saint Johannes Justus von Landsberg

He was born in Landsberg (Bavaria, Germany), in 1490. He studied Theology and Philosophy in the University of Cologne, and in 1509 entered the austere Order of the Carthusians. He used every opportunity for writing ascetical works. His profound theological insight placed him among the wisest men of his time, and this extraordinary piety earned him the title of 'the Just'. In 1520 he was appointed Master of Novices, and in 1530, Prior of the Charterhouse of Julich. Tested as gold in the furnace, he died in Cologne, 11th August, 1539, after an infirmity of 4 years, with the fame of sanctity. In 1630 his works were published in 5 volumes.

34. Saint Louis de Bloisius

Of the family of de Blois, high French nobility, he was a page in the court of the future Emperor Charles V. In 1620 he entered the Order of Benedictines in order to live a life of renunciation and self-surrender to God. Quite soon, at the age of 24, he was elected Abbot, which office was for him the principal one of his life. His duties did not prevent him from

studying the Sacred Sciences, especially Sacred Scripture. To this end, he acquired the Biblical languages of Hebrew, Greek and Latin, becoming an authentic master. He also devoted himself to the study of the Fathers, and the great German mystics of the preceding two centuries; Saint Johannes Tauler, Saint Heinrich Suso, Saint Johannes Justus de Landsberg, and Saint Jan Ruysbroek, whom he translated into Latin. He composed several small ascetical and mystical works. For his unction and sweetness he was called a 'second Saint Bernard'. He suffered intensely on account of the relaxation of Christian life in his time, and tried to improve the situation through his own prayer and spiritual life. He resisted all the efforts of the Emperor Charles V to name him Bishop of Cambrai. He desired to remain in his monastery where, at the age of 57, he died, 7th January, 1563, after ruling as Abbot 33 years.

35.- Saint Jordan de Sachson

One of the first disciples of Saint Dominic in Germany, he entered the Order of Preachers in 1220 in Paris. Still a novice, he was sent to the General Chapter of the Order in Bologna. There he was elected Provincial of Lombardy, and in 1222 was elected Superior General, successor to Saint Dominic. He laboured untiringly to extend and conserve the Order. He founded Houses in Germany, Denmark, and other distant places. By his preaching he drew multitudes of young students, among whom was Saint Albert the Great. Among the first to fall into his nets was another famous professor, who preceded his students. He not only interested himself in those who were gifted, but also in young aspirants of mediocre intelligence, for which he received complaints. The Saint replied: "Let them be, and do not disparage the little ones. I tell you, many of these will become great preachers".

And time justified his words. In 1237, he left for Palestine with two companions, and in a tempest at sea all were drowned, the body of the Saint coming to shore at the beach at Acca, where he was buried in the Church of the Order. A few days later, he appeared to a young Carmelite to confirm him in his vocation. Saint Jordan von Sachsen has since early times been attributed cult, confirmed in 1828.

36.- Saint Kreszentia Hoess von Kaufbeuren

She was born in Kaufbeuren (Bavaria, Germany), of a very poor family, and was baptized with the name Anna. At a very early age she distinguished herself for her love of Christ. She was accustomed to pray in the Chapel of the Franciscan Sisters of Kaufbeuren, where once the Lord spoke to her from the Crucifix: "One day you will live here". Nevertheless she had many difficulties in trying to enter the Convent, because she had no dowry to bring with her. Not until she was 21 did she fulfill her desire, when the mayor of the town required the admission of the Saint as condition for helping the sisters to buy a certain house. Thus Saint Kreszentia entered the Order of Saint Francis. However for want of a dowry, she had to endure many humiliations from her Superior and sisters. The Sisters finally came to understand that they had a saint in their midst, and Saint Kreszentia came to be Novice Mistress and later Superior. She had many visions and ecstasies. Each Friday from 9 a.m. until 3 p.m. she suffered mystically the Passion of the Lord. The devil attacked her with grave temptations. The fame of her sanctity spread among the people. Those who came to consult her left deeply impressed by her prudence and wisdom. Lofty figures of Church and State came to see this daughter of a humble weaver, or corresponded with her. She died in 1744. Her grave is visited by many pilgrims even today. She was beatified in 1900 by His Holiness Saint Leo XIII the Great.

37.- Saint Alban Stolz

He was born 3rd February, 1808, the last of 15 children of a pious family in Southern Germany. Having studied jurisprudence, and after a profound interior struggle, he decided to become a priest and labour in the service of the Lord. Ordained in 1833, he worked with great zeal in various parishes, until named professor of pastoral theology at the University of Freiburg in Breisgau, an office he fulfilled until his death. As teacher he roused the enthusiasm of his students to become true ministers of the Lord. Soon he began his principal apostolate as popular religious writer. He wrote many books and articles defending the Faith and the Rights of the Church, combating errors and vices, strengthening and deepening the faith of the people, in a style both vigorous and tender. Among his many works, there stands out, "Stars in the Heavens of Christ", dedicated to the saints of each day, and costing 12 years of preparation. Possessing a unique charism for reaching the soul of the people, he exercised an enormous influence over Catholics in German-speaking countries. With Saint Martin von Cochem, he is the most popular and influential writer in German Catholicism, valiant and untiring in the fight against the errors and attacks of heretics and Masons. On various occasions, these enemies tried to remove him from his professorship. He was very detached and generous. With his earnings he supported especially charitable and apostolic works. He died in the odour of sanctity, 16th October, 1083, at the age of 75 years.

38.- Saint Joseph Moscardo Ituarte.

He was born in Madrid in 1878, and was Colonel of the Military College at Toledo at the outset of the glorious National Movement against the communist barbarity which devastated Spain, committing the most horrible crimes against God, Holy Church, and Spanish faithful to God and Fatherland. Up till the 22nd July, 1936, the forces loyal to Saint Francisco Franco, at heroic cost, dominated the Imperial City of Toledo. Colonel Moscardo's men were few, while the communists, well armed and equipped, were of some thousands. Saint Jose Moscardo decided to withdraw his forces to the ancient citadel of Alcazar, with the Infantry Academy of which he was Colonel. Encircled, and with scant provision, he offered resistance for more than two months, enduring constant hardships, hunger and misery. Saint Jose Moscardo was not only a soldier fervently in love with Spain, but as well father of a family, and together with a soul of firm valour, he carried a heart full of tenderness. When he withdrew to Alcazar to offer resistance there to the communist army, he left his wife and two children in hiding in the city, in the home of friends. The 23rd July, the city now being in the hands of the communists, these searched the house and found the mother with her two sons, taking prisoner the elder, Luis Moscardo Guzman. The communists telephoned to the holy Colonel in order for him to speak with his son. This conversation is recorded in the following canonisation (No. 39), that of Luis Moscardo. However, the great hero of Alcazar, Saint Jose Moscardo Ituarte, preferred the sacrifice of his son to the surrender of the fortress. Without doubt, the Lord and the Most Holy Virgin protected this self-sacrificing Saint in such a difficult trial.

Meanwhile the communists had mined the fortress of Alcazar, so as to be capable of demolishing the whole edifice. On the 18th September, the charge was detonated, and although nothing should have remained of the fortress, which should have been totally destroyed together with its inhabitants, nevertheless, Alcazar was not destroyed, nor were those within. There were only 5 deaths. The 27th September, 1936 the National troops under the command of General Varela approached Toledo. On the 28th, the communists surrendered,

and the Nationalists entered the city, and made official the relief of Alcazar. The holy Colonel saluted General Varela with the phrase which has since become immortal: "Nothing to report in Alcazar". On 'the 29th, Saint Francisco Franco also arrived at Alcazar, and in a solemn ceremony personally presented to Saint Jose Moscardo the Laurel Cross of Saint Ferdinand, and also collectively, to all the defenders. The Generalissimo, Saint Francisco Franco, spoke these words: "Heroes of Alcazar,

your example will endure for generations, because with the force of your valour you have held high the glory of the Empire where you found your strength. The Nation owes all of you eternal recognition. History is too small for the grandeur of your deeds. You have ennobled the race, lifted Spain on high, and given her imperishable glory. I salute you and embrace you in her name, bring you gratitude and recognition for your heroism, and declare that for your meritorious sacrifices you are awarded the Laurel Cross, personally to Colonel Moscardo, collectively to all the defenders. Viva Espana!" Saint Jose Moscardo received promotion. During the war he was chief of the Army of Aragon, and in the offensive that put an end to the hostilities, he occupied the Province of Cuenca with its Capital. In 1939, he was named Chief of the Military of the Head of State, and in 1941 Head of the Militia of the Spanish Traditional Falange and of the J.O.N.S. In 1943 he was named Captain General of the Fourth Military Region, and in 1948, Earl of Alcazar of Toledo, Grandee of Spain. Besides being an heroic military genius Saint Jose Moscardo Ituarte was distinguished as a fervent Catholic, defender of the rights of God and the Church, of self-sacrificing spirit in the service of Catholic Spain. His love of God and Country rose to the heights when he preferred the death of his own son to surrender to the enemy. He died in holiness in Madrid in 1956.

39.- Saint Luis Moscardo Guzman, martyr.

The son of Saint Jose Moscardo Ituarte, he was 24 at the start of the National Movement and had a month earlier, after strong opposition, won a place at the School of Public Engineering. Tall and strong, he was a fervent Catholic, of serious and pious character, a good son, and a model young man. Saint Luis Moscardo was taken prisoner in a private house in Toledo, and conducted by communist patrol to the Command, where he was identified as the son of the Military Chief of the area, Saint Jose Moscardo, and it is this latter who has recorded the following text:

"The 23rd July, 1936, in the evening, the telephone rang and I was asked to speak. I took the telephone, and it was the head of the communist militia in Toledo, who said with a booming voice:

'You are the ones responsible for the crimes of all that is taking place in Toledo. I give you ten minutes to surrender Alcazar, and if you refuse, I will shoot your son Luis, who is here beside me.'

I replied: 'I don't believe you.'

The Chief of Militia: 'So that you shall recognize the truth, he shall speak to you.'

My son: 'Papa!'

Myself: 'What is it, son?'

My son: 'Nothing. They say if you do not surrender, they will shoot me.'

Myself: 'Then commend your soul to God, and die like a patriot with the cry, Viva Christ the King! Viva Espana!'

My son: 'A kiss, with strength, Papa.'

Myself to the Chief of Militia: 'You can save your ten minutes and shoot my son, because Alcazar will never surrender!'

Saint Luis Moscardo Guzman was executed for God and Spain, 23rd August, 1936.

40.- Saint Jose Polo Benito, martyr.

He was Dean of the Cathedral of Toledo. Most faithful and devout son of the Virgin of the Sanctuary, he had founded an apostolic association: "The Slavery of the Virgin of the Sanctuary", of which he was president, each year organising solemn celebrations in honour of the Most Blessed Virgin. On the 23rd July, 1936, the second day after the communists took over the City of Toledo, a considerable group of militia appeared at the home of the Dean under the command of a bricklayer upon whom the Saint had heaped favours. Saint Jose Polo was taken with his staff, neighbours and friends to the city prison. In this way the Saint was to celebrate the Novena of the Virgin of the Sanctuary in prison, the Feast falling on the 15th August. The 23rd August, Feast of the Octavo of his Patroness, they led the Saint, together with 70 other innocents among whom were the son of Saint Jose Moscardo, Saint Luis Moscardo and his younger brother, to execution. This younger son of the hero of Alcazar was returned to prison, and Saint Jose Polo was tied to the arm of the older brother, all being taken in a lorry through the streets of Toledo exposed to the jeers and blasphemies of the mob. Meanwhile the martyrs recited the Holy Rosary. The last to die was Saint Jose Polo. Shortly before death he cried out with a loud voice: "The blood of these martyrs fall on you and on your children and form a new Spain! Viva Espana! Viva Christ the King!"

41.- Saint Juan Mesonero Huerta, martyr.

He was Parish Priest at Hornillo (Avila, Spain). He had been ordained the 6th June, 1936, and came to the village on the 11th July of the same year. A few days after the glorious National Movement began, he was taken by the communists to the village square, and in order to inflict greater infamy, with a young woman. In the sight of the mob which had gathered for the spectacle, there began the martyrdom of this holy Priest, which went on for 6 hours. They made believe that it was a bullfight, and the bull was the Priest. They began by provoking him, waving handkerchiefs and rags before his eyes, so that he should run among them. They goaded him with pitchforks, daggers, and razors. With horrific cruelty, they pierced his neck and body. When he groaned and cried out with pain, they replied with jests and guffaws. They told the martyr to blaspheme, and he could go free. But the Saint, imitating the Lord, responded with silent dignity. This served but to increase the cruelty of those wild beasts. Bleeding all over, he heard the criminals say: "You who say there is a God, go and tell him to come and defend you". The Saint replied: "If there were no God, you would not do what you now are doing". The night advanced. Those fiends were tiring of their festivities. They made the Saint ascend to the top of a rock and stand erect. One of them fired a shot. The martyr sprang and rolled below. The marxist executioners and the whole crowd acclaimed the leap with applause and roars of laughter. Saint John Mesonero looked up to Heaven saying, 'Lord, forgive them, they know not what they do'. But the Saint had not yet to die. They put him on a little truck, and with the martyr writhing in pain, the criminals stepped on him, kicked him and pricked him. Coming to the boundary of the village of Arenas de San Pedro, they dug a grave, and dragging the martyr still writhing in pain, buried him alive. Saint Juan Mesonero Huerta merited the glorious palm of martyrdom for God and for Spain, after having been a priest for 3 months.

42.- Saint Mariano Guerras Salcedo, martyr.

He was Parish Priest of Valdeverdeja, of the Diocese of Avila, at the start of the National Movement, of 61 years of age. He lived with his sister. He was arrested in the village and

threatened with death, but miraculously escaped. He left with his sister, and they took refuge in Valdelacasa (Caceres), until 24th August, 1936, when he was discovered by the communists, but for the second time he miraculously escaped. They questioned him: "Who are you?" The Saint replied: "I am the Parish Priest of Valdeverdeja." They said: "Nothing can be done with you," and let him go free. But two days later, two soldiers appeared from his village, telling him he was to go there. The holy martyr obeyed, and on the 28th, he was arrested by those same soldiers and taken to the village square. They formed a firing squad, and set him facing away. But he turned and looked straight at them. "Turn around, we are going to shoot you!" The holy martyr replied, "No, shoot at my face! The brave die facing death." He gave two vivas that resounded in the square: "Viva Espana! Viva Christ the King!" The communists fired, and missed. They fired 30 shots before one hit home. His body was thrown into the river Tagus.

43. Saint Liberio Gonzalez Nombela, martyr.

He had served many years as Parish Priest in Torrijos (Toledo). Shortly before the National Movement he was moved to Navalmorales of the same Province. The saint took refuge in the home of his parents in his native village of Santa Ana de Pusa. The communist committee of Torrijos required the presence of the Priest to obtain certain statements. He was taken to Torrijos in a lorry, in company with the Parish Priest of Santa Ana de Pusa, whom they murdered on the way. After terrible suffering in the lorry, Saint Liberio Gonzalez arrived at Torrijos. He passed through the streets of the village surrounded by soldiers, himself dressed as one for greater indignity. His former parishioners, as a pack of vicious dogs, insulted and blasphemed him along those streets of bitterness. After a mock interrogation, he was condemned to die. He was led to a pine grove near the village, followed by the criminal mob, laughing and shouting at him. A firing squad formed and took aim. The holy martyr fixed his eyes on his executioners and said: "God forgive you as I forgive you". Some shuddered, but others fired. When the martyr fell, like beasts, the savagery broke loose. As the Priest writhed in his last agony, the blood oozing around his body, more than 50 shots opened new streams of the martyr's blood. This glorious martyrdom took place the 18th August 1936.

44.- Saint Angel Gutierrez Flores, martyr crusader.

He was Chaplain of the Galician Requete and accompanied them from Santiago of Compostala to Madrid. They camped outside of Madrid, awaiting the moment to attack the Capital and conquer it for Spain and for Jesus Christ. The 11th September, 1936, he wrote to a brother, "From here we can see with our binoculars the Cerro de los Angeles, and the monument with its, pedestal only, without the figure of the Sacred Heart of Jesus. Let us see when He wishes us to make him reparation." The Statue of the Sacred Heart had been vilely subjected to gunfire by the communists, and thrown down from its pedestal. The Sacred Head remained a shapeless block after the innumerable shots of the sacrilegious communists. In a hut, on the 14th September, the Saint recited Matins of the Exaltation of the Holy Cross. While praying he was killed by artillery fire from the marxist army. In the place called Alto del Leon, near Madrid, he offered his life for God and Spain.

45.- Saint Jose Samsó Elias, martyr.

He was archpriest of Santa Maria (Mataro, Barcelona). Taken by the communists, he was imprisoned on the 30th July, 1936, where he remained for a month. On the 1st September, a squad of militia came to the prison demanding the Priest, and they took him away. On leaving, they found a drunken and disheveled mob waiting at the gate. Many were parishioners

who knew the charity and self-sacrifice, the priestly virtues of the Saint. But forgetting everything, they hurled insults and blasphemies at the good Priest. "To the cemetery", shouted the militia. They organized the march like a pilgrimage, with the good Priest at the head, followed by the militia, and finally the mob. The path from Mataro to the cemetery was stony and narrow, and steep. The communists made the martyr walk barefoot, and the blood of the holy Priest marked the way of that authentic ascent to Calvary. At the cemetery they set him in place for execution. The holy martyr, looking at the crowd, saw many familiar faces, in great part his parishioners. With everything prepared, the martyr requested a few moments. He said: "You are about to kill me, but I am your Parish Priest, and have the right to preach to you. So I will preach my last sermon". And he continued a good while with his preaching, with the murderers listening in fear and astonishment. When he had finished, he asked who they were who had to shoot him. He turned to these and said: "you are about to do something wicked. Soon you will suffer remorse. I wish to spare you, as far as I am able, the pain you will suffer. You must not feel remorse in thinking that you have wounded me. Although you commit a crime by killing me, you do me a great favour, because you help me to gain Heaven, before I ought to have done so. This very day I shall be with God. I promise you, that when I come into His presence, my first prayer will be for you. And with these words he embraced them one by one. Then he knelt and waited. He was murdered that very day, 1st September, 1936.

46.- Saint Manuel Gonzalez-Serna y Rodriguez, martyr.

For 26 years Parish Priest and Archpriest of the village of Constantina (Seville), he had carried out gigantic apostolic and charitable works, and on account of this the great majority of the people loved and venerated him. The marxist leaders therefore made use of calumny in order to justify the arrest and execution of this holy martyr. When, on Sunday 19th July, 1936, a woman imploringly sought the Priest's assistance for her husband who was dying, in hospital, the streets of Constantina were seething with mobs of communists roaming in disorder. The holy archpriest at once saw the danger of leaving the house, but what mattered was to fulfill the mission of priest. He accepted his duty, and started for the hospital. When the martyr appeared in the street wearing his soutane, the mob began to shout, "The Priest! There's the Priest! At him! At him! Kill him!" The woman who was accompanying him, by her tears and entreaties, gained them admission to the hospital. While he was assisting the dying man, the communists pounded on the door of the hospital, screaming for the Priest to come out. This he did, after leaving behind the Sacred Vessel. Immediately the holy Priest became the plaything of the rabble. They tore to pieces his soutane, tied his hands behind him and led him to prison. In order to justify their criminal procedure, they invented the calumny that the Priest had a great quantity of arms and bombs in his church, to aid the victory of the fascist rising. The Priest replied that in the Church there were no such arms, and that their conduct was an offence to God, who would punish them. The answer to these words of the Priest was a barbarous blow that left him half dead. With savage fury, they clubbed him, struck his face, kicked him and screamed: "Talk will you? Take that for your talk! Now at least you won't deceive us any longer, nor anyone else with your sermons!" The infamous and sacrilegious marxists searched the Church, where they encountered neither arms nor bombs. They broke open doors and wardrobes, destroyed altars, crushed the Sacred Images, profaned the Tabernacle, scattering the Consecrated Species over the ground, and robbed the Sacred Vessels. After an interrogation,

during which the Saint, imitating Jesus, maintained profound silence, he was put in a fetid latrine, where soldiers and lascivious women continually entered, who in his presence committed foul acts with insults and blows. In this manner he was tortured all night long, not to speak of the nauseating stench of the place, and the heat which choked him.

Finally, on the 23rd July, the communists decided to settle the matter. They took the holy martyr from his prison, tied his hands with coarse fibre, and surrounded by a foul and furious mob, he was led to the village square. Placed in the centre, the rabble swarmed around him, many of them his parishioners. Screaming and howling, the mob shouted threats and insults. The saint suffered in silence an hour of this torment. Then they brought him to his Church, where seeing the ruins, he exclaimed: "I pardon, but God's justice will fall on you". Seeing the Sacred Hosts trampled on the ground, he broke into tears. An evil voice screamed: "Up the pulpit with him. There he must die, where he preached lies!" They rushed to force him up the pulpit. The Priest shouted: "Viva Christ the King". A brutal push rolled him down the steps of the sanctuary towards the sacristy. The Saint rose and shouted: "Long live Christ!" But he could say no more, because a bullet struck him in the mouth. The Saint died with his face towards Heaven. But that was not all. The marxist criminals searched the sacristy, where they had shut in a pious lady, the President of the Saint Vincent de Paul Society. They showed her the dead body of the martyr. "Villains!" she screamed. They dealt her a bullet in the leg, and dragged her over the corpse of the holy martyr. The soldiers riddled the bodies with bullets, and buried them in the cemetery. The 15th September of the same year, the authorities ordered the exhumation of the two martyrs. The body of the Priest, Saint Manuel Gonzalez, appeared incorrupt. On his breast, mysteriously, was attached the Crucifix the Saint had always carried. At its removal the sign of the cross remained engraved in his flesh.

Martyred Religious Adorers

The Reverend Mothers:

47.- Saint Manuela Arriola of the Sacred Heart.

48.- Saint Casta of Jesus (In the world Teresa Vives y Misse)

49.- Saint Rosaura of Mary (In the world Rosa Lopez Brochier)

50.- Saint Maria of the Presentation Garcia Ferreiro.

51.- Saint Luisa of the Eucharist Perez Adria.

52.- Saint Maria Dolores of Jesus Crucified Monzon y Rosales.

53.- Saint Maria of the Most Holy Trinity Hernandez Santorcuato.

The Lay-sisters:

54.- Saint Blasa of Mary of the Cross (In the world, Francisca Labeaga Garcia).

55.- Saint Borja of Jesus (In the world Maria Zenona Aranzabal).

56.- Saint Maxima of Saint Joseph, Emilia Echevarria Fernandez.

57.- Saint Maria Prima de Jesus Iпина Malzarraga.

58.- Saint Sulpicia of the Good Shepherd, Dionisia Rodriguez Auto.

59.- Saint Sinfarosa of the Holy Family, Diaz v Fernandez.

60.- Saint Josefa of Jesus, Boix Riera.

61.- Saint Belarmina of Jesus, Perez v Martinez.

62.- Saint Lucila Maria of Jesus, Gonzalez v Garcia.

63.- Saint Purification of Mary, Martinez Vera.

The Daughters of the house (these are old students of the Institute, who for their merits, are permitted to remain in the House in the manner of tertiaries):

64.- Saint Cecilia del Campo.

65.- Saint Ruperta Vazquez.

66.- Saint Felipa Gutierrez.

67.- Saint Angeles Tuni.

68.- Saint Herlinda Gonzalez.

69.- Saint Magdalena Perez.

These 23 religious of the Institute of Adorers of Princes Street, No. 5, of Madrid, were brutally martyred on the 10th November, 1936, by the communist barbarians at the wall of the cemetery of Madrid East,- a group of aged and infirm ladies, hardly one without disabilities. The Superior General of the Institute had confided to the Mother Secretary, Saint Manuela Arriola of the Sacred Heart, the care of these disabled religious, who were not able to lodge in private houses for reasons of precarious health or want of family. Saint Manuela gathered them from the Convent, and they established themselves in a rented house at No. 15 Costanilla de los Angeles, Madrid, thus to lesson the risk of communist slaughter. The religious obtained the Blessed Sacrament to be reserved there, behind a marble slab resting against the chimney of the fireplace, where it was perfectly concealed. Adoration of the Blessed Eucharist continued without interruption day and night. They lived in complete obscurity to avoid causing suspicion. Three of the youngest religious were charged with providing the very scanty meals of the community. In spite of living in concealment, the group prepared fervently for martyrdom. The 8th November, 1936, the communist soldiers, who had discovered the hidden convent, carefully kept guard to ensure that no one entered or left the house. On the 9th, the soldiers came trooping in with the accusation that one of them had killed a communist soldier who, they said, had been found dead in that street. This was the pretext for arresting them, and conducting them to the commissariat of Calle Fomento. The Sister, Saint Lucila Maria of Jesus, was brought in a chair, as she was not able to move through infirmity. They were all murdered on the morning of the 10th November, 1936, receiving the glorious palm of martyrdom for God and Spain.

Besides these 23 religious adorers of the Institute at Madrid, the following adorers, religious also, of the Convent of Guadalajara, were martyred on 31st August, 1936:

70.- Saint Felisa Maria of Saint Julian, Gonzalez Gomez.

71.- Saint Petronilla Hornedo Huidobro of the Sacred Heart.

As indicated, they came from the Institute at Guadalajara. They were arrested on reaching Madrid and taken to a police station. They were let go, and when they set foot on the street, they were riddled with bullets.

Also martyred, although the date is not known, were the following religious adorers from other communities:

72.- Saint Maria Rosario (In the world, Carmen Marcos Alcocer).

73.- Saint Maria del Pilar Grisa Garmendi.

Salesian Nuns of the Convent of the Visitation, Madrid; martyrs:

74.- Saint Gabriela de Hinojosa (in the world: Amparo).

75.- Saint Teresa Maria Cavestany (Laura).

76.- Saint Josefa Maria Barrera (Carmen).

77.- Saint Maria Ines Zudaire (Ines).

78.- Saint Maria Cecilia Cendaya (Felicitas).

79.- Saint Maria Engracia Lecuona (Josefa Joaquina)

80.- Saint Maria Angela Olaizola (Martina).

These 7 Salesian religious belonged to the Claustral Convent of the Visitation at No. 20 Santa Engracia, Madrid. All of the members were released from enclosure, and the superior acquired a house at No.7, Manuel Longoria, and there the 7

members were lodged. When the Superior withdrew with the remainder of the community, she instructed the 7 to stay together as far as possible, following the norms of the Community. Although surrounded by danger, and frequently experiencing anxiety, during the first 3 months of the war these religious enjoyed a certain tranquility in the house. They were denounced by a woman servant of a nearby house, relative of a well-known communist criminal, and several times the communist soldiers searched their house. They were convinced that one day, sooner or later, the hour of martyrdom would strike. The janitor offered to take them, one by one, to various consulates, but they did not wish to be separated, preferring to meet martyrdom together. The 18th November, a communist patrol surprised them at the house and took them under arrest, placing them in a lorry. The lorry stopped at an open area near the end of Lopez de Hoyos Street. The religious were ordered to leave, and as they stepped to the ground one by one, they were shot. Only one of them, a young nun, Saint Maria Cecilia Cendaya, on a sudden impulse, was able to flee without, for the moment, being martyred. Nevertheless she revealed to those who gave her refuge that she would not conceal her identity as a nun, even if it meant martyrdom. On the 22nd November, 1936, Feast of Saint Cecilia, Martyr, she was martyred at the wall of the cemetery of Vallecas, four days after her six companions.

Daughters of Charity of Saint Vincent de Paul, Religious, martyrs.

81.- Saint Dolores Barroso.

82.- Saint Adoration Cortes.

83.- Saint Maria Severina Diaz-Pardo.

84.- Saint Estefania Saldana.

85.- Saint Assumption Mavoral.

These religious took refuge in a boarding house at No. 15, Arenal, Madrid, since one of them was sister, and another a cousin of the proprietress. There they passed unnoticed, doing domestic chores, with a certain appearance of normality. Nevertheless, they were always prepared, feeling in their hearts that at any moment the hour of sacrifice might be at hand. Unexpectedly, that hour arrived, 12th August, 1936. A communist patrol searched the house, and they were disposed to take them into custody. When the relatives resisted, as likewise several professional police assisting in the search, the victims were not then arrested. But 4 hours later, at midnight, the same criminals returned, without the professionals, and awaking the house, they took the 5 religious away in two cars that were waiting at the door, explaining that they were to make a declaration at the police station. But it was not so. They brought them to Puerta de Hierro, outside Madrid, where an armed platoon was waiting, and there they shot them to death. Of the 5 martyred religious, 4 were from Colegio de Leganes, and the fifth, Saint Assumption Mayoral, belonged to the House for the Blind of Pacifico Street, Madrid.

Also martyred were the following three religious, Daughters of Charity of Saint Vincent de Paul from Albacete:

86.- Saint Dolores Caro.

87.- Saint Andrea Calle.

88.- Saint Conception Perez.

These three martyrs were from the House of Mercy at Albacete, where Saint Dolores Caro was Superior. Seeing the dangers in their city, they decided, once outside their convent, to change to ordinary civil dress, and go to Madrid, where they hoped to find things easier. They took the train, arriving at Atocha in Madrid, where the communists searched their luggage, and found rosaries, crucifixes, and books of devotion. They were then taken to the nearest communist committee. They were set free, knowing that the favour was naught, as the

communist crowds in the street would watch their every move. Although there were twelve religious who had come from Albacete, only the three mentioned were martyred. Four lodged with their families, and eight hid in the basement of a house. Since it was dangerous for many to be together, they considered separations. Saint Conception Perez thought of going to live with friends of her father, and took with her the other two martyrs. They asked directions to find the house. A group of youngsters suspected they were nuns and followed them, shouting, to their destination, where they were not admitted. They were arrested, and after insults and jeers, were martyred, 2nd September, 1936.

Also martyred in Madrid were the following two Nuns, Daughters of Charity of Saint Vincent de Paul:

89.- Saint Lorenza Palacios.

90.- Saint Josefa Girones.

These religious, both serving God and the poor, belonged, the former to the National Institute for the rehabilitation of invalids, and the latter to the Hospital of Saint Carlos in Madrid. Both were in a boarding house with other religious. They were denounced and taken by the communists, 17th November, 1936. Although these religious had officially taken the post of nurses in the Red Cross, it was treated as nonsense, and on the 23rd November, 1936, they were executed in an open plot in Las Vistillas.

Carmelite Sisters of Charity, Religious, martyrs.

91.- Saint Niceta Plaja de San Prudencio.

92.- Saint Paula Isla Alonso de Santa Anastasia.

93.- Saint Antonia Gcsens de Ibarra de San Timoteo

94.- Saint Daria Campillo Paniagua de Santa Sofia.

95.- Saint Maria Consuelo Cunado Gonzalez del Santisimo Sacramento.

96.- Saint Conception Odriozola v Zaballa de San Ignacio.

97.- Saint Erundina Colino Vega de Nuestra Senora del Carmen.

98.- Saint Feliciana de Uribe v Orbe de Nuestra Senora del Carmen.

99.- Saint Clara Ezcurra Urrutia de Nuestra Senora de la Esperanza.

100.- Saint Conception Rodriguez Fernandez de Santa Magdalena.

101.- Saint Justa Maiza v Goicoechea de la Immaculada.

102.- Saint Candida Gonzalez de Nuestra Senora de los Angeles.

These 12 Carmelite Sisters of Charity attended the House of Mercy in Valencia, where there was a community of 37 religious, a home for the aged, children and invalid youths, with different wings for men and women. This Institute of Carmelite Sisters of Charity had offered self-sacrificing work for 58 years, and for this reason were much loved by those in their care, and greatly esteemed by the directors of the Provincial Administration. In February 1936, the administration fell into the hands of the communists, and on the 12th May, they issued an order to evict the religious and replace them with a staff of lay women. The Nuns had to endure terrible insults and abuse on the part of the older children, and even the old people in the House of Mercy rebelled: this was the work of villainous fomenters of hatred and calumny against the sisters. On the 22nd July, the last Mass was celebrated, the chaplains were expelled, and the sisters began to leave. By the 27th, the house was completely cleared of religious, who had left amidst insults and vexations of every kind. The 12 martyrs were lodged in a house, No. 3, Cambios, the remaining members of the community being with their families. They were to suffer want and anxiety, the lack of water, light and furniture. They had to sleep on the

floor, and without the most fundamental necessities. On the 17th November, a communist patrol came to the house, meaning to put an end to the matter. They were taken to a committee and interrogated. On the 19th, they were taken from this criminal committee to a prison for women. Early on the 27th November, 1936, at about 5 a.m., they were summoned one by one, and put in a lorry waiting at the prison gate. The lorry was driven to Picardo de Paterna where they were shot. Sensing her proximate martyrdom, one of them had said a few days earlier: "I wish to be on my knees with my hands clasped, looking up to Heaven, saying the words of the protomartyr Saint Stephen, 'Forgive them this sin; they know not what they do.'"

Also martyred were 9 sisters, likewise of the Carmelites of Charity, from the Asylum School for girls in the town of Cullera (Valencia), where they were engaged in education. They used the following pretext for arresting these holy martyrs: in the shop windows of two shops they placed dirty dishes and clean dishes, with a notice stating that the girls in the house used the dirty dishes, and the nuns the clean ones. Secondly, that the Carmelites had stolen and hidden a treasure that belonged to the house. As the treasure was non-existent, it could not be found, and the hostility of the people increased from day to day. On the 15th August, 1936, the communist authorities ordered the detention of the 9 religious:

103.- Saint Elvira Torrentalle Paraire de la Natividad de Nuestra Senora.

104.- Saint Rosa Pedret Rull de Nuestra Senora del Buen Consejo.

105.- Saint Maria Calaf Miracle de Nuestra Senora de la Providencia.

106.- Saint Desamparados Giner Sixta del Santisimo Sacramento.

107.- Saint Francisca de Amezua Ibaibarriga de Santa Teresa.

108.- Saint Teresa Chambo y Pales de la Divina Pastora.

109.- Saint Agueda Hernandez Amoros de Nuestra Senora de las Virtudes.

110.- Saint Dolores Vidal Cervera de San Francisco Javier.

111.- Saint Maria Nieves Crespo Lopez de la Santisimo Trinidad.

Those 9 religious were confined in the ward of a local hospital, and kept there 4 days. In order to avoid difficulties with neighbours,- inasmuch as the only ground for the execution was a calumny- on the previous night the communists ordered a curfew at 10 p.m. At midnight the communist soldiers appeared and summoned the nine victims. They showed pity, however, for an aged nun of 73 years, but they were told: "No, I will go with our mother, even to die". All were put on a lorry and informed that they were on the way to the Civil Authorities of Valencia. The Mother Superior, Saint Elvira Torrentalle, made the sign of the Cross and said with serenity: "Sisters, they are taking us to Saler", which was the place of execution. There, the Mother Superior requested and obtained the favour that she be killed last. She could thus cheer her daughters during their martyrdom. The religious joined their Mother, she intoning the Eucharistic Hymn, and all joined the singing. She saw her 8 daughters die with the integrity of Christian virgins, and finally she joined them. This glorious martyrdom took place on the 19th August, 1936.

Religious Sisters of Christian Doctrine, martyrs.

112.- Saint Angeles Lloret.

113.- Saint Monserat Llimons.

114.- Saint Isabel Ferret.

115.- Saint Sufragia Orts.

116.- Saint Teresa Reig Roig.

117.- Saint Assumption Mangoche.

118.- Saint Ignacia del Santisimo Sacramento.

119.- Saint Conception Martinez.

120.- Saint Maria Dolores Suris.

121.- Saint Corazon de Jesus Gomez.

122.- Saint Maria del Rosario Calpe.

123.- Saint Maria Gracia San Antonio.

124.- Saint Maria Socorro Jimenez.

At the start of the National Movements these religious were lodged on the ground floor of No. 9, Maestro Chapi Street, Valencia, where they had been safe until the time of their arrest, although the circumstances remain obscure. The martyrdom of these religious took place on the 20th November, 1936, by the marxist mob in El Picadero de Paterna. One of the victims was 92, two were 84, another, 76, and the majority over 70. Since the Institute was not widely spread, the loss of 13 nuns was a considerable blow, especially since among the martyrs were the Superior General, the Vicar General, and their advisors. However the blood of these martyrs was the seed of numerous vocations.

Daughters of Saint Vincent de Paul, martyred in the Province of Valencia, Religious.

125.- Saint Josefa Labora.

126.- Saint Carmen Rodriguez de Cea.

127.- Saint Estefania Irizarri.

128.- Saint Maria del Pilar Nalda.

129.- Saint Isidora Izquierdo.

130.- Saint Dolores Broseta.

These five religious, and one former pupil, conducted a college in Betera. Saint Josefa Laborra enjoyed great prestige and popularity in the city, since she had ruled the college for some 40 years. The young Saint Dolores Broseta was a former pupil who followed her teachers to die with them and for them. The 21st July, 1936, a group of boys, who hated the sisters, began fighting with another group who were defending them. Those latter lost the skirmish, and the sisters had to take refuge in the home of a former pupil. On the 23rd July, the communist committee obliged them to move to Valencia, and there they lodged in the boarding house at No. 7, Engael. The former pupil, Saint Dolores Broseta undertook to provide for the needs of the community, making a daily journey to and from Betera. This she did until surprised by the former communist mayor of Betera. They were denounced, and on the 9th September they were imprisoned in the seminary. On the 8th December, 1936, they were murdered.

Also martyred were three other Sisters of Charity of Saint Vincent de Paul, who served in the School of Eugenio, Valencia. Their martyrdom took place in the orange grove between Lloza and Almenara. They were executed, and the gravediggers later discovered their severed heads. Their names:

131.- Saint Rosario Ciercoles.

132.- Saint Maria Luisa Bermudez.

133.- Saint Micaela Hernan.

Enclosed Capuchin Nuns of the Convent of Agullent (Valencia), martyrs:

134.- Saint Maria Jesus Masia Ferragut.

135.- Saint Maria Veronica Masia Ferragut.

136.- Saint Maria Felicidad Masia Ferragut.

These three religious sisters were also sisters by blood. At the start of the National Movement they moved to their family home in the village of Algemesi (Valencia). At home their life faithfully mirrored that of the monastery, in the order of prayer and domestic work. The 20th October, 1936, a communist committee empowered a military patrol to seize and imprison

them in the monastery 'Fons Salutis' of Algemesi. There they remained until the 25th October, Feast of Christ the King, when the soldiers, after a rowdy supper, and sated with food and drink, put the religious on a lorry. Shortly before coming to Alcira, at a place called "Cruz Cubierta", they were executed.

Sisters Escolapias, martyrs.

137.- Saint Maria Luisa Giron.

138.- Saint Clemencia Riba.

139.- Saint Presentation Gallen.

140.- Saint Carmen Gomez.

141.- Saint Maria Baldellou.

These 5 nuns belonged to the convent at Valencia where, with three others, they were preparing to leave in order to join their families. The 8th August, at 5 a.m., a squad of communist murderers appeared and demanded that the occupants present themselves to the civil authorities. Seeing that there were eight, they were surprised, as there were only 5 places in the motor vehicle. They ordered 5 to come, and the others to wait. Four stepped forward, and one of the 5, Saint Presentation, hesitated. However the 5 martyrs were driven towards Saler, which the marxists had chosen to be the scene of their crime, and they were murdered. Shortly after, the other three were taken to the same place. After many incidents, in which the hand of God was discernible, they were set free by a committee near the cemetery, thanks to a man called Amador Sahuquillo.

Franciscan Sisters of Mercy, martyrs.

142.- Saint Micaela Sacramento Rullan Ribot.

143.- Saint Catalina del Carmen Caldes Socias.

These two religious were executed on the night of 23-24th July 1936, in San Gines dels Agudells. They belonged to a convent in Mallorca, but were martyred in Barcelona.

Sisters of the Society of Saint Teresa (Barcelona).

144.- Saint Maria de la Merced Prat v Prat, martyr.

This religious was also executed on the 24th July 1936, at San Gines dels Agudells. The circumstances of her martyrdom are known through another religious of the same Institute, Sister Joaquina Miguel. The two nuns were detained by some communists. The holy martyr admitted that they were teaching sisters. They were taken to a committee where they were treated to a mock execution, threats, and insults. At 9 p.m. they were put onto a lorry with other victims, of whom more will be said later, and they were brought to the place mentioned above. Many shots were fired at the victims. Sister Joaquina Miguel was not wounded, but Saint Maria de la Merced received wounds that pierced her lungs. She cried aloud, reciting the Our Father, and the invocation 'Jesus, Mary, Joseph'. A motor car was passing, and a man, hearing the cries, alighted and, drawing a pistol, again shot the holy martyr. Saint Joaquina had simulated death at the approach of the car. She did not leave the martyr until she had died in great peace. She draped the body decorously and then left. Saint Maria de la Merced appeared an angel of sorrow.

Franciscan Sisters, Minims, martyrs.

145.- Saint Margarita of the Sacred Heart (in the world, Raimunda Horts Torrents).

146.- Saint Maria de Montserrat (Josefa Garcia Solanes)

147.- Saint Maria de la Asuncion (Dolores Vilaseca Gallego)

148.- Saint Mercedes Mestre Trinche.

149.- Saint Maria de Jesus (Vicenta Jorda Marti)

150.- Saint Josefa of the Heart of Mary (Panella Domenech)

151.- Saint Trinidad Rius Casa (Teresa)

152.- Saint Maria Enriqueta (Montserrat Horts Torrents)

153.- Saint Filomena Ballesta Selva (Ana)

These 9 religious were shot on the road to San Gines dels Agudells in the early morning of the 24th July, 1936, by the communist mob. The whole community of the sister minims of the convent of Barcelona had to leave on the 19th July, which, two days later, was brutally attacked and burned. In order to distract themselves, the communists took bodies from the convent cemetery and placed some on either side of the door. A large part of this community was hidden for three days in a cave nearby, in continual anguish because of the incendiary squads, who were searching without interruption. The rest of the community found refuge in two towers nearby. In one of these were hidden the nine martyrs, who were found on the 23rd July, and with brutality placed in a lorry. The execution of these martyrs was preceded by a slow and tortuous way of the cross. They were finally murdered on the 24th July, 1936.

Daughters of Mary Reparatrix, Religious, martyrs.

154.- Saint Maria de San Felipe Neri.

155.- Saint Maria de Virgo Fidelis.

156.- Saint Maria de San Daniel.

157.- Saint Maria de Santa Amelia.

158.- Saint Maria de San Cristobal.

These 5 religious belonged to two communities of Barcelona, one at Caspe-Gerona, the other at Ganduxer. Both Communities had to abandon their houses in order to flee the marxist barbarity, and take refuge in small groups wherever possible. The 5 martyrs were found hiding in a place that was not very secure, and were vilely murdered, 26th July, 1936.

Dominican Sisters of the Annunciation, martyrs.

159.- Saint Ramona Fossas de Santo Domingo.

160.- Saint Otilia Alonso de Santa Rosa.

161.- Saint Maria Perramon.

162.- Saint Adolfa Soro del Rosario.

163.- Saint Teresa Prats de San Vicente.

These 5 religious belonged to the college at Trafalgar, Barcelona. The execution took place near the church of Valvidriera, after imprisonment within the college. Saint Otilia Alonso and Saint Maria Perramon did not die at once. A rescue squad of the Red Cross brought them to the hospital. Saint Otilia, 19 years old, had been solicited by one of the soldiers on the lorry, but rather than save her life in such wise, she drew near the Mother Superior, Saint Ramona Fossas, and prying with her Mother in dolorous embrace, they resisted the tempter victoriously. Saint Maria Perramon suffered an agony of 24 hours. The date of martyrdom of these Saints was 27th July, 1936; of Saint Maria Perramon, the 28th.

Religious of the Sacred Hearts of the Sanctuary of Our Lady of Coll (Barcelona), martyrs.

164.- Saint Francisco Reynes Solinellas.

165.- Saint Simon Reynes Solinellas.

166.- Saint Miguel Pons Remis.

167.- Saint Francisco Mavol Oliver.

168.- Saint Pablo Noguera Trias.

The first three were priests; the other two, brothers. They had taken refuge at the home of Dona Prudencia Canellas, along with other religious mentioned above. The first 4 were executed on the 23rd July, 1936, in the garden of the house. The 5th was murdered the 24th, on the road to San Gines dels Agudells, along with religious previously mentioned, as well as the proprietress of the house.

169.- Saint Prudencia Canellas, martyr.

She was murdered for harbouring the religious priests, brothers and sisters mentioned above, on the 24th July, 1936.

170.- Saint Nemesio Garcia Arevalo Hinojosa, martyr.

Parishioner of Dos Torres (Cordoba). The diocesan records affirm that "He merits the title of martyr, given the character of his life as well as his death". The communists tried to snatch from him the crucifix that hung from his neck. The saint resisted with all his strength, receiving a blow from a rifle that broke his jaw. He repeatedly kissed the crucifix, shouting Vivas to Christ the King. He was riddled with bullets, 27th August, 1936, in Pozoblanco (Cordoba).

Sisters of Charity of the Sacred Heart of Jesus, martyrs.

171.- Saint Dolores Pujalte Sanchez.

172.- Saint Francisca Aldea Araujo.

These two martyrs of the boarding school of Saint Susanna, in the district of Las Ventas (Madrid), together with 18 other religious, taught and cared for 1,000 children of the area. After an attack on the property by a marxist rabble, the two religious fled on the morning of the 13th July. Some soldiers followed them until they entered the house of a certain lady, where they thought they should be safe. Mother Dolores was 83, the other 54, and they had with them 3 unprotected children from the home. Arrived at this house, the elderly sister retired. An hour later 5 men and two women appeared to arrest the religious. Saint Dolores Pujalte was forced to dress, and was dragged the 120 stairs down to the ground. They were put into a car, which took the road to Aragon. Leaving behind the village of Caninejas, the soldiers set the two nuns outside, and at a few paces fired nine shots at each, causing instantaneous death. Several women from the village were pleased to dishonour the bodies, which remained unburied for 48 hours. In high exultation the women, seconded by the soldiers with gun in hand, forced the doctors Ulla and Paredes to perform a macabre autopsy as a prelude to burial. The doctors, the assistant, and even the rabble, perceived an odour as of exquisite perfume such as they had never before experienced, which exhaled from the bodies of the holy martyrs. The date of martyrdom was the 20th July, 1936.

Carmelite Discalced Nuns, martyrs.

173.- Saint Maria del Pilar de San Francisco Borja.

174.- Saint Teresa del Nino Jesus.

175.- Saint Maria de los Angeles de San Jose.

These three holy martyrs of the Carmelite Community at Guadalajara, were shot to death on the street, with the participation and at the pleasure of the soldiers and the vicious women, and with the silent complicity of the neighbourhood. It was the 24th July, 1936, two days after leaving their community to avoid the murder of all. The three martyrs were being sent by their superiors to a house on Francisco Cuesta Street. All took place along the way. In civil dress, they walked hesitantly, fearing surprise, and trying to dissimulate. A group of military men and women were diverting themselves noisily in the street. One of them took note and shouted: "They're nuns! Shoot them!" and the communists without pity pursued the three poor nuns, who fled in fright towards Francisco Cuesta Street. They were able to enter No.5, and although they called anxiously, they could not obtain those whom they sought. They appeared again in the street, and that vicious group of communists opened fire. Saint Maria de los Angeles de San Jose fell bleeding over the edge of the pavement, close to death. Near her was Saint Maria del Pilar, in a pool of blood, crying out in agony: "My God, My God!" Far from awakening any pity, her moans attracted a group of devils in human flesh, some of whom shot her again, one of them giving himself the ghastly satisfaction of stabbing her till he left her kidney exposed. The clamour attracted an armed patrol, who confronted the murderers and had the martyr taken to hospital. Those who carried the stretcher were

themselves almost lynched by another mob of murderers waiting at the hospital gate, who wished to complete the work of the others before the nuns could enter. Saint Maria del Pilar de San Francisco Borja died soon after, attended by a Sister of Charity. Her last words were: "My God, my God, forgive them, they know not what they do!" She was 59. The third martyr, Saint Teresa of the Child Jesus, had escaped the gunfire which struck down her companions. She walked bewildered through the streets, until she met a person who pretended to befriend her, inviting her to follow so as to escape her pursuers. Near the cemetery he made indecent proposals, which the Saint energetically rejected. Then she was surrounded by others, who had discovered her escape. The soldiers behaved brutally, using foul language, trying to force her to shout 'vivas' for communism. At this the Saint shouted: "Viva Christ the King". A shot was heard, and the holy martyr collapsed, bleeding from the mouth over the stones. She died after a few moments.

176.- Saint Maria del Sagrario de San Luis Gonzaga, martyr.

She was prioress of the Convent of Saint Anne, of the Discalced Carmelites in Madrid. She was confined at the police station at Marques de Riscal in Madrid where, together with 4 Carmelite daughters, she endured great sufferings. On the 18th August, 1936, the holy martyr was taken from that place of torture and brought by soldiers to the field of San Isidro, outside of Madrid, where she was murdered.

177.- Saint Candida Lopez Romero Guzman del Pulgar, martyr.

She belonged to the Society of Saint Teresa of Jesus and, at the start of the war, was at the House in Valencia. After innumerable trials she came to her native town of Mora de Toledo, where her family was living. On several occasions she was imprisoned by the communists there. At times they would beat her with sticks, and through this torment she bled from the mouth. She was denied a mattress, or even a chair to rest on. On the 20th May, 1937, she was again imprisoned with others, and together they were murdered near the town mill and buried in an open trench in a field nearby. The bodies, later exhumed, revealed horrible mutilations, suffered probably before death. The holy martyr's skull was opened as by the blow of an axe, the right hand was cut off, as was a foot.

178.- Saint Gertrude Llamazares Fernandez, martyr.

She belonged to the Mother House of the Franciscan Tertiaries of the Divine Shepherdess in Madrid. She was imprisoned, as also was a Priest and a lady, then taken to a pine grove on the road to Hortaleza. The three, after barbaric treatment, were tied to the car, which then drove rapidly to Hortaleza, where they were dead on arrival, their bodies utterly shattered. The communists of the place profaned the remains. The date of martyrdom, - 14th August, 1936.

179.- Saint Julian Gonzalez Trujillano, martyr.

Franciscan Tertiary nun of the Divine Shepherdess, she was murdered in Madrid by the communist mob, 28th August, 1936.

180.- Saint Isabel Raminan Carracedo, martyr.

Franciscan Tertiary nun of the Divine Shepherdess, also murdered by communist barbarians, August 1936.

181.- Saint Dolores Cano Sobrerroca, martyr.

182.- Saint Maria del Carmen Cano Sobrerroca, martyr.

These two sisters, young members of Catholic Action, examples of apostolic spirit worthy of record were martyred on the 20th May, 1937, in Mora de Toledo, near the flour mill. Their exhumed bodies showed signs of mutilation and of having been stabbed to death.

Poor Clares, martyrs:

183.- Saint Ines Garavoa Garavoa.

184.- Saint Antonia Pascau Castano.

185.- Saint Josefa Belarra Otamendi.

These three religious belonged to the convent of Santa Clara in Monzon. The first came from Lerga (Navarra), and the other two from Berindano (Navarra). They had taken refuge in the village of Calasanz, at the home of a religious. The 2nd October, 1936, a group of inhuman communists from the committee of Peralta de la Sal, appeared at the house and violently apprehended them. They brought them to the boundary of Peralta, stripped them, and committed most shameful and cruel deeds, finally hurling them over a precipice, where later their shattered bodies were discovered. They suffered martyrdom on 2nd October, 1936. Before dying they had pardoned their executioners.

186.- Saint Carmen Valera Halcon, martyr.

A nun of the Convent of Nuestra Senora del Amparo (Madrid), she was murdered for not agreeing to the sacrilegious proposals of marriage made by some of the soldiers who attacked the convent.

187.- Saint Lourdes Bosch Masse, martyr.

188.- Saint Rosa Bosch Masse, martyr.

189.- Saint Carlos Bosch Masse, martyr.

These three, two sisters and a brother by blood, were lodged in El Moli de la Ropit, of the town of Riudarenas. Saint Lourdes was a cloistered Dominican nun of the Convent at Gerona, and the other two lived in their father's home in the nearby town. The three were seized at their home on the night of 22-23rd September, 1936, by a military patrol. They were sacrificed in the early morning of the 23rd at the place called 'Quatre Camins', at the boundary of San Miguel de Cladells. The martyrdom was horrific. Saint Carlos Bosch begged the murderers to kill him first, so as not to see the bestiality inflicted on his sisters. In order that he might not see those things, one of the murderers dug out his eyes with a dagger, adding as a pleasantry, 'Now you may look, but you won't see.'

190.- Saint Carmen Fradera Ferragut-Casas, martyr.

191.- Saint Rosa Fradera Ferragut-Casas, martyr.

192.- Saint Magdalena Fradera Ferragut-Casas, martyr.

These three sisters were also Sisters of a Convent at Gerona, 'Daughters of the Most Holy Heart of Mary'. The night of the 25th September, 1936, a group of marxists under the command of a certain Pellicer violated the paternal home and obliged the three martyrs to board the vehicles waiting at the gate. The family treasured with deepest feeling the farewell of the three Sisters consecrated to God: "We gladly go to our martyrdom, because We know we are going to the joy of God. We will pray to Him for you". The scoundrels brutally placed them in the cars, insulting and beating them, furious at their power of resistance and peace of mind. They arrived shortly at Manso Cabanyes, at the boundary of Lloret de Mar. The murderers first tried to violate them, without however succeeding. They were slowly riddled with bullets and burned with petrol. The date was 27th September, 1936.

193.- Saint Maria del Patrocinio de San Jose Badia Flaquer, martyr.

She was an enclosed Carmelite nun of the Convent of the Presentation of Mary, at Vich. The 13th August, 1936, the holy Martyr was sent by the mother superior to a house whose owners had harboured several priests and religious. She arrived at the very moment when some communist soldiers were conducting a search and noting the identity of all present. The martyr was conspicuous for the beauty of her person, which attracted the gaze of the soldiers. "Are you a nun?" they asked. "Yes," came the reply. "Why did you enter?" - "To

follow my vocation". There followed other questions, accompanied by disgraceful gestures, and four soldiers made her accompany them in a car. Near San Martin de Riudeperas, they led her from the motorcar. She was heard to say with emphasis: "That! Never! I prefer to die ten times over!" She took to flight to free herself from the vile intentions of her murderers. These fired a hail of bullets at the poor nun, who fell onto a patch of reeds, crying out: "Lord, grant me pardon, I am murdered". The next morning, her body was found, head down, the left arm extended behind, the right hand clasping the crucifix that she had worn concealed at her heart.

194.- Saint Francisco Casanova, martyr.

195.- Saint Isabel Jover, martyr.

The former was a worthy physician who lived with his wife and daughter at No.247, Aragon, Barcelona; and with the family lived an aunt of the doctor, Saint Isabel Jover. There was also a nun, Mother Maria del Milagro, who acted as governess of the daughter of the family. The morning of the 8th August, 1936, the house was suddenly entered by a gang of soldiers who ransacked the whole place, taking with them the holy doctor, whom shortly afterwards they murdered. Saint Isabel Jover was arrested in the evening of the 8th August, together with Mother Natividad Comerma, who had just arrived and was asking for the doctor. She was murdered with the other nun shortly afterwards.

Missionary Sisters of the Immaculate Conception, martyrs.

196.- Saint Natividad Comerma Barrera.

197.- Saint Maria Milagro Roca Viladrell.

The former came on the 8th August, 1936, to the home of the Saint and doctor, Francisco Casanova, from whom she wished a medical certificate for another religious, but the holy martyr had already been arrested. As the house had been under observation, the communists quickly surmised that she was a nun, and she did little to conceal the fact. She was arrested, and shortly afterwards, was murdered with Saint Isabel Jover. The latter, Saint Maria Milagro, was arrested on the 9th August, 1936, at the home of the doctor, Saint Francisco Casanova, where she had taken refuge. For several hours she was harassed by the soldiers to yield to their vile pleasure, in order then to go free. The wife of the doctor was present, and has preserved the precious memory of the saint's reply. "My parents are Christian, Catholic, faithful to the Law of God. They hear Mass, receive Holy Communion, and recite the Rosary every day. Of 11 children, 5 of us are consecrated to God. In the faith we received from our mother and father, I wish to live and die." Before taking her in arrest, the soldiers gave her a few moments to choose either to be violated or murdered. Taking farewell of the widow of the martyr, she kissed her and said: "Do not grieve for me. God will not forsake me. Live dishonoured? Never! Rather martyrdom!" A few hours later she was murdered.

198.- Saint Josefina Sauleda y Paulis, martyr.

She was mistress of novices with the Dominican Sisters of the Convent of Montesion (Barcelona). She was given the opportunity to escape, but this she refused, out of charity for the others. The family of the Saint, in order to protect her and her sister, Mother Mercedes, Superior of the Convent, asked them to come home. The holy martyr persuaded her sister, who was more infirm than she, to go to their family while she, Saint Josephine, would stay with the remaining Dominican Nuns who had nowhere to go and act as Superior. A benefactress of the community received them into her home, where they were able to stay during the month of August. On the 31st August, 1936, soldiers entered, and required the Mother Superior of Montesion. Saint Josefina presented

herself to the soldiers without revealing the mistaken identity. She hoped to save her sister at all costs. She was interrogated for 12 hours while the soldiers tried to ascertain the whereabouts of a treasure supposed to belong to the community. Vain and futile interrogation, after which the exhausted religious was murdered, 31st August, 1936.

199.- Saint Apolonia Lizarraga del Santisimo Sacramento, martyr.

Mother General of the Carmelites of Charity. The communists were preventing her from joining her community, and to avoid arrest, she took refuge at the home of Senor and Senora Darnar of Barcelona. Her great preoccupation was to rescue her daughters in religion from the Barcelona inferno, and on two occasions she had tried, little by little, to do so; but the ecclesiastical superiors thought it better to wait awhile, thinking that things would soon improve. But given the constant deterioration, the holy martyr formed a plan to escape and began to prepare documents for her religious, now with the consent of the Bishop. But the plan was not to be realized. During August at the home of the Darners, the Mother General and two other religious filled the time with the prayers prescribed by the rule, the reading of the martyrology, and domestic chores. Placed under house arrest with all those within, except for the wife of the proprietor, the saint was several times interrogated by the communists, who wished information about other persons, particularly Senor Darnar. With no information forthcoming, they terminated the interviews. Four soldiers accompanied the holy martyr, who resolutely went to her martyrdom, around the 8th September, 1936.

200.- Saint Carmelo del Sagrado Corazon de Jesus, martyr.

201.- Saint Eufrosina del Sagrado Corazon de Jesus, martyr.

These were blood brother and sister of advanced years, 76 and 77 respectively. Saint Carmelo was a discalced Carmelite, at baptism named Isidro Paches Pascual. He had held various offices in the monastery and was Prior during the Republic of the monastery at Saragossa. Saint Eufrosina was a religious of the Institute of Consolation and had been prioress of several Houses of the Institute. The war came while she was in Villareal. The brother and sister came to the family home at Castellon de la Plana, and there they remained until the 5th September, 1936. Although the holy martyr had a document signed by the Governor, to the effect that he was a private person at the family home on the date given, several soldiers arrived and seized the religious, ignoring the document, and arrested him. The sister, Saint Eufrosina, would not let him be taken alone, and the two martyrs were driven towards Benicasin, and at the gate of the city were murdered. It remains to say that they had offered their lives to God.

202.- Saint Josefa de San Juan de Dios Ruano, martyr.

203.- Saint Eulalia Puig Romanv, martyr.

Both were Sisters of the Aged Homeless. They were taken from the home at Requena and shot to death on the 8th September, 1936. Another religious, Sor Gregoria de los Inocentes Perez Mateo, who was badly wounded but did not die, related that the soldiers had the vilest intentions towards Saint Eulalia and herself, who were the youngest at the home. Facing these scoundrels, the Superior Saint Josefa, in order not to abandon the young sisters, gained consent to be taken with them. The execution took place in a field by the road to Bunol-Alcira. Sor Gregoria was rescued by charitable persons and survived the execution.

204.- Saint Victoria Diez Bustos de Molina, martyr.

A Theresian teacher of the village of Hornachuelos (Cordoba), she lived quietly with her mother, doing good to all at school and in the parish. She was taken violently from her home by a group of communists and imprisoned in a neighbouring house. In another room 17 neighbours were also imprisoned. On the night of the 12th August, all 18 were taken away and escorted by 40 men with shotguns to the place of execution, some 12 kilometres distance. The drive through the dark fields was a cruel way of the cross, during which the murderers brutally harassed

them. Saint Victoria, 33 years old, raised the spirits of her companions, cheered them continually, and filled them with faith and hope. At the place of execution, after the briefest judicial procedure, they were put atop a rock at the opening to a mine. One by one they were shot and fell into the mine. The holy Theresian martyr was the last victim. She shouted, "Viva Christ the King! Viva my Mother!," her arms forming a cross, her right hand clasping what without doubt was a medal of the Virgin. Shortly before death, she said: "I see the Heavens open."

205.- Saint Antonio Molina Ariza, martyr.

Parish Priest of Hornachuelos (Cordoba), martyred at the mine del Rincon, 12th August, 1936, with Saint Victoria Diez.

206.- Saint Rosario do Soano, martyr.

207.- Saint Serafina de Ochavi, martyr.

Both were Capuchin Tertiaries of the Holy Family. The former was Vicar General, the latter Counselor General of the Institute. They belonged to the Convent of Masamagrell (Valencia) and were shot to death on the road from Puzol to Vall de Uxo, the night of 22nd August, 1936. Saint Rosario de Soano, with great serenity and magnanimity, said to one of the soldiers, "Take this as a sign that I pardon you," putting the ring from her finger in the hand of her murderer. They were made to take a few steps and were then riddled with bullets. During the firing was heard the cry: "Viva Christ the King".

208.- Saint Leandro de Llosa del Obispo, martyr.

Capuchin Priest, professor at the Seminario Serafico of Massamagrell (Valencia), he was murdered by the marxist horde, 22nd July, 1936, on the road from Puzol to Vall de Uxo.

209.- Saint Francisca Javier Fenellosa Alcavna, martyr.

210.- Saint Vicenta Gonzalez, martyr.

The former belonged to the Novitiate of Masamagrell of the Capuchin Tertiaries of the Holy Family. The other belonged to the Convent of the Discalced Augustinians at Benigamin (Valencia). Before dying, Saint Francisca Javier, of the village of Rafelbunol, spoke thus: "May God forgive you as I forgive you". They were martyred on the 28th September, 1936, by communists in the cemetery of Gilet.

211.- Saint Jose Ruiz Bruixola, martyr.

212.- Saint Joaquina Rev, martyr.

213.- Saint Victoria Arregui, martyr.

Saint Jose Ruiz, octogenarian, parish priest of San Nicolas (Valencia), had sought refuge in Foyos, his native village. There arrived there at the same time the two holy martyrs, Sisters of Charity of the Hospice at Valencia, Saint Joaquina, 31 years old, of strong character, although pleasing and optimistic, and Saint Victoria, 29 years-old, timid and infirm, although generously devoted to the Lord. These religious were arrested on the 28th October and taken to the town hall, where they met the holy priest and many others. Saint Jose Ruiz spoke thus: "The hour has struck. God will that we be martyrs. What greater glory could we desire? Forward! No hesitation! Make your peace with God! A good confession and then, without fear, to martyrdom!" All received absolution, and together they boarded a motor vehicle which left for

Sarunto, stopping at Rafelbunol to collect other passengers. The holy Priest led the Rosary, asking to be shot last, continuing in a strong voice to recite the Hail Mary's. Saint Joaquina had intended to persuade the soldiers with the use of reason, but shortly before firing, she moved rapidly towards a soldier, meaning to strangle him. The holy Priest quickly intervened: "Sor Joaquina, we shall lose Heaven! Look, the Angels are descending with palms of martyrdom. Only an instant, and we shall be happy forever!" The Saint's reaction was heroic. With tears, she knelt and begged the soldier for pardon, then took her place with the martyrs. They were executed on the 29th October, 1936, in the cemetery of Gilet, between Sagunto and Albalat des Toronchets.

214.- Saint Rodrigo Rubio Duran, martyr.

He was treasurer of the Municipality of Azagua. Before he was taken to be shot, he wrote to his family: "My last wish is to confess I am a Catholic. As such, I pardon my enemies,- if I have any- especially the man who will shoot me. And with all affection for my mother and brothers, I desire to see God. I confessed today, 26th July, 1936."

215.- Saint Victoria of Jesus, martyr.

216.- Saint Francisca of the Incarnation, martyr.

The former was Superior of the Daughters of the Divine Shepherdess at the Convent of Martos (Jaen). The other was a religious of the Trinitarians at the same place. They were arrested on the 12th January, 1937, by a communist patrol and murdered - by being clubbed on the face and head with rifle butts, and finally shot. First they had fought hard, defending their purity and frustrating the brutal lust of their murderers. They were martyred on the 13th January, 1937, near Casillas de Martos, 14 kilometres outside the town.

21.- Saint Martina Vazquez, martyr.

A Daughter of Charity of Saint Vincent de Paul of the diocese of Segorbe, she had used all her inheritance to establish in the city a kitchen for poor transients, a nursery with free consultation for nursing mothers, and other charitable works. On the 27th July, 1936, the holy martyr, together with other sisters of the community, was brutally ejected from the Hospital at Segorbe, and they took refuge in the house of a friend. The nuns devoted their time there to prayer and the service of God, without however the assistance of a Priest. On the 4th October, they had the consolation of receiving absolution imparted by a Priest from his place of hiding in the house facing them. This took place in the morning, and for the remainder of the day Saint Martina, in profound recollection of spirit, was in her room. At about 9 p.m., a communist patrol called at the door and rudely took the Saint with them. The superior was helpless to impede them, or send another sister with her. "They are going to kill me," she said, and kissed each one farewell on the forehead. The holy martyr was sick and infirm, her weakness such that the soldiers had to assist her down the stairs. When they were prepared to shoot, Saint Martina said: "Wait a moment ...," and taking out a small silver flask of holy water, she signed herself serenely and piously: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." At once she added: "Now you can shoot ..." She was executed on the 4th October, 1936.

218.- Saint Sofia Garcia Fuentes, martyr.

A parishioner aged 60, of Loranca del Canapo (Cuenca), she had devoted all her life to domestic work and practices of piety. She was arrested by the communists, imprisoned in a damp and dark place, menaced with mock execution, and twice stripped. Before murdering her, the soldiers insulted her in word and deed, snatching her medals from her neck, and throwing them into the filth. While being led to sacrifice, she

recited fervent prayers to the Blessed Sacrament and to the Virgin, her two principal devotions. She was murdered on the 10th October, 1936, at 4 a.m., on the road from Albacete to Cuenca, near Romita.

219.- Saint Teresa Cejudo, martyr.

This valiant woman, exemplary in every respect, as daughter, wife and mother, lived at Pozoblanco, Cordoba. She was President of the Ladies of Catholic Action and of the Saint Vincent de Paul Society. Of remarkable Eucharistic devotion, she was a great Salesian Tertiary, under the name Maria de Ios Sagrarios. She was imprisoned on the 22nd August, 1936, offering herself as victim for Spain. She endured the hardships of prison with great patience, and which she concealed when her sister and daughter visited, so as to calm them. She was brought before a tribunal, and the prosecutor declared that he found no cause in her to justify even imprisonment. But the accused declared that she defended neither politics nor capital, only the Doctrine of Jesus Christ. The counsel for the defence came forward, saying that he could not defend a criminal whose ideas were contrary to the established government. When she was led out to execution, seeing the tears of her sister and daughter, she said: "Forgive. . . and till we meet in Heaven!" She asked to die last, as there were 20 in all to be killed, and she died facing the rifles. The good folk of the town spoke of her as a Saint. Her martyrdom took place on the 15th September, 1936.

220.- Saint Vicente Pascua Moronta, martyr crusader.

Lieutenant of the Regiment 'La Victoria' of Salamanca, there burned in his heart an inextinguishable flame of love for God and country. When the National Movement started, his one wish was to fight for the salvation of Spain. They said to him: "Pascual, take care! You have 5 children!" The soldier replied: "Spain first". On the 3rd August, 1936, he left for Alto de los Leones, near Guadarrama outside Madrid, to engage the communist army. His conscience as a soldier led him to treat civilians with kindness, but cowards and traitors with intransigent rigour. Thus he wrote: "All . . . in order to achieve the object of our aspirations as Christians and patriots. All for the salvation of Spain. All for Spain. . ." And in effect, as all had to be for Spain, he himself was to give all for Spain. The 8th October, 1936, having been appointed lieutenant, he and his companions were celebrating the promotion. In the face of immanent danger, the martyr crusader, who had never known danger, rose to the occasion. Saint Vicente Pascua was killed by a bomb, giving his life for God and Spain with the glorious palm of martyrdom.

221.- Saint Juan Ramos, martyr.

Captain of the Garellano of the Garrison at Bilbao, on the 18th July, 1936, the communists took him prisoner. In prison he was gravely ill, and it was necessary to take him to hospital. There prostrate, and half dead, after a mockery of a trial, he was condemned to death. On the 18th December, the eve of his execution, he wrote a letter to his children: "Be good Catholics. The more fervent, the better. Leave aside all human respect in favour of God. Confess your faith in public and in private as your dearest treasure. . . And now, before God, in Whose presence I shall stand in a few hours, I proclaim that I have been and am Catholic, content to die offering my life for God and Spain. Viva Christ the King! Viva Espana! Adios - until we meet in eternity". On the 19th December, 1936, the holy martyr was shot by the soldiers while shouting: "Viva Christ the King!"

222.- Saint Pablo Murga Ugarte, martyr.

He was Captain of the Garellano of Bilbao. About to sail for the National zone, the Spain of Saint Francisco Franco, this glorious soldier had documents containing important

information, which were discovered by the communists. Before the tribunal, he confessed boldly that the documents were his, that he knew what he was doing and what risk he was running. The tribunal asked him why he chose to take that step. He replied, "Because I am a Catholic and a Spaniard". He was condemned to death. Before dying, he said to a Priest who had confessed him: "Say to my family that my last thought is for God, for Spain, and for them." Three times he cried, "Viva Espana!" and was riddled with bullets.

223.- Saint Jose Anglada Espana, martyr.

He was commander of Infantry at Bilbao. Detained by the communists, he appeared before their criminal court, which pretended to administer justice and which condemned him for espionage and treason. In reality, he was condemned for doing everything possible in order to save Spain from marxist barbarism, which attacked Catholics and authentic patriots. "One dies only once", he said, "now, or after a few years, it is the same. Still, since we are prepared, it is better now." But one sorrow afflicted him: the pain of not living to see the redemption of Spain, for which he was offering his blood. "Happy those who shall see Spain great, such as I have dreamed". The 18th November 1936, he wrote to his family: "Tomorrow I shall be shot by the reds. I die for Spain, with the consolations of religion". Before executing him, the murderers had to carry out the first part of the sentence, to strip the uniform. But he refused, because he had worn the uniform with pride and honour all his life; because degradation was for traitors, and he was no traitor. He was dying for Spain, and Spain did not deprive him of the uniform. Violence ensued, but the Captain did not yield; so they chose a symbolic degradation. At the moment of sacrifice, the holy martyr firm and proud, faced his executioners. In his hand he held a crucifix. The Captain said: "I offer my life and my office for Spain!" The mob shouted insults and jeers. Saint Jose Anglada was shot to death at 9 a.m., 19th November, 1936.

224.- Saint Jose de Larrucea v Lambarri

225.- Saint Javier de Larrucea. y Samaniego, martyr.

226.- Saint Carlos de Larrucea y Samaniego, martyr.

The first, the father, was a lawyer; the second, a lieutenant of the Artillery; and the third, a student of law. The three were detained in 1936, towards the end of August in Deva (Guipuzcoa), where they were summering, as they normally resided in Bilbao. The family was honourable and peaceable. The only offence of the family was its profound Catholicism and its great love for Spain. It had been suggested amicably to Saint Javier that he place his career in the artillery at the service of the republic. However, the holy martyr flatly refused. They were imprisoned in Bilbao in inhuman circumstances for 4 days. On the 31st August, 1936, with other prisoners, they were transferred to a ship in the river Baraculdo. Passing a mob, they were greeted with insulting and blasphemous howlings and placed in the hold. At that very time some planes of the Spanish Nationalists flew over Bilbao and bombed the city. There were fearful moments. When it was over, the soldiers of the ship cried vengeance and were ready to kill all the prisoners. However, they decided to kill only the father and his two sons. They were summoned on deck and quickly appeared. First the father, with great serenity, and then the two sons. Once on deck, they were fired upon. Saint Carlos died at once. The other two suffered several hours, bleeding and moaning, until they died. They had sacrificed their lives, proof of greatest love for God and Spain.

227.- Saint Fernando Vidal-Ribas Torres, martyr.

He was a cavalry officer and member of a Marian society in Barcelona. In May, 1936, he had made a retreat, practising the Spiritual Exercises, and received the grace of an ardent love

for God and Spain. The night of the 18th July, he took to the streets of Barcelona with companions of the Regiment, to defend Religion and Spain. The following day he was wounded and was put in hospital for several weeks. Afterwards he was imprisoned in a ship anchored in the Port of Barcelona. On the 14th of October he was condemned to death, by a communist tribunal, to be executed on the 16th. The evening before, the holy martyr wrote two letters, to his father and to his brothers: "The crime of which I am accused is that I went out to defend Spain and Religion. I give my life for my Spain and for my God, with pleasure and pride. More than ever, at this moment, I understand that life is not the patrimony of man, but of God. . . . I thank God for permitting me to die as a true Christian. . . ." The execution was postponed. On the 23rd of October, 1936, he was transferred to Montjuich and there killed for God and Spain. He had the great happiness, that very day, to receive Communion, brought privately to his cell.

228.- Saint Manuel Falco v Alvarez de Toledo, martyr crusader.

Duke of Fernan Nunez, Lieutenant of cavalry, this distinguished patriot accomplished the sacrifice of his life for God and the salvation of Spain in battle with the communist army. He could have been very useful serving in the rear guard. He could have gone with his wife and children to Paris. But this great man chose the most meritorious, dangerous and difficult mission at the front, as lieutenant of artillery on the battlefield of Madrid. This was his decision, 27th November, 1936. On the 8th December, Feast of the Immaculate Conception, he was at the front when an enemy bullet killed him. On his body was found this letter to his wife and children, written on the day of his offering, Feast of the Miraculous Medal. ". . . for the resolution I have taken to participate actively against the reds. This I do, with great satisfaction, since, after the duty of serving God, I thereby fulfill the first duty we have towards men, which is towards the Nation, for which I offer my life. Until now I have been making myself useful serving in the rear guard; but, in the face of such destruction, ruin, savagery, suffering, and of the death of so many friends at the hands of the reds, amidst horrible torture, my conscience accuses me for not doing more. For these reasons, I now remain tranquil and content . . ."

229.- Saint Ricardo Martorell v Tellez Giron de Cordoba, martyr crusader.

He was Marquis of Monasterio, Sergeant of the Legion of Sabananigo, at the Aragon front. At 32, he enrolled as volunteer in the Legion, to fight for the salvation of Spain in the Holy Crusade against marxist tyranny. No one knew of his aristocratic blood. His heart was simple and valiant. In combat, he was impetuous, facing the enemy with valour and generosity more than heroic. Twice previously wounded, he was killed on the 10th November, 1937, in the defence of the high ground at San Pedro, at the Alto Aragon front. His body was found with the arms open, and he seemed to be smiling and happy, as though feeling the joy of having fulfilled his desire to give his life for God and the salvation of Spain. He was buried in the cemetery of Sabinanigo, as just another soldier. On the 19th of November of that year, a noble lady came there seeking the body of the holy martyr, being of his family. The legionnaires were astonished to think of the silence and simplicity of that soldier of noble blood, Ricardo Martorell, Marquis de Monasterio, descendant of the Dukes of Osuna and Medinaceli. In the clothing of the sergeant was found a letter in which he freely offered his life for the salvation of Spain,- the last words of which were: "Viva Franco! Spain arise! Viva the Legion!"

230.- Saint Fernando Bastarreche, martyr.

231.- Saint Rafael Cervera, martyr.

232.- Saint Jose Fullea, martyr.

The first was captain of the ship "Sanchez Barcaiztegui," which had been moored in the Port of Melilla awaiting the arrival of Legionnaires to be transported to Spain in order to fight the communist army. The second was second-in-command, and the third an officer. The 17th July, 1936, before the arrival of the legionnaires, the sailors on board imprisoned the three martyrs and set sail for Malaga, where they arrived on the 20th July. The 3 victims were put in the provincial prison, where they remained for 20 days. The holy captain was confined to bed because of an accident. He was attended by his second in command, enduring great sufferings with holy joy. On the 20th of August, they were disgracefully judged by a communist tribunal, and condemned to death. The holy martyrs were able to confess to a Jesuit Father and prepare for execution on the following day. At 6:00 p.m., they all knelt for a final absolution, and the priest was ordered out by the prison guard. The three martyrs were still on their knees, with hands clasped at the breast. Saint Rafael Cervera said: "Let us go forward for God and Spain!" They all rose, firm and serene, walked out of the cell, and were shot. The moment for which the martyrs were hoping during the previous night had come, when they should go to Heaven.

233.- Saint Fernando Barreto, martyr.

He was Captain of the "Churruca." On the 19th July, 1936, the ship left Cadiz and set sail for Ceuta, in order to transport Regulars to fight the communist army. Hardly out of port, the sailors mutinied, and arriving at Geuta, bombarded the port, and continued towards Malaga, where they handed over the Captain and Officers to the red army. They were imprisoned, and suffered humiliation, jeers and torture. Saint Fernando Barreto was subjected to an ignominious judicial sentence, on the same day as the three previous martyrs. It was the 20th August, 1936. A Jesuit Father spent the night with the prisoners, preparing them for death the following day. The holy martyr thought of nothing but Heaven, impatiently awaiting the death that would open the gates of eternal happiness for him. As death delayed, the holy martyr exclaimed: "Even in this they are inhuman. Now they are robbing us of a half hour of Heaven!" A few minutes later, the holy martyr was shot, having in his heart and on his lips the consoling words he so loved: "Most Sacred Heart of Jesus, I place my trust in Thee".

234.- Saint Javier Quiroga Posada, martyr.

235.- Saint Candido Perez, martyr.

Saint Javier was the Earl of Villar do Fuentes, and Comandante of the naval vessel 'Virgen del Carmen', in the service of the Spain of Saint Francisco Franco. The other martyr was the machinist of the vessel. Arrested unexpectedly by a platoon of mariners on board, the holy captain cried: "I die for Spain! for Spain! for Spain!" Brutally tied, they were imprisoned in a cabin, and at Bilbao they were transferred to the prison of Larrington. On the 8th of January 1937, having been judged by a communist court, they were condemned to death. The holy Captain exclaimed, "Our life does not matter! What matters is the life of Spain!" The 10th January, eve of the execution, they duly prepared for the supreme moment, both martyrs confessing to a priest that they had admitted for the purpose. The holy martyrs revealed a spirit aflame with love for God and Spain. They asked the holy Captain, "Where do you find the spirit to be able to look calmly at death?" He replied, "In my faith in God and in Spain. When one feels as we do for God and Spain, it is not difficult to die." With this 'we', the Captain included the other martyr, his companion,

whom he treated as a brother. But the holy machinist said: "My Captain, when we are in Heaven, we shall be equal, but as long as we are here, you are my Captain". They were transferred in different vehicles to the cemetery, under military guard. When all was ready, the martyrs, facing the firing squad, cried out: "Viva Christ the King! Viva Espana!" They fired once, and a second time. The martyrs fell dead to the ground. Meanwhile the rabble screamed their insults at the holy martyrs.

236.- Saint Bartolome Blanco Marquez, martyr.

He was Vice President of Catholic Youth of Pozoblanco (Cordoba), 21 years of age. An orphan, he had an aunt whom he loved as his own mother, and a fiancée whom he loved with all his soul. He was delegate of the Catholic Syndicate, and his acquaintances recognized in him the soul of an apostle, his most marked characteristic. The marxist hordes had occupied Pozoblanco on the 15th August, 1936, and three days later, the holy martyr was taken to prison. There he remained until the 24th September, when he was transferred to the prison at Jaen. His whole desire was to suffer a martyrdom most like that of Jesus. After a hard trial, having defended the Catholic Faith, he was condemned to death. In one of his letters he wrote: "... condemning me for always defending the high ideals of religion, country and family, they open wide for me to enter the gates of Heaven ...". His martyrdom took place on the 2nd October, 1936. When he went out to die, to be more like Christ he went barefoot; he reverently kissed the handcuffs they placed on him. He requested the platoon to hold fire until he should give the sign. He was placed before an evergreen oak, facing the executioners. He said: "He who dies for Christ should face this death with open breast. Now fire!" He opened his arms and cried: "Viva Christ the King!" and fell riddled with bullets at the tree.

237.- Saint Victor Pradera, martyr.

At the start of the glorious National Movement, he was living with his family in San Sebastian. The city fell to the communists, but the holy martyr did not wish to abandon it, come what may. A few days later, a crowd of inhuman marxists came to the house to arrest him. The Saint did his utmost to avoid this outrage, but in vain. Imprisoned in Ondarreta, he showed the greatness of his character: "For me to die does not matter, if thereby I can bequeath to my children a Spain that is clean." He had to endure many trials. For a time he was given only bread and water, but the fasting strengthened the martyr. On the 27th August, Feast of the Transpiercing of the Heart of Saint Teresa, for whom the saint professed great veneration, he had to endure, with his son Javier, also imprisoned, a mock execution. The holy martyr said to his son: "What greater glory, my son, than to die with your father for God and Spain!" And together they offered themselves to God and for Spain. The execution was postponed. The saint was subjected to a humiliating and shameful trial, at which he confessed his ideals and his faith. They offered him a pistol with which to shoot himself. The Saint rejected the proposal with indignation: "I am a Catholic, Apostolic and Roman. I believe in God." "There's no such God", they said. The saint replied: "Perhaps not for you. For me, yes!" The day of martyrdom arrived, 5th September, 1936. Saint Victor Pradera, with other martyrs, stood facing the executioners. In his hand was a crucifix, which he kissed many times and gave to his companions to kiss. He raised it high, fixed his eyes on those who were to kill him, and with his right hand showing the crucifix, said: "This is the Way, the Truth and the Life. If you do not return to Him, you will not be saved. My only regret, when I die, it not to have seen my Spain saved. I die like Christ, pardoning. I forgive you." No

one replied with a word. Shots were fired. The holy martyr fell, clasping the crucifix.

238.- Saint Jose Maria de Arrospedi, martyr.

He was Earl of Plasencia and lived in San Sebastian. His exemplary life was distinguished for his great love towards the Blessed Virgin, the Church, the poor and his family. San Sebastian fell to the communists. The saint had always been prepared to die. He said to his wife: "Many of us are going to die, but Spain will be great." This faith in Spain, joined to faith in God, gave the holy Earl of Plasencia an imperturbable peace and invincible determination. Arrested by the communists, he was imprisoned in El Kurzal, where he revealed his integrity of character and the nobility of his spirit. One day they said to him: "Give us 2 million pesetas and you are a free man". The martyr replied, "No." The fortune of the Earl was immense, and his refusal surprised the reds. They asked repeatedly, finally for only 50 thousand pesetas. The saint replied, "Not a farthing. You may shoot me whenever you please, but with my money you are going to wage war against Spain. My life does not count". On the 5th September he was shot, as he cried: "Viva, Espana! Viva Christ the King!"

235.- Saint Honorio Maura Gamazo, martyr.

He was arrested 23rd July, 1936, in Zarauz (San Sebastian) and imprisoned in the same town. The day following, he was taken, with great suffering, to the prison at San Sebastian. For the holy martyr, prison was a veritable torture. To increase the mockery, his head was shaved, and he was given the most humiliating chores. Several times he was made to endure mock executions, using blanks. They insulted and spat on him, beat him with rifle butts until he was half dead. One day his wife sent him the 'Imitation', among his greatest joys and consolations. "I have received the 'Imitation,'" he wrote to his wife, "and we read it every morning. At night we recite the Rosary, arms extended like a cross." There were other prisoners with him. The 4th September, 1936, a patrol came to kill him. The saint could have escaped, using the opportunity given by one of the prison guards. He asked absolution of a Priest, who was to be martyred the same day. He took his Rosary and began to recite the act of contrition. The communist soldiers led him away with insults and blasphemies, while the Saint continued serenely and determinedly to pray the Rosary. When they aimed their machine guns, Saint Honorio Maura said: "I die a Spaniard and a Christian. I forgive you. Viva Espana! Now shoot!" The saint fell dead.

240.- Saint Mamerto de Allende y Alvarez, martyr.

He was a mining engineer and lived in Bilbao, a model of probity, man of honour, and as well, an integral Catholic of great piety. He was esteemed by all and respected for his convictions. The 21st October 1936, he was imprisoned on board the Altuna-Mendi. In the hold of the ship were 400 prisoners. It was in effect an obscure dungeon, without air, or food, or water. It was horrible to sleep among the many prisoners on the filthy floor. And if there was a moment for sleep, down came the guards, full of drink, with pistols, foul language, blasphemy, and guffaws, spreading terror among the unfortunate prisoners. They hopped over the poor victims, held a torch in their faces, and chose at random those they brought on deck to be shot. This they did day by day. At other times, they were stripped on deck and drenched in cold water, suffering the cruelty of shame and shock. Others were thrashed and made to sing. On the 21st October, the holy martyr was murdered by a bullet in the heart. He had died, arms extended in a cross, saying: "May God forgive me as I forgive you".

241.- Saint Julian Martin-A uso Navarro, martyr.

He was a telegraph officer in Gijon (Asturias). In the centre of Gijon, this holy martyr accomplished a great mission for the salvation of Spain. On the 19th July, 1936, the Telegraph Centre fell into the hands of the communist revolutionaries, and the saint was deprived of his post. As he was now of no use there, he resolved to serve his country with his life, if necessary. He said to his wife: "If Spain can be saved by my life, I would be happy to be a martyr." Out of office, and hunted by those wild red beasts, he took refuge in the home of his father-in-law. On the 21st August, Gijon fell to the communist hordes. On the 23rd, at 11 p.m., the churches of the city were set afire. Near the house where the saint was living, the Parish of San Lorenzo was aflame. Saint Julian, in the presence of those flames, those embers and sparks, ashes of Consecrated Hosts and Holy Images, fell to his knees and gazed in horror at the sacrilegious conflagration. An unspeakable sorrow pierced his soul: "My God! The House of God is burning and my house is safe!" Actually, his house was riddled with gunfire and shrapnel, but the saint only saw the House of God. He renewed his offering of self to the Lord for the salvation of Spain. On the 27th August, 1936, Feast of the Transpiercing of the Heart of Saint Teresa, he was arrested by a group of soldiers. Taking leave of his family, he said: "I do not know what is to happen. Whatever God wills! It would be my greatest happiness if they kill me for my Catholic works." On the 6th September, his family found the body, a bullet in the forehead.

We observe with great joy that the number of saints We have until now canonised has arrived at the beautiful total of 525. Without doubt, these saints will become special intercessors for all who remain firm in the Faith.

We establish in honour of Our Lady of the Rosary of Fatima a proper Mass with proper Preface, to be celebrated yearly on the 13th May, in order to commemorate her blessed apparitions in that Sacred Place. This Feast is for the Universal Church.

We establish in honour of Our Lady of Knock (Cnod Mhuire - Our Lady of the Hillock), a proper Mass with proper Preface, to be celebrated each year on the 21st August, commemorating her blessed apparition in that Sacred Place, the Feast being for the Universal Church.

We proclaim for Our Lady of Knock the title "Exalted Patron of Ireland".

We hope that henceforth Ireland will enjoy a most singular protection of the Most Blessed Virgin Mary.

We desire to point out that the Apparition of Our Lady of Knock represents profound apocalyptic mysteries, relevant to the future of the Church in Apocalyptic times, which we have begun to live.

We, as Vicar of Christ on earth, avail Ourselves of the opportunity to render filial homage to the Most Blessed Virgin Mary for her blessed apparition in Ireland, of which the proximate year 1979 will be the centenary.

We cherish the hope that Our Lady of Knock, Exalted Patron of Ireland, will make possible the true Catholic Union and pacification of Ireland.

We declare Saint Teresa of Jesus and Saint Francisco Franco "Exalted Co-patrons of Spain." To the traditional patronage of the Immaculate and Santiago the Apostle, we join now the co-patronage of these two Saints, in quality of secondary Patrons since, of course, the Immaculate and Santiago remain as principal Patrons.

We hope and expect that these exalted Co-patrons will bring their powerful assistance to bear against marxism and all the enemies of God and Spain.

We proclaim for the Spanish Saint Luisa de Carvajal y Mendoza the title of "Exalted Protectress of the Restoration of the Catholic Faith in England."

We hopefully expect that England will enjoy her powerful protection in order to attain conversion, and forever abjure the Protestant heresy.

We declare for Saint Claire Marie Louise Ferchaud the title of "Exalted Protectress of the Restoration of the Catholic Faith in France."

We hopefully expect that this exalted Protectress will make possible that, in the much beloved France, there arise valiant and heroic defenders of the Catholic Faith, who shall unite themselves with Us in the great Crusade against the enemies of God and the Church.

We exhort all the faithful to implore the Saints whom today We have raised to the glory of the altars, a special and permanent protection over the whole Church.

Given in Seville, at the Apostolic See, 23rd November, Feast of the Divine Doctor and of Saint Clement Pope, in the Year of Our Lord MCMLXXXVIII.

With Our Apostolic Blessing,

TWENTY-SIXTH DOCUMENT

SOLEMN BEATIFICATION AND CANONISATION OF 541 SAINTS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, with great joy and jubilation, by means of Solemn Beatification and Canonisation, elevate today to the glory of the altars 541 servants of God, illustrious and exalted members of the Mystical Body of Christ.

We, assisted by the potent light of the Holy Ghost, considering the sense of the Church and the details of historical fact, guarantee and give assurance of the life of sanctity and heroic virtue of those whom today we have raised to the glory of the altars.

We exhort all the faithful profoundly to meditate and reflect on these exalted models, who will help you along your own path to sanctity. You will learn of these virtuous examples in what manner to serve God and His Holy Church, Catholic and Apostolic.

We desire with all our heart that you drink of these richest of fountains, since they have all glorified God and chosen only one object: always to do the Will of God and serve Him in the place, situation and moment marked out by the infinite mercy of God.

We solemnly declare and proclaim that these Saints we present to you today will guide you on the paths that lead to God. Each of them served God in the place or office he received by the vocation chosen by Our Lord Jesus Christ. Let us all learn to serve God where He please and not where we please.

We wish to teach all that the penance most pleasing in the eyes of the Most High is precisely the prompt acceptance of the Will of God.

From among these glorious saints, We wish to distinguish eleven predecessors of Ours in the Pontificate. These exalted and illustrious Popes, through their great example, helped innumerable faithful to attain sanctity. These glorious Popes always remained firm and energetically condemned every error and heresy. Some of these Popes skillfully directed Holy Crusades against the enemies of the Catholic Faith. Some of them stood at the fore of the crusaders. We wish to repeat the following phrase that centuries of good Spanish Catholics have spoken: "Praying to God, wielding the Hammer". Without doubt, those Spaniards took up the phrase seeing how the Popes captained the Crusades. There is no doubt whatever, in certain circumstances the sword must be used.

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 the Pope ought not intervene in holy wars, let him be anathema.

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

We, as Universal Doctor of the Church, in full possession of Our Papal Prerogatives, already anticipating the hour, raise the sword, and with the Archangel Saint Michael, proclaim: "Who is like unto God!" In authoritative form, we ask all the faithful to unite with Us in the glorious cry: "Who is like unto God!"

We ardently desire and cherish the hope of leading, in the moment God determines, the holy crusade against the enemies of the Catholic and Apostolic Faith.

Thus We teach you:

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

We declare: if one do not with all his strength defend the Catholic Faith, let him be reckoned in the number of the apostates.

We recall for you this great truth: either one is with Christ or against Christ. A true Catholic cannot bathe and at the same time keep his clothes on; which is to say: it is not possible at the same time to be with Christ and to be with Satan.

We teach you that he who is with Christ and remains faithful to Him unto death will be reckoned in the number of the blessed in Heaven.

On the contrary, he who says he is with Christ, but is unfaithful, and permits the destruction of the Faith, will be reckoned in the number of those condemned to the eternal fire of Hell.

We wish to refresh your memory, recalling the day you received the Sacrament of Confirmation, in virtue of which you became soldiers of Christ. This very virtue of being soldiers of Christ loudly proclaims the sword in defence of the King of Heaven and earth, of Him whom we serve.

We exhort you to meditate on the following: during centuries and centuries, we have received the following principle: in the order of national patriotism, the soldiers serve the king. If then it is a rigorous obligation of the children of a nation to serve the king, what shall we say of the spiritual order, when the King we serve is King of Heaven and earth!

We wish to remind Spaniards of the following:

Through centuries and centuries, with holy pride you have heard this very important watchword: "For God, for Country and for the King". Beloved sons, think on this watchword: Before everyone else, God, by nature King and King of Kings. No king on earth can take upon himself the supreme insolence of suppressing the Name of God.

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

Whatever king dare to suppress the Name of God, be he anathema. Therefore, in the eyes of God, he is deposed and becomes an usurper.

We solemnly declare and proclaim: whatever king, head of state, president of government, or other person who, having sworn by the Crucifix and the Holy Gospel to fulfill the laws and to see to it that the others do so, - if, on the contrary he do not fulfill his oath, then, by force of logic, he becomes a perjurer and brings down on himself and his family the curse of God.

We, as Vicar of Christ on earth, direct our words to Spaniards.

Dearly beloved sons, you find yourselves in time to avoid God's punishment for Spain.

You who feel proud to be Catholics or to be called Catholics, in Christ's Name we entreat you: save Spain, come what may!

Please God there soon resound in all the land those ardent Vivas of the martyrs of the Crusade: "Viva, Christ the King! Spain, arise!"

In Christ's name, we entreat all you who still believe in spiritual values: raise high your voice: "Viva, Christ the King! Spain arise!" even if the words lead you to your death. Do not fear. Beyond these words and your sacrifice, you will enter Heaven, with gates flung wide, and for such great deeds, you will see coming to meet you the great martyrs of the Holy Crusade of Saint Francisco Franco in company with the hosts of Heaven.

We tell you this solemn truth.

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

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

We say this with strong voice, solemnly pledging our word: if one day Spain ceased to be Catholic and there were not found in her a true Catholic, then we would renounce our Spanish nationality and spit upon her. If Spain ceased to be Catholic, then she no longer would be Spain. If Spain were to become an enemy of Christ, We would become enemy of Spain. Above Spain is Christ. Whatever nation, taken on the whole, rejects Christ, is fit only for the fire, since that is the punishment of infidels.

We wish you to know how deep is Our love for Spain, as long as and to the degree the Nation responds in gratitude to the Most Holy Virgin Mary, who visited Sarragossa during her life on earth.

We solemnly declare this truth: We are united to the Pillar of Sarragossa. If Spain rejects the Pillar of Sarragossa, We reject Spain.

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

On many occasions, We have given thanks to God for having been born in Spain, not for her beautiful land, but for her love for the Virgin Mary.

We love the Most Holy Virgin Mary madly, to a degree of mystical madness. We love her as Mother. If our other Mother, our country, taken on the whole, were to stand against their Heavenly Mother, We with holy pride would erase Our filiation to Mother Spain.

We declare: if that day come when we no longer could exercise our sacred ministry as Supreme Pontiff within Spain without sustaining martyrdom, automatically We would abandon the country.

We thank God We are not attached to the land of Spain in fanatic spirit. Only insofar as there are left Spaniards disposed to defend the Catholic and Apostolic Faith and to give their life for the Truth.

We exhort all truly Catholic Spaniards: the Holy Mantle of the Virgin of the Pillar claims your defending the Faith with the sword, if necessary.

On the one hand, we would wish to be the first martyr of this Crusade, in order thus to fill you with strength. On the other hand, we would wish to be the last, in order, with great jubilation, to be witness to the beautiful spectacle of new martyrs, - a spectacle of sorrow, but at the same time, one full of joy, since the blood of martyrs opens the Heavens and brings down the blessing of God over the Church and the Nation.

We exhort the faithful in general to prayer and penance, thus to call down abundant grace and strength for Us to persevere firm unto death. Many times we feel our martyrdom as though necessarily it were close at hand, as there are many sins and stains of Our person to purify. Better to die soon a martyr, than live many years to be condemned.

We set before you today these 541 saints, who will bring powerful assistance to the Church. Among these you will meet Popes, Cardinals, Bishops, Priests, religious, both men and women, kings, princes, martyrs of the religious persecution in England and of the persecution in Spain.

We urge you to dwell on the example of these martyrs, who, with their blood, sealed their fidelity to Christ and the Church. They called down great and abundant blessings through shedding their blood.

The blood the martyrs shed in their glorious sacrifice claims the Divine Wrath.

The same blood of the martyrs rejects those who do not defend the Faith.

The same blood of the martyrs will accuse those who do not defend the Faith, as cowards, traitors and apostates.

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

We mention with great jubilation that the number of saints canonised by Us has attained the present important total of 1,066 Saints, who, as most beautiful olives, adorn the mystical Olive Tree, all of them distinguished and most excellent members of the Mystical Body of Christ.

We wish to put in prominence the canonisation of Pope Saint Clement XIII. This Pope firmly resisted the terrible assaults of the masons in order to obtain the extinction of the Society of Jesus. Among those who petitioned the annulment of approbation of the Society of Jesus were to be found kings, princes, Cardinals, Bishops, and others. Among them was the King of Spain, Charles III. In the present document will be found as well the popes who re-established the Society of Jesus.

We make manifest our great joy in canonizing those Popes who enthusiastically defended the Jesuits; since it is to be kept in mind that the Order of the Carmelites of the Holy Face is also the Society of Jesus.

We offer as follows all of the 541 Saints and their historical details, which, without need of Our additional words, speak for themselves.

We present to the faithful for their veneration the following Saints:

1. Saint Innocent III

Called Lotario in the world, he was born in Italy in 1160 of the family of the Earls of Segni of the high Roman nobility. In 1185 he was named Canon of Saint Peter's, and in 1187 was raised to the Cardinalate. In several written works, the young cardinal revealed a spirit of detachment from the world. The 8th January, 1198, he was unanimously elected Pope, taking the name of Innocent III. And here, represented in this pontificate, we behold the loftiest and most luminous summit of the papacy, in a saintly pope, who knew how to be a monarch while retaining the heart of a priest. During more than 18 years of pontificate, Saint Innocent III achieved a

reform of marvelous fecundity,- establishing institutions which would continue to fill the centuries to come with wisdom and holiness. He reformed the Pontifical Courts. He granted to all free access to the Pope. Each day he sat as judge to decide matters from all the churches of the world, leaving no room for appeal. As in the pontifical court,- likewise he imposed his authority in the City and in the Papal States. One Senate he suppressed, while naming another. It suffices to examine the acts of Saint Innocent III, to understand that not a king in Christendom escaped his vigilance. His admonitory voice penetrated to the limits of Christendom. He crowned kings, excommunicated the King of England. When the Earl of Toulouse did not oppose the Albigensians, the Pope excommunicated him, and established in that city the first Tribunal of the Inquisition. A marvelous pontificate, whose immediate jurisdiction was exercised throughout the whole of the Universal Church. Saint Innocent III introduced the title of 'Vicar of Christ.' He was called the 'Augustus of the Pontificate' and 'High Priest of sincere and ardent faith.' He died 16th September, 1216. An English monk called him the 'Wonder of the Word.'

2. Saint Pius II

Eneas Silvio was born of noble parents, but of meager fortune, on the 18th December, 1405, in Corsignano, Siena (Italy). He pursued juridical studies with little enthusiasm, distracting himself with the dissipations of youth. Following the heretical doctrine which puts the power of a Council above that of a Pope, he was named secretary of the antipope Felix V. Later he repented before Eugene IV, who then appointed him his secretary; and from that time on he accomplished great services for the Holy See. He was Bishop of Trieste, of Siena, and papal legate in many parts. Saint Calixtus III valued his character of detachment, and his extraordinary services for the Church; and raised him to the Cardinalate. The 18th August, 1458, he was elected Pope. In his first Bull, 'Execrabilis,' to censure his own opinions as a youth, the Holy Pontiff said: "Do not attribute to Pius what once was of Eneas."

From the first moment of his pontificate, Saint Pius II set out to follow the programme of Saint Calixtus III, applying all his thought and energy to the Crusade. He founded a Military Order of Knights under the title of Saint Mary of Bethlehem. These promised under oath to defend certain specified places, and to fight against the Turks. Alarmed by the triumphs and cruelties of the Half-Moon, and observing the apathy and egoism of Christian Princes, the holy Pontiff resolved to place himself at the head of the armies, and so for the Pope himself to march to war. The Bull of the Crusade began with the words of the Prophet Ezekiel: "If the watchman see the sword coming upon the land, and sound not the trumpet, I will require the blood of those that fall at the hand of the watchman." The 19th June, 1464, the Holy Pontiff, weak and infirm, took the Cross in the Basilica of Saint Peter and, borne in a litter to Ponte Milvio, turned towards the City, exclaiming: "Farewell, O Rome, you will no longer see me alive!" In Loretto, with most fervent prayer, he implored the assistance of the Blessed Virgin. He arrived at Ancana consumed with fever, and there he received Holy Viaticum. On the 14th August, eve of the Assumption, he sweetly and gently expired. The Crusade dispersed, and the Cardinals returned to Rome with the body of the Holy Crusader Pope.

3. Saint Clement VIII

Ipollito Aldobrandini, of a noble family of Florence, was born in Fano in 1536. Dedicated to study from his youth, he later became a celebrated jurist. He contributed notable services to the Holy See, and in 1585 was named Cardinal by Sixtus V. On the 15th January, 1592, he was unanimously elected Pope by acclamation, this very humble man, Cardinal Aldobrandini, who had never known ambition. Before accepting, he prostrated himself before the altar, exclaiming: "My God, may my tongue cleave to my mouth and not give consent, if it is not to be for the good of Holy Church!" The Cardinals were deeply moved and immediately called for the pontifical vestments. When they took from him his cardinal's soutane, he exclaimed: "Return to Us Our Rosary, and the Office of the Virgin, testimony of Our devotion." His consent was thereby given, since, in using the word 'Our,' he was speaking as Pope. It had been a considerable time since Saint Philip Neri one day had addressed him as Clement, thereby prophesying his pontificate as well as his name. A man of great piety and austerity of life, his first care was to examine all churches and religious institutions, in order to correct abuses and restore the divine worship. He instituted the Eucharistic exposition called 'forty hours,' in such a way that day and night during the year, the Most Holy Sacrament was exposed in the Churches of Rome. He promulgated the revision of the Vulgate, now called the Clementine Bible, which is official for the Church. He procured new editions of the Breviary, Missal, Pontifical, Ceremonial, and Index of forbidden books. In 1600, Saint Clement VIII celebrated the 11th Jubilee or Holy Year. In spite of his years, he washed the feet of the poorest pilgrims and kissed them, he heard confessions and visited the churches. At that time the Jesuits began to feel their first persecutions, in imitation of their divine Master, whom men hated without cause. Saint Clement very highly esteemed the Jesuits and keenly felt the treatment they were receiving in France, causing him deep affliction. He had the consolation of seeing the re-establishment of the Jesuits in France, but he was to live only a short time thereafter. Tireless in fulfilling his duties and humble of heart, although of energetic character and determination, Saint Clement VIII died at the age of 79, on 3rd March, 1605.

4. Saint Clement XI

Gianfrancesco Albani was born in Urbino (Italy), 23rd July, 1649. Educated in Rome, he acquired extraordinary fame for his learning and wisdom.

At 20 years of age he was named canon, and later contributed great services to the Church under three Popes, becoming practically indispensable. Cardinal from 1690, he was unanimously elected Pope and consecrated Bishop the same day, 23rd November, 1700, taking the name of Clement XI, in memory of Saint Clement I, Pope and martyr. He was a zealous preacher, humble and generous, and no friend of nepotism. His life had been austere and penitential, and given to much prayer. During his pontificate, Saint Clement XI did not change these habits. He continued praying the divine office on his knees, and preached and heard confessions in Saint Peter's, as though he were a simple parish priest. Gloomy epoch, the 18th century, peak of royal absolutism, and father of the revolutionary doctrines of the following century. Saint Clement XI had to face the most intricate political and ecclesiastical problems, and wherever he turned his eyes, he found more sorrow. He dedicated his first cares to the Roman clergy, visiting all the churches. He visited also the hospitals and distributed alms to the poor and gave consolation to the

sick. One day he gathered all the pilgrims, distributed 4 thousand escudos of gold, washed and kissed the feet of all, had tables set and served the meal, at the end of which he delivered an exhortation full of faith and unction, causing tears to flow among all present. Thus he concluded that Jubilee year. Saint Clement XI died after 21 years of the pontificate, full of work and sorrows. On his deathbed he called to his nephew and said: "Only he is great who is great before God. Try to be a saint." It was the 19th March, 1721, Feast of Saint Joseph, for whom he had had special devotion.

5. Saint Clement XIII

Carlo della Torre Rezzonico, son of a Venetian patrician, was born in 1693. Saint Clement XI had appointed him Governor of Rioto and Fano. In 1737 he was named Cardinal Bishop of Padua, where for many years he distinguished himself for holiness and apostolic zeal. His election to the papal dignity on the 6th July, 1758, was pleasing to the Bourbon courts. Those, observing the generous character of the holy Cardinal, had hopes that he would follow his predecessor Benedict XIV in the policy of conciliating the governments. Thus they hoped to achieve the extinction of the Jesuits. However, once in the throne of Saint Peter, Saint Clement XIII put himself wholly on the side of the persecuted and defenceless Jesuits and defended them like a father. When the Parliament of Paris condemned the Institute of Saint Ignatius, the Holy Pontiff replied with a Bull in favour of the Society of Jesus. But despite all, the conspiracy of the enemies of the Order continued to make headway. He exhorted the Bishops of the world to fulfill their apostolate, to visit their dioceses, to be men of prayer and doctrine, fathers of the poor and angels of peace. In the face of the Bourbon Courts, he maintained the rights of the Holy See. In Various documents, he condemned the new spirit of the time with its poisonous ideas. When Charles III of Spain expelled the Jesuits, Saint Clement XIII, already deeply afflicted by the insults and humiliations which the Courts, called Catholic, had dealt him, suffered such bitter pain that he wrote to the king: "That a Catholic king could wish to bring down to the grave him to whom he presents such a bitter chalice, an aged pontiff, his affectionate father!" He died at the age of 76 years, the 2nd February, 1769.

6. Saint Pius VI

Giovanni Angelo Braschi was born at Cesena (Italy), 12th December, 1717. After an ecclesiastical career, he was created Cardinal in 1773, and elected Pope on the 15th February, 1775, being 48 years of age. Given his great talents and previous experience, the new Pope ought to have begun a glorious pontificate. Nevertheless, his was one of the most tempestuous pontificates the Church had known, above all through the workings of the diabolical French Revolution and the despotism of Bonaparte. He dedicated himself to the protection of the Jesuits, already suppressed through the work of those nests of masonry, the Courts of the Bourbons, who gave the holy pontiff much to suffer, by obstructing the life of the Church. Using the arms of gentleness in order to put right the abuses of Joseph II, great meddler in ecclesiastical affairs, the holy pontiff went to Vienna. With his nobility of character, Saint Pius VI evoked the heartiest demonstrations of popular affection. However, that journey was a veritable Way of the Cross. The great event during the Pontificate of Saint Pius VI was the terrible French Revolution. In 1798, 20,000 French marched on Rome. They set up the Statue of Liberty and made a mockery of the Pope. They proclaimed the rights

of man, celebrating their liberty with obscenity and sacrilege. Since Saint Pius VI would not renounce the rights of God, he was taken violently from Rome, moved to Florence and Turin, so infirm that he could only celebrate Mass when seated. He was 80 years of age when he had to cross the Alps along an almost impossible route to Valencia, where he was held prisoner. There he heard 2 Masses daily, recited the Rosary with his servants, prayed many hours. Of great virtue, piety, charity and patience, he died in holiness, beloved by all good people, 29th August, 1799. On his tomb in the Vatican are the words: "Deprived of his rule, he did not relinquish his authority."

7. Saint Pius VII

Luigi Barnaba, Earl of Chiamonte, was born in 1740, in Cesena in the Papal States, where his predecessor also had been born. At 18, he took the Benedictine habit, later becoming abbot; afterwards Bishop of Tivoli, and in 1785 named Cardinal by Saint Pius VI. Of noble and pious character, he did not abandon his See in the midst of an armed tumult. Despite the dispersion of the Cardinals, a conclave was providentially formed, which on the 14th March, 1800, elected the holy Cardinal to the papal throne, who took the name of Pius VII. Under the young Napoleon, the Revolution came to an end, and France became Catholic again. At the same time, impelled by inordinate ambition, Napoleon crowned himself Emperor and thereafter demanded certain things of the Pope that the Vicar of Christ could not give. At the fury of Napoleon, Saint Pius VII showed sublime heroism, a temper of steel, and conduct always noble and energetic. In 1809, Napoleon seized the Papal States and also the sacred person of the Pope, whom he brought to Florence and lodged in the same apartment that had been the prison of Saint Pius VI. Later, gravely ill, the Pope was taken to Fontainebleau. During the 5 years of his imprisonment, Saint Pius devoted part of his prayers to Mary, Help of Christians, entreating her protection for the Church, now abandoned to the enemy. In 1814, the Empire fell, the Papal States were restored to the Pope, who, on the 24th May, made his triumphal entrance into Rome to occupy the Roman See, to the ringing of bells, the jubilant acclamation of the people, and a deluge of flowers. The years of prison had strengthened the aged Pontiff. With extraordinary energy, he accomplished in a short time the colossal task of restoring the Church. He began by restoring the Society of Jesus. Towards 1815, when the Pope granted asylum to the family of the Emperor, the Church had recovered her spiritual rule and universal prestige. In gratitude for the protection of the Most Holy Virgin over the Church, Saint Pius VII instituted the Feast of Mary Help of Christians, on the 24th of May, recalling his triumphal entry into Rome after his imprisonment in France. Saint Pius VII died on the 20th August, 1823, at the age of 81, after a pontificate of 23 years and 5 months.

8. Saint Leo XII

Annibale Francesco Clemente Melchior Nicholas Della Genga was born in the palace of the Earls of Genga, near Spoleto (Italy), 22nd August, 1760. He studied in Rome and was ordained priest in 1783. Admiring the noble manner of the young priest, Saint Pius VI named him papal chamberlain, and in short time, the saint became one of the most distinguished prelates at the pontifical court. In 1793, he was named Archbishop of Tiro and was created Cardinal in 1816 by Saint Pius VII. Having contributed many services to the Holy See,

he was elected Pope on the 28th December, 1823, and took the name of Leo XII. The new Pope undertook a reform in the judicial system, as well as other measures in the Papal States. He gave particular attention to the reform of studies and the rebuilding of Saint Paul's Basilica, destroyed by fire. He published 12 articles on the regulation of Divine Worship, decorum within the churches, prohibiting instrumental music and conversations. As it had not been possible in 1800 to celebrate the Jubilee, Saint Leo XII wished to celebrate it in 1825 with special splendour. The Jubilee was to be a thanksgiving for the Church's triumphant exit from the great recent evils, as well as expiation for the abominations committed. The Holy Father gave magnificent proof of his charity. He served regularly at the table of the pilgrims, thus imitating Saint Gregory the Great. It was greatly edifying to see the Holy Father walk barefoot between two files of pilgrims, who admired the virtues and resignation of a sovereign, weak in health, spent by illness and fasting. Saint Leo XII maintained harmony with the governments, and contact with Spanish America, erecting there various Episcopal sees in the newly independent states, which, through the work of the satanical masonry, were rising, rejecting the Crown of their Mother, Spain. He condemned the Masons once again, and other secret societies. Great evils had fallen on society because the rulers had turned a deaf ear to the voice of the Popes. The laborious life of Saint Leo XII ended on the 10th February, 1829, at the age of 69 years. He had governed the Church for 5 years and 4 months.

9. Saint Pius VIII

Born in Cingoli, near Cesena, in the Papal States, 20th November, 1761, he was called Francesco Xaverio Castiglione. In 1800, he was consecrated Bishop, and in 1816 created Cardinal. The 31st March, 1829, he was elected Pope and took the name Pius VIII. He was excellently formed in the sacred sciences, of great piety and humility. He wrote to his relatives: "Let there be no ostentation, no pomp or magnificence. Let none of you leave the house!" Thus he fulfilled his vow that none of his nephews appear in Rome. In his brief pontificate of 20 months, he followed the steps of his predecessor St. Leo XII. The 24th May 1829, he published his first Encyclical for all of Christendom, a document of great unction and precision. He spoke of religious degeneration, of social turmoil, of the intrigues of protestant biblical societies, of assaults against the sanctity of marriage, of attacks against the Church, of masonic influence in the education of the young, and of new revolutions soon to appear. The new Pope dedicated himself to succour the poor and needy in the Pontifical States, and took effective measures in their favour. He took action in favour of the Catholics of Armenia, the slaves in Brazil. He contributed to bring calm to the government of France, authorized the Council of Baltimore. One of his most distinguished documents was that on mixed marriages, which he sent to the Archbishop of Cologne. Observing the political convulsions and the advance of a new wave of revolutions, Saint Pius VIII suffered total breakdown of his health, and died on the 30th November, 1830, at 69 years, of age.

10. Saint Gregory XVI

Mauro Capellari was born in Belluno (Venice, Italy) on the 28th September, 1765. In 1783, he entered the Camaldolese Order, was ordained in 1787, and became professor of Theology in the Order. At a time of heated anarchy, inspired

by satanical masonry, the holy monk published a work entitled: "The Triumph of the Holy See and of the Church, or The Modern Innovators Combated with their own weapons". In 1807, he became Abbot of Mount Colio; in 1823, General of the Order; in 1826, Cardinal; and on the 2nd February, 1831, he was elected Pope. Agents of insurrection had issued from France to unfurl the banner of rebellion in Rome. Hardly had Saint Gregory XVI been elected, when a conspiracy was set afoot in Rome. From the family of Bonaparte was heard: "The papacy is not a thing of our time." The foreign powers promised help, provided that the administration of the Papal States be secularized. Alone, without forces or support, Saint Gregory XVI victoriously resisted the authors of rebellion. His extraordinary zeal extended the Gospel to all the New World, to Asia and Oceana. To Emperor

Nicholas he spoke these words in defence of the persecuted Catholics of Russia: "We both shall give account to God for our deeds; I, very soon, and you somewhat later." The impressive dignity and integrity of the venerable pontiff deeply impressed the Russian monarch, and the result proved truly satisfactory. Saint Gregory XVI was merciful to his enemies, affable, even jovial, while he retained the austerity of a Camaldolese monk. He died in a poor bed, on a sack of straw, the 1st June, 1846, loved by all upright Catholics and hated by the radicals of every nation.

11. Saint Benedict XV

Giacomo della Chiesa, of the family of the Marquesses della Chiesa, was born 21st November, 1854, in Bologna (Italy). While Cardinal Archbishop of Bologna, he was elected Pope, 3rd September, 1914. The pontificate was to be one of sorrows, darkened by the horrors of the First World War, and by the anxieties of the postwar. Hardly ascended to the papal throne, the Holy Father disposed two solemn expiatory feasts to implore peace of God. The motto of his pontificate, as of his programme, was the Lord's precept: "Love ye one another". In his first encyclical, full of spirit and unction, he urged the whole Church to the greatest exertions that the charity of Christ might reign among men. The Pope said: "This will always be our object, and the particular work of our Pontificate". He intervened in favour of those who sought word of their families. He attained the exchange of invalid prisoners, and thus hundreds of thousands of prisoners were able to come home. Repeatedly he implored all the belligerent nations, "in the Holy Name of God, Father of all, by the Sacred Blood of Jesus, price of the redemption of mankind" to put an end as quickly as possible to the horrendous slaughter, reminding them of their fearful responsibility before God. However, they did not listen to the voice of the Vicar of Christ. When the terrible war had ended, Saint Benedict XV continued to exhort the governments

and people to return to the norms of Christian religion. He abated the misery of the hungry peoples, reorganized the hierarchies in the various countries. Beyond Europe he erected many vicariates and prefectures, his Encyclical 'Maximum Illud' being the great driving force of post-war missions. He had already promulgated the new Code of Canon Law, a work of greatest importance. The unquenchable charity of the Vicar of Christ moved the entire world, and as a

result, the number of diplomats accredited to the Holy See notably increased. Saint Benedict XV died 22nd January, 1922, offering his life for the peace of the world.

12. Saint Peter Aldobrandini

This Holy Bishop and Cardinal, called 'the fiery,' lived in the 11th century and was a monk of Vallombrosia. Concerning this saint can be related the following historically proved fact: a certain Pedro de Pavia had himself named Bishop of Florence, through intrigue and money. The people rioted and demanded that the indignity and sin of simony be proved by fire. According

to the custom and credence of the time, one who enjoyed the fame of sanctity would

best prove his case by passing through fire, and if the fire did him no harm, then in this case, the unworthiness of the Bishop was proved. After fervently celebrating Holy Mass, vested in alb and stole, cross in hand, in the presence of 3,000 spectators, with intrepid spirit, he entered the enormous bonfire that had been prepared, and, without suffering harm, stepped out from the opposite side, and turned to walk through the fire again. Satisfied that God had clearly

spoken, the people prevented him from doing so. Shortly afterwards, Pope Alexander II removed Pedro de Pavia from the See of Florence. Saint Peter Aldobrandini was later named abbot of another monastery. Gregory VII called him to Rome as Bishop of Ubano, named him Cardinal and sent him as papal legate to France and Germany. He died in holiness on the 8th February, 1089.

13. Saint Nicholas Albercati

Born in Bologna, he began the study of law, but at 20 years decided to enter the austere Order of the Carthusians. He became superior of various houses, and in 1417, Bishop of Bologna, obliged to accept under obedience. As Bishop he retained the austere customs of a Carthusian, living in a simple little house and frequently visiting the poor. Pope Martin V and his successors confided him with various diplomatic missions, which the Saint successfully terminated. In 1426, he was named Cardinal by his former disciple, Pope Nicholas V. Cardinal

Albercati enjoyed great fame as a mediator. He was commissioned on various occasions to negotiate peace in Italy and elsewhere, earning the title 'Angel of Peace'. As papal legate he took part in the Council of Ferrara, and in large part, reconciliation with the Greeks was due to him. Pope Eugene IV frequently consulted him, named him Penitentiary Major, and visited him many times during his illness. Saint Nicholas died with fame of sanctity in 1443, in Siena, and the same Pope took part in the exequies. His cult was approved in 1744.

14. Saint Petrus von Luxemburg

Son of the Graf von Luxemburg, he was born in 1369, and at the age of 4, was left an orphan. Distinguished for piety and intelligence, he was sent to Paris to pursue his studies.

There he was at once appointed Canon of the Cathedral of Notre Dame. The saint set himself to advance in humility and perfection, his one desire, rather than ecclesiastical dignities. However the Antipope at Avignon, called Clement VII, regarded in France during the great schism as the true Pope,

named him at the age of 15, Bishop of Metz, and two months later, Cardinal. As Bishop he showed great zeal and prudence, correcting abuses. But political changes forced him to leave Metz, and in the autumn of 1386, the antipope called him to Avignon. There he continued his penances until the pontiff ordered him to reduce them. The Saint then gave alms in place of the penance. He reduced his personal needs to the minimum in order to succour the poor, parting even with his furniture. He used to say: "Contempt of the world, contempt of self. Rejoice to receive contempt, but hold no one in contempt." He died at 18 years of age in the Carthusian House of Villeneuve, where he had lodged. His tomb became a place of pilgrimage, and witness of many miracles. In 1527, Pope Clement VII — this time the authentic one — beatified him.

It ought to be made clear that although Clement VII of Avignon was an antipope, Saint Petrus von Luxemburg served him in good faith, thinking him to be authentic. One may not confuse the authentic Pope Clement VII, who later beatified the Saint, with the antipope of Avignon.

15. Giuseppe Maria Tommasi

He was born in Sicily of a noble family profoundly Christian. Four of his sisters were Benedictines in a Convent founded by his father. From his youth, the saint had distinguished himself for his great intelligence and love of prayer and retirement. He entered the Order of the Theatines, in which an uncle, Charles, was leading a life of extraordinary sanctity. In 1673, he received Sacred Orders. At once he had to suffer terrible desolation and other interior trials, sent by God to raise him to the heights of sanctity. He devoted himself to the study of Scripture and the Liturgy. He studied Hebrew with a rabbi, who under the influence of the Saint, became a Catholic. Soon there issued from his pen treatises of the deepest learning and piety on liturgical and biblical subjects, which attracted the attention of Pope Innocent XII. The Holy Father summoned him to the Vatican, naming him Theologian of the Congress for the Discipline of Regulars. With his zeal and holiness he impressed all who knew him. As confessor of Cardinal Albani, he obliged his penitent to accept the Pontificate. The new Pope, Saint Clement XI, desired to elevate his confessor to the Cardinalate. When the latter refused the high dignity, the Pope reminded him that out of obedience to him as confessor he had accepted the pontificate; and now, out of obedience, the holy confessor had to accept the cardinalate. As cardinal, he continued his ordinary life and took part in all community acts possible. Folk came from all parts of Rome to hear his Mass, and those who assisted him gave witness of the extraordinary graces he received. On Sundays he taught catechism to the youngest children. Because of the lax morals of those times, he felt obliged to place the men and women in different parts of the church. This brought against him a storm of opposition, but the saint remained inflexible. With great charity he distributed large sums to the needy, who crowded round him, as once the poor around the Lord. Despite bad health, he performed severe penances. When Pope Saint Clement XI became ill in December 1712, the Saint said, "The Pope will recover, but I am going to die." Thus it turned out to be: at Christmas he celebrated the three Masses, afterwards falling ill and dying 1st January, 1713. Before he died, the sick recovered their health by touching his garments; and at his death, miracles multiplied at his body. He was beatified in 1803.

16. Saint Rosendo Salvado

He was born of noble lineage in Tuy (Galicia, Spain), 1st May, 1814, one of six, all of whom were very carefully brought up in every Christian virtue. Four served God at the altar. The saint was exceptionally gifted as a musician and became a consummate master. Faithful to an early vocation, he took the habit of the Benedictines of Santiago; but because of the legal persecution and expulsion from the monasteries, he continued his ecclesiastical studies in Tuy and in 1838 entered the Monastery of La Cava (Italy), being ordained priest 23rd February,

1839. He offered himself as missionary amongst the pagans and became the first to evangelize Australia, where he arrived 8th January 1846. He did not remain on the periphery of the missionary field, but penetrated the wild; and before the astonished eyes of the savage Australians, celebrated Holy Mass, 1st March, 1846. For more than 50 years of apostolate, thanks to his spirit of sacrifice, heroic patience, and invincible energy, he transformed the indigenous Australians, producing fruits worthy of the Church, Mother of civilization. There arose a great monastery in the midst of a new city, with cathedral, orphanages, library, agricultural units, musical groups, and so forth, everything that would contribute to the well-being of the people. By this time Bishop and Prefect Apostolic of Western Australia, glory of his country and of Christian civilization, he worked heroically until he died at 87 years of age, in the Basilica of Saint Paul at Rome, 29th December, 1900. His body rests in the city of New Nursia, Australia.

17. Saint Luis Dacoba Gonzales

He was born in Souto (Santa Eulalia de Boimorto, Orense, Spain), on the 1st August, 1872. He entered the Order of Ransom in 1900. He passed his religious life in the Convents of Sarria, Poyo, Madrid and Ferrol, as lay brother, sacristan and tailor; he died at the Convent of Sarria, (Lugo) 4th October, 1961. He was a man of prayer, charity and humility. His heart was open to all; he spent hours before the tabernacle. He took with him to Heaven the unstained purity of his baptismal innocence. The Holy Ghost filled his soul with every gift and mystical grace: he saw things invisible, he knew things which human intelligence alone cannot grasp. He lived in greatest intimacy with the Most Blessed Trinity, suffered spiritual desolation, cruel diabolical persecutions. From men he suffered contempt, wounding sarcasms, and violent mockery, all of which he accepted patiently for love of Jesus, the Most Holy Virgin and Saint Joseph.

18. Saint Hildegarde

Of German origin, she was the spouse of the Emperor Saint Charlemagne. Saint Charlemagne married her when she was only 17 years old. She was a most worthy spouse, and like him, she generously favoured religious foundations. Her goodness was equal to her piety, and during her lifetime, the faithful venerated her as a saint. She had 9 children. She died in Thionville. Later, her remains were brought to the Abbey of Kempton, in Suabia, where her sanctuary became a place of pilgrimage.

19. Saint Alcuin

Benedictine Abbot, born in York, England, about the year 730, of a family of the nobility, and very Christian. He was

educated in the Cathedral school of York, acquiring great learning, and becoming later the director of the school. Saint Lutger, Apostle of Saxony, had been one of his disciples. He made three journeys to Rome. In 781 he went to reside at court, where he was advisor of Saint Charlemagne in ecclesiastical and educational questions. He became Abbot of Saint Martin's in Tours, and was the great master of his time. His influence for good was enormous in the reign of Saint Charlemagne. As theologian, he combated the error of adoptionism, which maintained that Christ was only the adopted son of the Father. He composed commentaries on Sacred Scripture. His influence on the Roman Liturgy is felt to this day. We possess some three hundred letters of the saint, directed, for the most part, to Saint Charles the Great, and revealing the simplicity and moderation of their author. He died 19th May, 804. His name appears with the title 'blessed' in the Benedictine Martyrology.

20. Saint Ludwig von Thuringen

Spouse of Saint Elia both of Thuringen (called also of Hungary), he was born in Thuringen, Germany, in 1200, of Landgrave Hermann I. When he was 11, arrangements were made for the marriage with Elisabeth, daughter of Andreas, King of Hungary, who at the time was 4 years old. The marriage was solemnly celebrated in 1221. Ludwig proved worthy of his holy spouse. They dearly loved one another and were blessed with a son and two daughters. Saint Ludwig was a good and just ruler. He helped his spouse in works of mercy. In 1227, he voluntarily joined the Crusade for the liberation of the Holy Places. In order to inflame hearts to join the Crusade, he organized representations of the Passion and visited convents, entreating the prayers of the religious. He took farewell of Elisabeth, who was profoundly moved. Saint Ludwig fell gravely ill on the way, and resigning himself to the will of God, died and was buried in the Benedictine Abbey of Rheinhardbrunn.

21. Saint Gertrude von Altenberg

This virgin of Germany was daughter of Saint Ludwig of Thuringen and Saint Elisabeth. Still very young, she entered the Convent of the Canonesses Premonstratensians of Altenberg. At 22, she was elected Abbess. At a time when Abbesses of royal blood tended to be grand dames, Saint Gertrude did not differ from the rest of her community, but rather shared the work and life of mortification. During the Seventh Crusade, Saint Gertrude and her religious offered incessant prayer and mortification on behalf of the crusaders. She governed the community for 50 years, eminent in sanctity. She was among the first to introduce into Germany the Feast of Corpus Christi. She died in 1288.

22. Saint Dorotea von Montau

She was born in Prussia in 1347. At 17, she was married to a maker of swords, of which marriage, there were to be 9 children. The saint had much to suffer from the violent temper of her spouse, - however, little by little, through goodness and fortitude, she sweetened his character. Together they went on pilgrimages to various sanctuaries. After 25 years of marriage, her spouse died in the peace of the Lord, leaving her widow at 43 years. All but one of the children had died. She withdrew into seclusion in a cell of the Church of the Teutonic Knights at Marienweder. There she lived only one more year, but that sufficed for her to gain fame of great sanctity and

prudence. Many pilgrims came to consult her, even to beg miracles. She was favoured with many visions and revelations, which were recorded by her confessor. The Saint was very devoted to the Blessed Sacrament, and frequently received the favour of seeing Him in the Sacred Host. Shortly after her death, her cause was introduced, and although it made no headway, her cult continued to grow, and actually she is considered the Patroness of Prussia.

23. Saint Bernhard von Baden

This German Saint was the son of Jakob I, Markgraf von Baden, the 'Solomon of Germany,' as he was called, and of Katherine of Lorraine. In youth, he displayed his literary and military gifts, and declined marriage with the daughter of the King of France. When his father died in 1453, Saint Bernhard renounced the right of succession in favour of his brother. He traveled to all the courts of Europe, urging the rulers to crusade against the Turks. He set out

on foot for Rome to obtain from Pope Saint Calixtus III support for the Crusade. While traveling, he contracted the pest and died in the Monastery of the Franciscans of Moncalieri, not yet 30 years of age. The miracles at his tomb confirmed his fame of sanctity. Pope Sixtus IV beatified him, in the presence of his mother and family.

24. Saint Rabanus Maurus

He was born in Mainz (Germany), about the Year 784. He was educated in the Benedictine Monastery of Fulda, founded by Saint Boniface, and for his great gifts, became the admiration of his masters and fellow students. He was sent to Tours to complete his studies. There he met Saint Alcuin, the ideal master, and a second father. Saint Alcuin deeply cherished him and gave him the name 'Maurus', beloved disciple of Saint Benedict. The two later maintained an edifying correspondence. Returning to Fulda, he became a monk, and was ordained priest in 815. He dedicated himself with fervour to the study of Sacred Scripture, for which end he acquired the biblical languages of Greek, Hebrew and Syriac. He composed many biblical commentaries. He also studied the Church Fathers, and composed a synopsis of their teachings. In 822, he was elected Abbot. He was very devoted and obedient to the Pope, being called 'the Pope's slave'. He so abhorred heresy, he called every heresy an Antichrist. For his wisdom, he was called to many synods and councils. At 70 years, he was going to resign his office, but he was made Bishop of Mainz and kept himself busier than ever, even maintaining his former rule of life. He exacted an observance stricter than what the ecclesiastical laws required, which gave rise to a conspiracy to kill him. The conspiracy was brought to light, and the Saint generously forgave his enemies. He worked until his health completely collapsed, and died in 856, one of the most illustrious men of his day.

25. Saint Konrad von Bayern

This Cistercian monk was the son of the Duke Heinrich der Schwarze von Bayern, and was born about 1105. He went to study in Cologne, but desiring a life of perfection, he became a Cistercian monk at Clairvaux, under the rule of Saint Bernard. Later, with the permission of Saint Bernard, he journeyed to Palestine to live as a hermit in the places where Our Lord once lived. However, the disturbances in the land and his broken health led him to return to Europe after a time. Arriving in

Italy, he lived in Apulia, where, spent by his austerities and works of charity, he died 15th March, 1154. His sanctity was manifest in the miracles at his tomb, and his cult confirmed in 1832.

26. Saint Gottfried von Kappenberg

Earl of Kappenberg and lord of an extensive territory, he married quite young, his spouse being of an equally distinguished family. Under the influence of Saint Norbert, Founder of the Premonstratensians, Saint Gottfried decided to convert his castle of Kappenberg into a convent of the Order, persuading his spouse and brothers to renounce the world with him and become religious under the rule of Saint Norbert. His father put up violent resistance and threatened death. However, the Saint was not to be intimidated, and attained his object. He gave all his possessions to the Premonstratensians, and also built a convent for nuns of the same Order, into which his spouse and two sisters entered. He also founded several hospitals and other charitable institutions. He died as a Deacon, at the age of 30, 13th May, 1127.

27. Saint Johannes Sarkander, martyr.

He was born near the ancient frontier of the Austrian empire, in a region now part of Czechoslovakia. His father died when he was 13, and his mother sent him to Prague to study under the Jesuits. There he was ordained, and returned to the diocese of Olomuc. His Bishop appointed him parish priest of Holeshov, a former nest of heresies, where he accomplished a difficult apostolate, reconciling 250 heretics with the Church. The Saint received the continual support of Baron von Lobkovitz, and this excited the wrath of the anti-Catholic landlord Bitovsky,

enemy of the Baron. During the 30 Years' War, in February 1620, Polish troops entered the diocese of Olomuc. When they were approaching Holeshov, the Saint went out to meet them, bearing the Most Holy Sacrament. Good Catholics that they were, the Poles dismounted, knelt and asked the priest's blessing, then continued their march without in the least molesting the town of Holeshov. Bitovsky accused the priest, making him responsible for the entrance of the Polish troops in the country. The holy priest was chained and put in a dungeon where he was subjected to atrocious tortures for refusing to violate the seal of confession. In the midst of his tortures, he said: "With God's help, I prefer being hacked to pieces rather than violate the secret of confession." Shattered by torture, he lived for a month, praying continually without complaint, until his death, 17th March, 1620. He was beatified by Saint Pius IX, the Great.

28. Saint Jakob von Ulm

He was born in Ulm (Germany), in 1407. At 25, he went to Italy and enlisted under Napoleon. Disgusted with the licentious life of the soldiers, and seeing that good example had no effect on them, he left the army and became secretary to a lawyer. After 5 years, Saint Jakob set out for Germany, but he went no further than Bologna, where he entered the Dominicans as a lay-brother, and became an exemplary religious. His obedience was so perfect that on the occasion of a visit by a prelate, his superior desired to show him off. He gave the lay-brother a letter and told him to take it at once to Paris. Although it was a long journey, arduous and dangerous, Saint Jakob took the letter as though it were all perfectly

normal, and merely asked permission to go to his cell to fetch his hat and staff. Saint Jakob von Ulm was a master in the art of painting on glass, and his superiors assigned him to that work, for which his sole preparation was assiduous prayer. He was often wrapt in ecstasy and before his death worked miracles. He died at 84 and was beatified in 1825.

29.- Saint Raymond of Capua

He was born in Capua (Italy) in 1330 and later entered the Order of Preachers. He was director and collaborator of Saint Catherine of Sienna. At 37 he was named prior in Rome, and later lector of Theology in Florence. In Sienna, while he was celebrating Holy Mass, Saint Catherine, 27 years old at the time, being present, heard the words: "This is my well beloved servant, to whom I am going to confide you." For his wisdom and prudence, Saint Raymond was charged with the spiritual direction of Saint Catherine, becoming at the same time her disciple. The two saints undertook the care of the victims of the pest, which was ravaging Sienna. The saint fell victim of the disease, and lay at death's door. Saint Catherine prayed for him, for one and a half hours, and the following day he was perfectly well. Another work in common was to re-establish peace in Italy, and despite the danger of the mission, the courageous work of the saint achieved certain success. The most important enterprise in which Saint Raymond lent support to Saint Catherine was for the Pope to return from Avignon to Rome. Saint Gregory XI returned to Rome, dying soon afterwards. Urban VI was then elected legitimate Pope at Rome, but the partisans of Avignon elected the antipope Clement VII. Then the two Saints undertook to fight in defence of the true Pope, Urban VI. After the death of Saint Catherine, Saint Raymond wrote her biography. He was elected Master General of the Order, and with all his strength he dedicated himself to re-establish its original fervour, which had appreciably declined; so that he came to be called the "second founder of the Order of Preachers". He died in Nuremberg on the 5th October, 1399, and was beatified in 1899.

30. Saint Jakob Strepar

This Saint belonged to a noble Polish family from Ukranian Galicia. He entered the Order of Saint Francis and became Guardian of the House at Lwow. There he laboured for more than 10 years at reconciling the Orthodox with Rome. He was named superior of the mission to West Russia, where he preached with great success, reorganizing the Church. He was elected Bishop of Galich in 1392, evangelized the greater part of his diocese, built churches in distant parts, and procured priests from Poland to care for them. He founded religious houses, hospitals and schools. Although he was Archbishop and Senator of the Realm, he used to visit his diocese on foot. Many prelates of his day would vest ostentatiously, but the saint always wore the habit of his Order. In life they called him 'protector of his people'. The miracles after death proclaimed his sanctity, and his cult was confirmed in 1791.

31. Saint Giovanni Boni

He was born in Mantua (Italy). At the death of his father, he left home and began his life as an actor in the courts and palaces of Italy. In spite of the prayers of his devout mother, Giovanni continued to lead a dissipated and foolish life. In 1208, at about 40, a grave illness laid him at death's door. He

promised to reform his life if he recovered,- and so he did. Following the

counsel of the Bishop of Mantua, he withdrew to the neighbourhood of Cesena to live as a hermit. There he acquired fame of holiness and attracted disciples. Later they built a church and formed a community. Pope Innocent IV gave his approbation, and imposed the Rule of Saint Augustine. The Saint received many supernatural graces and worked many miracles, never relaxing his mortifications, even during old age. The number of penitents and pilgrims kept growing, and Saint Giovanni decided to flee in secret. He walked all night, but at dawn found himself at the door of his own cell; so he accepted God's will and remained. He died in 1294, and God glorified his grave with many miracles. His name was added to the Roman Martyrology in 1672.

32. Saint Joakob Rem

Born in the Allgau region of Southern Germany, the saintly youth, with two companions, set out on foot for Rome in August 1566, hoping to enter the novitiate of the Society of Jesus. Having had as companion in the novitiate Saint Stanislaus of Kostka, full of apostolic zeal, they returned on foot to Germany. In Dillingen they studied philosophy and theology in the house where Saint Peter Canisius, called the 'second apostle of Germany,' was living. Ordained in 1573, he was assigned to the education of youth. He taught at several Jesuit Colleges during 42 years of life as a religious. As means of religious education of the highest standard, he introduced into Germany the Congregation of Mary, which under his direction became a veritable school of sanctity. He lived in continual union with God. He had the most tender devotion to the Most Blessed Virgin, whom he venerated under the title 'Mother thrice admirable.' All who knew him acknowledged his sanctity. God gave Saint Jakob Rem charismatic gifts, among which were those of reading consciences and predicting the future. With his prayers and sacrifices, he succoured the souls in Purgatory, who many times appeared to him. He died in holiness, 12th October, 1618, and his beatification was introduced in Rome in 1949.

33. Saint Hermann Josef

He was born in Cologne of a very poor family. He remained in continual company with the angels and saints of Heaven from his seventh year till his death. As a child, he used to kneel in a church before the Blessed Virgin and converse familiarly with her and with the Child Jesus. At 12, he asked to be admitted to the Premonstratensian Monastery at Steinfel. There he was professed and ordained priest. He was so good and innocent, that the brethren began to call him

Josef. The saint modestly refused the name, until the Virgin placed on his finger the ring of their mystical marriage. Each Mass for him was an outburst of mystical graces. He was frequently rapt in ecstasy. In spite of his visions, he retained his practical sense, being an excellent mechanic. His health was delicate, and this increased with his fasts and mortifications. Nonetheless, towards the end of his life, God gave him 9 good years, of which the Saint availed himself for writing. In 1241, he was ordered to celebrate Holy Week in the convent of Cistercian Nuns at Hoven; and there he died.

34. Saint Anna Maria Lindmayr

She was born on the 24th September, 1657, in Munich, the Capital of Bavaria, in a family of 15 children, of whom 5 were to be consecrated to God. At 16, she renounced all worldly joys to live entirely for God and for souls. Three times she tried to enter a religious community, but each time serious illness impeded her. Through this she recognized God's will that she persevere in holiness in the world. She made vows of poverty, chastity and obedience to her confessor and lived as a religious in her father's house, with works of charity, and giving

counsel to many. Love of Christ led her to perform extraordinary penances. She slept on boards covered with branches, pointed chains, and nettles. She wore hairshirts and chains, and took 500 strokes of the discipline. At one period, she slept only three nights out of 11 weeks. God permitted her to endure for 5 years a fearful darkness of soul, devoid of consolation, attended by demons and feeling herself to be damned. A year passed with almost no sleep or food. All that a soul could suffer, God discharged over her head, since she had offered herself a victim for the sins of her people. God rewarded her with high mystical graces. As with Saint Teresa of Jesus, her heart was transpierced, and she was granted the mystical marriage, stigmatization, and the crowning with thorns. God entrusted her with the prophetic mission of writing letters to prelates and princes, and to the Emperor himself, to announce the divine chastisements if there were no conversion. A tempest was unleashed against her. There was an investigation and everything was declared imaginary on the part of the Saint, who was prohibited from following her life of contemplation and penance. For 6 years she had to live an ordinary life. Before her prophetic mission, there had been a diocesan investigation that found worthy of belief the mystical gifts of the saint. When the chastisement fell on Bavaria and Munich, the ecclesiastical authorities remembered the prophecies and begged her intercession before God. The Saint intervened, and God communicated the conditions that would free Munich from destruction. They were to build a Church dedicated to the Most Holy Trinity, there to receive continual honour. The city complied with the condition, and while the whole land was ravaged by pest, Munich remained free. On other occasions as well, the power of the Saint's prayer was shown. She was called the 'saviour of Munich'. She was also profoundly devoted to the Holy Face, whose cult she propagated, receiving the title, 'messenger of the Holy Face'. Finally, on the 14th October, 1712, she entered the Carmelite novitiate, to pass the rest of her life as a religious. Her visions continued to her death on the 6th December 1726, and she has been compared to Saint Teresa of Avila.

35. Saint Francois de Montmorency-Laval

This French Saint was very much devoted to the Most Holy Virgin and, from youth, wished to become a priest. He was born 30th April, 1623, and as a priest wished to be a missionary in the Far East. Instead, he was made Vicar Apostolic of New France (Canada). At 35, he was consecrated Bishop, on the Feast of the Immaculate Conception. He reached Quebec in 1659, where he was warmly received by the whole colony. He confided the Indian missions to the Jesuits, established parishes, and for the formation of his clergy, he founded a community of priests and the seminary of Quebec. In the face of innumerable difficulties, he pursued his mission with energy and determination, always traveling so as to visit his immense diocese. He attained the help of the King to solve the problem of selling alcohol to the Indians.

Confronting the civil authorities, he defended ecclesiastical rights. When his great rival, the governor of Mesy, was dying, he helped him to die as a Christian. Worn out by apostolic labours, sickness and suffering, Saint Francois de Montmorency-Laval at 61 years withdrew to his seminary and spent his last years in great prayer and mortification. He died 6th May, 1708.

36. Saint Catherine de Saint-Augustine

Catherine de Longpre was born in 1632 in Saint-Sauveur-le-Vicomte (Normandy, France). She was reared most Christianly by her maternal grandparents. At 10, she received an extraordinary grace that drew her from the vanities of the world and led her to consecrate herself to the Blessed Virgin by an act signed in her blood. Desiring a consecrated form of life, she became a nursing sister. She offered herself for the mission of New France and came to Quebec in 1648, where she undertook to learn the language of the Indians, being then 16 years of age. With her endearing character, she won the hearts of all, and in time became the superior of the hospital. Since childhood she had loved the Crucified Christ, and she spent all her strength working, denying herself, and doing penance. She was favoured with mystical graces and died 8th May, 1668.

37. Saint Jeanne Mance

She was born in Langres (Champagne, France), 12th November, 1606, the second of 12 children. At 7, she made a vow of perpetual chastity and had great love for the poor. When her mother died, Jeanne took her place in the family. When her father had died, and the children were grown, Saint-Jeanne Mance devoted herself wholly to the care of victims of war and the pest. She was attracted to the Mission in Canada and set out to establish a hospital there. In 1641, she reached Canada, and in a poor building, took in the sick amongst the Indians. As directress of her hospital, she went to France for funds and returned with the first vocations, Nursing Sisters of Saint Joseph. The 20 years that followed were full of contradictions and incomprehensions, which the saint heroically accepted, offering all with love, resigned to the will of God. She died 18th June, 1673.

38. Saint Marguerite Bourgeoys

She was born in Troyes (France), 17th April, 1620. She was a vivacious child, and one day received a grace that transformed her life to one of self-denial. During a Rosary procession, the Blessed Virgin had smiled towards her. Desiring the life of a religious, she offered herself to the mission of Ville-Marie in Canada. But considering the misery of the people in France, Saint Marguerite hesitated. However, the Blessed Virgin encouraged her, saying: "Go, I will not abandon you." The saint arrived in Canada in 1653, expecting to teach school. Meanwhile

two years passed, during which her charity found an apostolate. She helped the sick, the invalid soldiers, she deprived herself, she catechised and consoled the colonists. In 1658 she opened her first school, in an unused stable, a gift of the governor. The work progressed, while the saint continued to educate her daughters in charity and Marian devotion. The schools grew in number along the coast of Canada, and the Congregation of Notre Dame received approbation. The holy

Founder died after 47 years of work, 12th January, 1700. She was beatified by Saint Pius XII

the Great in 1950.

39. Saint Marguerite d'Youville

Marguerite Dufrost de la Jemmerais was born in Varennes, near Montreal (Canada), 15th October, 1701. She frequented the school of the Ursulines in Quebec, revealing gifts of intelligence and spirit. She married Francois d'Youville, and after 8 years was left a widow with 6 children and many debts. Four children died and she carefully brought up the remaining two, who one day would be priests. She dedicated herself to the spiritual life with great devotion to the Blessed Sacrament, Holy Mass and Communion, thus finding the support for her apostolate of charity towards the unfortunate poor. Several pious women joined her and dedicated themselves in 1737 to the apostolate. After a year, the community opened the House, which received civil and ecclesiastical approbation in 1753, under the name of 'Sisters of Charity of the General Hospital in Montreal.' This hospital became the centre of an extraordinary apostolate of charity towards every kind of misery. The Saint opened houses for children, young mothers, for the aged, the homeless, for invalids of war. After years of love towards Jesus and his poor, Saint Marguerite d'Youville died on the 23rd December, 1771. She bade farewell with the words: "How happy I should be to find with me in Heaven all my sisters". The day of her death, a luminous cross appeared over the hospital. She was beatified by Saint John XXIII, who named her "Mother of Universal Charity".

40. Saint Marie de l'Incarnation

Marie Guyart was born in Tours (France), 28th October, 1599. Since childhood she was called to a life of religious fervour. At 18 she married Claude Martin. Soon she was left a widow, with a little child and no means. Gifted with extraordinary graces, she obeyed the Lord and entered the Ursuline Convent in Tours, leaving her son, who one day was to become a Benedictine monk. She sought the form of life most pleasing to God, and saw in a vision a great country, Canada. She became superior of a new foundation for the education of the Indians. She reached Quebec in 1639, kissing the soil where God had brought her to bring the light of Christ. Her first convent was a miserable hut. There she composed a catechism in the language of the Indians. Her new convent in the city was destroyed by fire. She rebuilt it in country where everything was lacking. Saint Marie de l'Incarnation found the strength to fulfill her mission in her life of grace, in which she ascended to the very heights of mystical union. In the face of every difficulty, what was important was to fulfill her vocation of missionary and establish the Church in Canada. At 70, she laid down the office of superior and consumed the remainder of her days in profoundest union with God. She died on the 30th April, 1672.

41. Saint William Carter, martyr

He had a printing office in London. He was executed under Elizabeth I on the 11th January, 1584, for publishing Catholic books.

42. Saint John Finch, martyr

This holy layman of Lancashire for several years contributed great help to Priests. The 10th April, 1584, he was executed for defending the powers of the Pope. He was beatified by Saint Pius the Great.

43. Saint Thomas Webley, martyr

This holy martyr from Gloucester was executed under the perfidious Elizabeth I, for spreading Catholic books, on the 6th July, 1585.

44. Saint Marmeduke Bowes, martyr.

This holy layman from Yorkshire was executed under Elizabeth I, for offering assistance to Priests, 27th November, 1585.

45. Saint Robert Bickerdike, martyr

This holy layman was executed for being a Catholic, 23rd July, 1586.

46. Saint Richard Langley, martyr

This holy layman from Yorkshire was victim also of the fierce persecution of Elizabeth I, being executed for harbouring priests, 1st December, 1586. Beatified by Saint Pius XI the Great.

47. Saint Henry Webley, martyr.

This holy layman from Gloucester was executed for having assisted Saint William Dean, martyr, on the 28th August, 1588.

48. Saint Hugh More, martyr.

Seminarian from Lincolnshire, he was executed for having been reconciled with the Catholic Church, 28th August, 1588.

49. Saint Thomas Felton, martyr.

Franciscan cleric from London, he was hanged for being reconciled with the Catholic Church, 28th August, 1588. Beatified by Saint Pius XI the Great.

50. Saint Edward Shelley, martyr.

Gentleman from Sussex, hanged for assisting priests, 30th August, 1588. Beatified by Saint Pius XI the Great.

51. Saint Richard Martin, martyr.

A holy layman from Shropshire, executed 30th August, 1588, for helping priests. Beatified by Saint Pius XI the Great.

52. Saint Richard Flower, martyr.

This holy layman from Anglesey was hanged for helping priests, on 30th August, 1588.

53. Saint John Roche, martyr.

An Irish boatman, he was executed the 30th August, for helping a priest to escape. Beatified by Saint Pius XI the Great.

54. Saint William Way, martyr.

From Devon, he was martyred for being a priest, 23rd September, 1588. Beatified by Saint Pius XI the Great.

55. Saint Robert Wilcox, martyr.

Born in Chester, he became a priest after studying at the English College at Rheims, sent on the English Mission in 1586. He began work in Kent. The same year he was arrested and imprisoned in Marshalsea. He was condemned and hanged, drawn and quartered in the neighbourhood of Canterbury. He said to his fellow martyrs: "I am going to Heaven before you, where I will bring the news of your arrival after me." His martyrdom took place 1st October, 1588, and beatified by Saint Pius XI the Great.

56. Saint Christopher Buxton, martyr.

He came from Derbyshire, studied for the priesthood at Rheims and Rome. He was taken in arrest shortly after returning to England. Martyred with other holy priests, Saint Christopher was the youngest. The executioners thought they could intimidate him by having him witness the martyrdom of his companions. When he was offered his freedom at the price of apostasy, the saint replied that he would rather die a thousand times than accept such an offer. While in prison in Marshalsea, he wrote a 'Ritual' which is still kept as a relic. He was martyred the 1st October, 1588, and beatified by Saint Pius XI the Great.

57. Saint Robert Widmerpool, martyr.

A layman, born in Widmerpool, Nottinghamshire. He had studied at Gloucester Hall, Oxford, and become a schoolmaster. For a time he was tutor in the family of the Earl of Northumberland. He was accused of sheltering a priest in the home of the Earl. Before his execution by hanging, he gave God thanks for the grace and privilege of dying for the Faith in the very city of Saint Thomas a Becket. He died 1st October, 1588, kissing the instruments of his martyrdom. Beatified by Saint Pius XI the Great.

58. Saint Ralph Crockett, martyr.

A secular priest, he had been born in Barton-on-the-Hill, Cheshire, studied at Christ's College, Cambridge, and at Gloucester Hall, Oxford. He had been schoolmaster in East Anglia before going to the college at Rheims. Together with Saint Edmund James, martyr, he was taken in arrest, April, 1586, in a boat bound for Littlehampton. They were imprisoned in London for more than two and a half years. Saint Ralph Crockett was executed on the 1st October, 1588. Beatified by Saint Pius XI the Great.

59. Saint Edward James, martyr.

A secular priest, born in Breaston, Derbyshire, he had been educated a protestant in the school at Derby and at Saint John's College, Oxford. After his conversion, he went to Rheims, later to Rome, where he was ordained. Arrested and imprisoned with Saint Ralph Crockett, martyr, he was executed on the 1st October, 1588, after more than 2 ½ years of prison. Beatified by Saint Pius XI.

60. Saint John Robinson, martyr.

Secular priest, he had been born at Ferrensbury, Yorkshire. When he became a widower, he went to Rheims, where his son Francis I was also preparing for the priesthood. In 1585, he was ordained and was arrested as soon as he set foot on English soil. After a time in prison in London, he appeared before a Tribunal which sentenced him to death. The day the order for execution came to Ipswich, the saint was full of joy. He presented all his money to the bearer of the order, fell on his knees and gave thanks to God. He was executed on the 1st October, 1588.

Beatified by Saint Pius XI the Great.

61. Saint Robert Sutton, martyr.

A schoolmaster, he was converted to the Catholic Faith, and for that reason was taken by the authorities and placed under arrest. These officials in obedience to Elizabeth I and in rebellion with her against the authority of the Pope, perpetrated injustices disguised as right and just, condemning and killing innocent and holy men. Condemned for refusing to acknowledge the authority of Queen Elizabeth I over the Church in England, he was declared guilty of high treason.

On the scaffold he was offered his freedom, if only he would pronounce the word "all" in respect to the authority of the monstrous queen. Refusing to say that word, remaining firm in the Catholic Faith, he was executed, 5th October, 1588.

62. Saint William Hart, martyr.

He received Sacred Orders in France, and returned to England. Working as missionary, he was seized by the enemies of God and his country. Imprisoned for four years, with 20 other missionaries, he was sent into exile. Driven by apostolic zeal, he returned to England, where he was condemned to death on account of being a minister of God. On the 5th October, 1588, he was executed, his mother being present, rejoicing that her son had been chosen to receive the crown of martyrdom. Beatified by Saint Pius XI, the Great.

63. Saint John Hewett, martyr.

For the same cause as Saint William Hartley, martyr, he was condemned by iniquitous and ferocious authorities. He had received Sacred Orders at Rheims in 1586, and was martyred 5th October, 1588. He was beatified by Saint Pius XI the Great.

64. Saint Edward Burden, martyr.

He came from Durham, England. Having worked as a missionary from 1586, he was condemned for being a priest and executed 29th November, 1588.

65. Saint John Amias, martyr

He came from Yorkshire and was ordained in France in 1581, returning to England as missionary to succour the sheep amidst that terrible persecution. Condemned by the enemies of God, together with Saint Robert Dalby, they were dragged two kilometres outside the city of York. At the place of execution they knelt and prayed. Summoned by the constable, Saint John Amias rose, countenance serene, walked to the

scaffold, kissed it, and kissed the ladder. He ascended and began to address the people: "The reason for my death is not treason, but religion". They let him say no more. One of the witnesses was converted, and later wrote: "In these holy servants of God, there was visible to the eyes such meekness and singular constancy, that one easily might say, they were lambs led to the slaughter". This martyrdom took place on the 15th March, 1589. He was beatified by Saint Pius XI the Great.

66. Saint Robert Dalby, martyr.

Companion of Saint John Amias, martyr. He came from Yorkshire, receiving sacred orders in France in 1588. During the martyrdom of Saint John Amias he prayed intensely, and in the same spirit received, from the hands of those enemies of God, the glorious crown of martyrdom for the conversion of England, 15th March, 1589, at York. He was beatified by Saint Pius XI the Great.

67. Saint Mary Stuart, martyr.

Queen of Scotland. The only child of James V of Scotland and Marie de Guise, brought up in the Catholic Faith, she married Francis II, king of France and became a widow when she was quite young. The Regent of Scotland, Marie de Guise, was deposed by the fanatical calvinist John Knox, that violent innovator, and with war intervening, calvinism entered officially into Scotland. It was the same year as the death of the young Francis II; and the Scottish Catholics as well as the moderate protestants called for their Queen, Saint Mary Stuart, to return from France. This she did, and returning to Scotland, assumed her royal office. The holy Queen again married, this time her cousin, Henry Stuart, Lord Darnley. His violent death, and the third marriage of the holy martyr with Earl Bothwell, a protestant, publicly accused as the murderer of her second cousin, caused great scandal among the Scottish nobility, protestant in great part. But the holy queen, now accused of murder and adultery, was no accomplice to the crime,- and her innocence of that complicated plot has been well proved. Concerning her marriage with

the Earl, it is considered as most probable that she was obliged to it. It could also have been very imprudent of the saint in good faith to have believed that in those circumstances it was her only choice. The situation of the holy martyr was very delicate, and despite her great valour and energy, she was deposed in 1567 -being 25-, and imprisoned in the Castle of Lochleven. The holy Queen escaped to defend her rights; but unsuccessful, she had recourse to the infamous Elizabeth I of England, her cousin, seeking her protection. Elizabeth I received her with feigned affection; but as that dissolute Queen saw in her cousin a rival to the throne of England, and a threat to English protestantism,- since Mary was profoundly Catholic- she had her imprisoned successively in various castles. Throughout 19 years of prison the holy martyr underwent her purification, ever displaying dignity of character, and true heroism in her suffering. The holy Queen became a living example of sublime character suffering the greatest misfortunes. Of the 45 years of her life, she passed 19 in prison, ever firm in the Catholic Faith in which she found purification for the possible errors and fickleness of her past life. Her confessor manifested that Saint Mary Stuart was of great virtue and integrity, with great love for the poor. The Catholic nobility of England, and several foreign powers, Catholic nations, showed such an interest in the holy prisoner,

that the cursed Elizabeth I had her brought to trial, unjustly accused, and led to the block to be executed in 1587, February 8th, at Fotheringhay Castle. With justice Saint Mary Stuart has been called the 'Martyr Queen', by her defenders. Justice as well demands that she

be elevated to the altars, now to be called 'the Saint and Martyr Queen'.

68. Saint Mary Walsh.

She was born in London of Irish parents about 1850. Left an orphan at an early age, her grandmother brought her home to Ireland, where she passed the years in simplicity and piety. When she was 18, her grandmother died, and the Saint emigrated to the United States, finding work as a laundress. She was a Dominican tertiary, and practised extraordinary charity towards the poor. Without resources, she exercised a spontaneous apostolate which, to the amazement of everyone, including the ecclesiastics, became the support of a multitude of poor and sick. In the streets of New York, the saint felt the impulse to enter the houses of the very poor districts. With her own hands, she put things in order, cared for the sick, called the priest, assisted the dying, and as a result, lost her own employment. So passed more than 30 years, in poverty, labours, humiliations, misunderstandings, all of which the saint bore with heroic patience and invincible confidence. At 60 years of age she founded the Congregation of the Dominican Sisters of the Sick Poor. Foundress and Mother General, Saint Mary Walsh died in holiness on the 6th November, 1922. At her funeral in the immense cathedral, ecclesiastical personages, religious, priests, brothers and nuns congregated and, as well, a multitude of the poor, devout and grateful.

69. Saint Guillaume de Toulouse

Guillaume de Naurose, when quite young, entered the Augustinian hermits in his native city of Toulouse (France). Despite his few years, Saint Guillame had progressed along the road to sanctity. He sealed his consecration to the Blessed Trinity with the threefold promise of the vows. With the vow of obedience, he offered himself to the Father, to whom all things are subject. With the vow of poverty, he offered himself to the Son, who made Himself poor for us. With the vow of chastity, he consecrated himself to the Holy Ghost, Spouse of the Virgin Mary, and of all pure souls. After his ordination, the saint went to study at the University of Paris, which at the time was the centre of studies of all Christendom. At the end of his studies he was sent out as missionary, and soon he distinguished himself as a preacher and director of souls. He propagated devotion to the Holy Souls in Purgatory. On one occasion, a wealthy Lady presented him with a quantity of gold, and entreated him to pray for her deceased parents. The Saint then recited aloud: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them". The lady was disappointed, because she felt that her money was worth more prayer than that. The saint asked her to write down the prayer he had just recited, and to place the paper on one side of some scales, and on the other, the gold which she had given him. The lady did so, and to her amazement, the prayer weighed more than the gold. Saint Guillaume de Toulouse enjoyed great fame as an exorcist. Nevertheless, the wicked spirits frequently troubled him. They would appear visibly and attempt to harm him. The Saint died on the 18th May, 1369. His cult was confirmed by Saint Leo XIII, the Great, in 1893.

70. Saint Nunzio Sulprizio

He was born in Pasco Sansonesco in the diocese of Penna (Italy), 13th April, 1817. When his father died, his mother remarried, and an uncle, a blacksmith, took charge of the lad. The little saint worked with his uncle, in the forge, while his grandmother brought him up in all piety. The uncle put him to work beyond his strength. The saintly child, frequently beaten and deprived of food, developed a fearful wound in his leg. At the hospital in Naples, he gave example of heroic virtue. An illustrious gentleman brought him to his own home and personally attended the saint in the two years that remained of his life. Saint Nunzio Sulprizio showed his gratitude with sincere affection for the distinguished gentleman, in the same degree as he was advancing in evangelical perfection. He died 3rd May, 1836, at the age of 19. On the 21st June, 1891, Feast of Saint Luis Gonzaga, whom Saint Nunzio had taken as his model of every virtue, Saint Leo XIII the Great declared the virtues of the little blacksmith apprentice to be heroic,

and proposed him as patron of young artisans. Saint Pius IX declared him Venerable. Saint John XXIII certified certain of his miracles, and in 1963, Saint Paul VI, martyr, beatified him.

71. Saint Luis Maria Andreu

He was born in 1925 in Bilbao (Spain). In 1942 he entered the Society of Jesus, was ordained in 1955, and later taught theology. Towards the end of July, 1961, he visited for the first time the apparitions at Garabandal, where he wished to study the supernatural manifestations and to take notes of the things he observed. He returned to Garabandal on 8th August. The holy Jesuit had always celebrated Holy Mass with great devotion. On that morning of the 8th August, he celebrated what was to be his last Mass with exceptional devotion, which was felt by all who were present. Later he witnessed an ecstasy of the children, observing and taking notes, and he seemed to be deeply moved. The same day, the children, again in ecstasy, rapidly ascended towards the pines. At the pines, the holy Jesuit, while carefully observing the ecstasy, suddenly, with deep emotion and with clear voice, four times repeated the word, "Miracle!" Singular occurrence: the children, in ecstasy, saw Saint Luis Maria Andreu kneeling, and the Blessed Virgin saying to him: "Soon you will be with me." Later, the Virgin told the children that Father Luis had seen her, and also the great Miracle to come. That night the holy Jesuit left Garabandal, and during the journey he was full of joy as he spoke of the undeniable truth of the apparitions of Garabandal, of the marvelous Mother we have in Heaven, and of that day which had been the happiest of his life. Suddenly, with a smile, he died. Later in several ecstasies, the Saint spoke with the children. When they asked the Blessed Virgin where he was, she smiled.

72. Saint Magdalena de Canossa

Magdalena Gabriela, of the family of the Marquesses of Canossa, was born in Verona (Italy). Years later, recalling the Saint's childhood, her nurse said: "I can only marvel at the change . . ." When her father died, her mother remarried, and the child of 3 was left in the charge of a governess, and had to endure years of domestic tyranny. Saint Magdalena suffered a series of infirmities, during which she learnt to dominate her character. She entered a Carmelite convent, and quickly discovered that her vocation was elsewhere. She saw in vision

the Blessed Virgin surrounded by 6 nuns in grey-brown habits. The Virgin showed the nuns a church full of women and little girls, a hospital, and finally a room full of ragged urchins. From that moment the saint devoted herself to work in hospitals, teach catechism, and care for poor boys. At the time when Napoleon Bonaparte was driving monks and nuns out of their convents, the young marquise took the occasion to ask Napoleon himself for means to care for the poor, and he gave her what she required. In the face of her family's opposition, the Saint firmly stood her ground. In 1808, with several companions, she founded a home for girls in Verona. During the remaining 25 years of her life, the foundations of the "Canossian Daughters of charity" steadily increased in number. The holy foundress was at the fore of the labours, employing her 'two maidservants,' as she called her hands. She had predilection for the boys most unwashed and mischievous, and in the Congregation they have always called the most difficult boys "those of our Mother Foundress". The thousand preoccupations of daily life did not disturb the deep recollection that characterized Saint Magdalena Canossa. She would say to her daughters that it was her mission to make Christ known to the children, especially the poorest and most abandoned. Towards the end of 1834 she became ill, and on the night of 10th April, 1835, amidst sighs of joy, she gave up her soul to the Lord. She was beatified in 1941 by Saint Pius XII the

Great.

73. Saint Marie Therese Noblet

She was born 30th September, 1889, in Signy (France). She was quite young when both parents died, and her grandfather placed her in the school of "The Sisters of the Child Jesus", at Rheims. The day of her first communion, she offered herself forever to Jesus. Soon she was paralyzed, and offered her sufferings as a victim soul. At Lourdes, during a pilgrimage, amidst acute pains, she heard in the depths of her soul a voice that said: "Stand up!", and she was instantly cured. Fifteen years of age, and despite her vivacious temperament, she missed her sufferings. She vowed chastity, and devoted herself to the poor and sick, desiring to know what ought to be her vocation. At 21, she began to suffer diabolical attacks, which were to afflict her all the days of her life. While she was praying, the Lord asked her if she would be His authentic victim. The Saint replied with all her heart: "Ecce ancilla Domini" ("Behold the handmaid of the Lord"), and at once she felt her heart transpierced. She endured diabolical infirmities that were strange and unknown, as well as blindness. On the Feast of the apparition at Lourdes, the Blessed Virgin cured her blindness. On the Feast of the Assumption, she cured her other infirmities. Thus the saint learned her vocation of missionary. She reached New Guinea the 15th October, 1921. She entered the Congregation of the "Handmaids of the Lord," where all the sisters were Papuans, and she the Mother Superior. She refused nothing for the salvation of souls. She endured the most atrocious assaults of Satan, who, one day of particular ferocity, conferred on the Saint the beautiful title of "Daughter of Calvary". Martyr of Satan, this little Mother of the Papuans died, 15th January, 1930. The great Pope of the Missions, Saint Pius XI the Great, said of her: "Truly she was all things to all men, in order to win them for Christ".

74. Saint Marie Therese Dubouche

Theodolinda Dubouche was born 2nd May, 1809, in Montauban (France), in a family completely indifferent to the practice of religion. The child received no Christian formation; but, being of a contemplative nature, she was formed by the Holy Ghost, receiving mystical graces and conceiving a horror of impurity. Very intelligent and highly gifted, she practised the art of painting, while deeply admiring the spirituality of Spanish painting. Meditating on this very question, in ecstasy she conceived an ardent love of God, while God took possession of her heart. She exercised a great apostolate among students of painting, and formed the Society of Saint Luke. During the years, she attained the conversion of her parents and sister. She devoted herself to works of charity towards the poor and sick, and attained many conversions. The holy artist never had wished to paint the image of Christ because she knew no image that corresponded to her ideal. In a dream she saw the Holy Face, wounded and bleeding, but of divine beauty. Later she bore this image in intellectual vision impressed in her soul. When she came to read the messages on reparation to the Holy Face, given to Saint Marie de Saint Pierre, of the Carmel of Tours, she felt an interior impulse to paint the Holy Face. She entered the Carmelite Order, and, under obedience, dedicated herself to her great work of the Adoration of Reparation. It was the tempestuous and sanguinary year of 1848, when this vigorous branch was grafted onto the venerable trunk of the Carmelite Order. Uniting the mystical death of Carmel with the hidden life of Nazareth, the saint took the name of Marie Therese. She found in Nazareth the most sublime model of reparation, communicated to souls in the Most Holy Sacrament of the Altar. Before she died, she wrote to her daughters of the Congregation of the Adoration of Reparation: "I leave you a magnificent heritage: the perpetual Adoration of the Most Holy Sacrament. I bequeath to you as well our Mother, Saint Theresa of Jesus." On her deathbed, her eyes fixed on Heaven, she said three times: "I see . . ." These were her last words, 30th August, 1863.

75. Saint Petrus Favre (or Faber)

He was the oldest of the companions of Saint Ignatius Loyola. He was born in Savoy, 1506. In 1525, he entered the College of Saint Barbara in Paris. There he met Saint Ignatius, and Saint Francis Xavier, and they became friends. The Saint followed Saint Ignatius and was ordained in 1524, celebrating his first Mass in Montmartre. Afterwards he accompanied the holy Founder to Rome to place himself at the disposition of the Pope. The Pope named Saint Petrus Favre his representative at the Diet of Worms and the Diet of Patisbone. But the saint was aware that authentic reform among Catholics was needed, rather than disputing with heretics. With indefatigable zeal, he preached, gave spiritual exercises and spiritual direction. Saint Peter Canisius was a fruit of his spiritual exercises, who entered the Society of Jesus and became the second apostle of Germany. In Cologne, where the Archbishop became a protestant, he established the first Jesuit House. Later he was sent to Portugal and to Spain, where he continued to preach the spiritual exercises to clergy and people. Fruit of his preaching was the Duke of Gandia, Saint Francis Borgia. In 1546 the Pope called Saint Petrus Favre to assist at the Council of Trent as Theologian. Hardly 40 years of age, his health was already broken by travels and labours. He obeyed nevertheless, saying: "Holy obedience is much more efficacious than yielding to personal weakness, or the difficulty of the mission". Shortly after reaching Rome, he

died in the arms of Saint Ignatius. His cult was confirmed on 1872.

76. Saint Claude de la Colombiere

He was born near Lyons in 1641. Besides a luminous intelligence, he possessed the soul of an artist and great love for the fine arts. Overcoming repugnance for religious life, he entered the Society of Jesus. Even before his ordination, at a great liturgical function, the canonisation of Saint Francis de Sales, he displayed for the first time his gifts as an orator. For their solidity of doctrine and beauty of expression, his sermons are models of their kind. At 33, he made his solemn profession, including a special vow of absolute fidelity to the rules of the Society, even in the slightest detail. Shortly afterward he was appointed superior of the College at Paray-le-Monial. One day, when he went to preach to the community of the Visitation, Saint Margaret Mary Alacoque, religious of the community, heard interiorly the words: "Here is he whom I have sent." Saint Claude understood at once the holy religious, and the mission the Sacred Heart had confided to her. She herself wrote later: "The father taught me to appreciate the gifts of God, and to receive his communications with faith and humility. Saint Claude de la Colombiere worked untiringly to propagate the devotion to the Sacred Heart. He did not long remain at Paray-le-Monial. His superiors sent him to preach in England. Love for the Sacred Heart was his favourite subject. Many protestants were converted by him, and for this, he was put in prison. Louis XIV of France intervened to save him from death, and he returned to Paray-le-Monial. Saint Margaret Mary told him that he would die there, his death occurring on the 15th February, 1682. Saint Margaret Mary was told by Heaven that Saint Claude was already in glory. He was beatified by Saint Pius XI, the Great, in 1929.

77. Saint Antonio Baldinucci

He was born in Florence, 20th June, 1665, on the octave of the Feast of Saint Anthony of Padua. His father had been miraculously cured of grave illness through the intercession of the holy Franciscan. He gave the name Antonio to his son. For a time, there lived at his home in Florence Saint Aloysius Gonzaga, whose memory greatly influenced the young Antonio; who, at 16, entered the Society of Jesus. He was ordained at 30, and was sent on the missions to the people, an apostolate which the Saint exercised for 20 years with great fruits. In order to bring the people together, he used to organize impressive processions, starting from different points, moving towards the centre of town, and there he preached. He often preached with a cross on his shoulders or in chains, moving the people to compassion and to perform penances in the street. Generally, the mission terminated by publicly burning card games, dice, and objects that were obscene or scandalous, and thus he attained many lasting conversions. Seldom he slept more than 3 hours. He fasted three times a week and practised many other mortifications. In 20 years he preached 448 missions in 13 Italian dioceses. He died in 1717. During a mission in Carpineto, he lodged with the family of Pocci, which later was to give to the Church the Pope Saint Leo XIII the Great; and it was he who beatified the Saint in 1893.

78. Saint Jean Soreth.

He was born in Normandy (France) about 1405. At 16, he entered the Carmelite Order. He was ordained and went to Paris to acquire a doctorate in Theology. This he accomplished at 23, and soon was named Provincial for France. In 1451, he was unanimously elected Superior General, and later reelected. Given the general decay in monastic observance, in Carmel as well as in many other orders, much due to the 'black pest', and to the Western Schism, when Popes and Antipopes reigned simultaneously,- Saint Jean Soreth put all his effort into reforming the Order, setting up in each province that he visited one or two houses of strict observance, allowing all the religious who so desired, to change to these houses. This holy reformer can be considered a precursor of Saint Teresa. He was faced with much resistance, and for this reason the reform did not fully achieve its object. The Pope Saint Calixtus III, recognizing the sanctity and competence of the Superior General, wished to make him Bishop and Cardinal; but Saint Jean Soreth declined, out of humility, and continued his visitations in Germany, Italy, France and the rest of Europe. To him is due principally the founding of the Third Order of Carmel, for which he composed the rule. A Benedictine of the time characterized him with these words: "He was deeply versed in Sacred Science and also in profane sciences; but the greatest of his qualities was his religious spirit and goodness, that made him the glory of his Order." He died in Angora, as a result of poisoning, 25th July, 1471. His cult was confirmed in 1365.

79. Saint Elizabeth of France

She was the daughter of Louis VIII and Blanche of Castille, and sister of Saint Louis, King of France. She possessed great beauty and intelligence. As a child she was favoured with extraordinary mystical graces. Besides the ordinary fasts, she fasted three times a week. She studied Latin in order to read the Offices of the Church, and the Church Fathers. Her mortifications produced a grave illness, and public prayers were offered for her recovery. Her mother consulted a saintly woman, who prophesied the recovery of Saint Elizabeth, but not therefore to count her among the living, because in the future she would be dead to the world. The prediction was verified when the saint rejected marriage with Hugo of Austria, and Konrad, King of Jerusalem, even though the Pope, Innocent IV, had urged her, for the sake of Christendom, to marry Hugo, Earl of Austria. The Saint's reply to the Holy Father was so humble and prudent that he could only praise her choice to serve God in perpetual virginity. Saint Elizabeth was very good to the poor. After the death of her mother, she founded with the help of her brother, Saint Louis, a convent of Franciscan nuns, ordering a rule based on that of Saint Clare to be composed. The most famous Franciscans of the time, Saint Bonaventure among them, helped with this work. Saint Elizabeth never lived within the enclosure. Her apartment was in a wing separate from the cells of the nuns, since her health did not permit her to follow all the rules, and since she feared to be elected abbess. By retaining her wealth, she was able to maintain the convent, and continue to succour the poor. The Saint did not discontinue her fasts and penances, and observed almost constant silence. Thus passed 10 years; before her death in 1270, she spent whole nights in contemplation, without taking rest. Her cult was approved in 1521.

80. Saint Rosaline

Daughter of the illustrious family of the Baron of Arc, she had to overcome the strong opposition of her parents in order to

consecrate herself to God. She had been educated by the religious of Saint Clare, but found her own vocation under Carthusian Rule, entering the Convent of Saint Bertrand when she was about 25. After 12 years, she became superior of Celle Roubaud, in Provence. She fasted frequently, took the discipline, and slept only three or four hours. She had frequent visions and ecstasies, and the extraordinary gift of reading hearts. She died 17th January, 1329, and her body after death shone with great beauty, and showed no sign of decay. Her cult was confirmed in 1851.

81. Saint Catherine de Parc-aux-Dames

This Saint of the beginning of the 13th century was the daughter of Jewish parents who lived in Lorraine. A priest visited the family frequently to engage in religious discussions. Little Rachel, as the child was called, used to listen attentively. The priest asked her if she wished to be a Christian, and the Saint said that she did. Thereafter, the priest used every opportunity to instruct her in the faith. The parents were not pleased with the change they observed in their daughter, and when she was 7, they sent her to the other side of the Rhine, away from the priest and Catholic influence. This afflicted the saint. However the Blessed Virgin appeared to her one night, gave her a pilgrim's staff, and told her to flee. The saint rose at once and went in search of the priest, and he brought her to the Cistercian Abbey of Parc-aux-Dames, where she was baptized and received the name of Catherine. The parents appealed to the Bishop of Lorraine, and to the Duke of Brabant, and even to Pope Honorius, that Saint Catherine might come home, at least till she was 12. The Bishop and the Duke were in favour of the parents, but the Archbishop of Cologne, and Guillaume, Abbot of Clairvaux, decided in favour of the child, who remained at Parc-aux-Dames until she died, famous for her visions and miracles.

82. Saint Cunegunda of Hungary

She was the daughter of the king of Hungary, Bella IV, and a niece of Saint Elizabeth of Hungary. She was born in 1224 and brought up at court, where she learned Latin and the fear of God. At 16 she married Boleslaw V of Poland. Although she had agreed to marry, on the night of the marriage she asked the king if they might live as brother and sister, since she had consecrated her virginity to God. Boleslaw accepted the pact for a year, and afterwards by a vow of perpetual virginity before the Bishop of Cracow. Boleslaw is known by the name of 'the chaste'. The Queen led a very austere life, wearing a hairshirt under the brocade, and devoted much time to attending the sick and poor. When Boleslaw died in 1279, Saint Cunegunda refused the regency and entered the Convent of the Poor Clares in Sandbeck, where she remained until her death, 24th July, 1292. The Saint had built many churches and hospitals, and had ransomed many Christian slaves from the Turks. The religious of Sandbeck once had to take refuge in the castle of Pycmin. Thanks to the prayers of Cunegunda, the siege was raised, and the castle spared. God favoured her last years with many supernatural graces and miracles. Her cult was approved in 1690.

83. Saint Yolanda

Sister of Saint Cunegunda of Hungary, daughter of Bela V, and niece of Saint Elizabeth, at the age of 59 she was placed in the care of her sister. Saint Yolanda married Boleslaw the Pious, Duke of Kalisz. This holy couple felt an ardent love for

God and for the poor. They had three daughters. After the marriages of two, and the death of her spouse, the Saint retired to the Convent of the Poor Clares at Sandbeck, where her sister Saint Cunegunda was living. After her death, Saint Yolanda became Abbess of the Convent at Gnesen, founded by her deceased spouse. She died in 1299 and her cult was approved by Urban VIII.

84. Saint Jadwiga

She was born in 1371, the younger daughter of Ludwik, heir to the throne of Poland. She was urged to marry Yagiello, Duke of Lithuania, a pagan who promised to become a Christian. The saint was 13 years old and had no desire to marry him. Nevertheless she went to the Cathedral and prayed tearfully for hours, struggling with the repugnance she felt so deeply. For the good of her future spouse and of the people of Lithuania, she offered herself as a perpetual holocaust, and accepted the marriage. Her spouse embraced the Faith, taking the name of Ladislao, and did much for the Christianization of his people. During the turbulent years that followed, the Saint was a stabilizing influence in the government of the kingdom, and as well exerted a good influence on her spouse. She was the support of her subjects and her goodness and charity won the affection of the people. Her penances did not impede her duties towards her spouse, and he responded with the deepest affection. For the birth of her first child, the king, who was away on the battlefield, sent a letter ordering that the future mother be surrounded with the greatest possible luxury. The Saint replied: "Neither pearls nor jewels can make me pleasing to God, but only complete submission to His will and acknowledgement of my own nothingness." Before she gave birth, she passed the night in prayer before the crucifix, and her ladies-in-waiting found her in ecstasy. Her new-born daughter lived only a few hours and the holy mother died also. Many miracles took place at her tomb, and her cause for beatification was introduced.

85. Saint Agnes of Bohemia

She was descended from Saint Wenceslas of Bohemia, and daughter of Ottocar I. Her mother was sister of Saint Jadwiga of Silesia, and aunt of Saint Elizabeth of Hungary. She was born in 1202. At 3 she was promised to Boleslaw, son of Henry of Silesia and Saint Jadwiga. She was taken to the monastery of Trebnitz in Silesia, where for 2 years she was educated in the Faith, afterwards to return to her father's court. Boleslaw died when the Saint was 6, and at 9

she was promised to Henry, son of Frederick II. She was sent to the Austrian court to learn German. Life at court did not dazzle the Saint, who went on practising fasts and other austerities, feeling ever more attracted towards God, of whom she ardently implored a life of perpetual virginity. Her prayer was heard, and her promised spouse married another princess. Later, Henry III of England, and the Emperor himself, both sought her hand. Saint Agnes redoubled her prayers and penances, and her rich vestments concealed a hairshirt. When the Emperor dispatched his ambassador to fetch the saint, she achieved a delay, writing to Pope Gregory IX, entreating him to prevent the marriage, as she desired to consecrate her virginity to God in religion. The Pope intervened in favour of the Saint. Frederick said: "If she had rejected me in favour of mortal man, he would surely have felt the weight of my vengeance. But since she has preferred the King of Heaven, I cannot take offence." Saint Agnes entered the Convent of the

Poor Clares in Prague, which she and her brother had founded. She took the veil on the day of Pentecost, 1236, producing a deep impression on the people. About 100 young ladies from important families entered the convent. In the rest of Europe, princesses and noble ladies followed her example, while the convents of Poor Clares multiplied. Saint Agnes was a worthy disciple of Saint Francis, seeking always the lowest place and the hardest work. She was obliged to accept the office of Abbess, by order of Pope Gregory IX. Saint Clare of Assisi wrote letters to her, of which four are preserved, that reveal the affection which the holy Foundress had towards Saint Agnes. She lived to the age of 77, and died on the 2nd March, 1282. Her cult was confirmed by Pope Saint Pius X.

86. Saint Hermann the Lame

He was born in Swabia of the house of Altshausen, in 1013. From birth he was unable to move, not because he was paralysed, but because his whole body was so deformed that normal movement was impossible. When quite small, his parents placed him in the care of the Benedictines of Reishenau, an island in Lake Constance. There he passed the 40 years of his life. Professed at 20, the Saint was gifted with great intelligence, which through his studies he placed in the service of God. Among his written works figure one of the first chronicles of world events written in the middle ages; a long poem on mortal sin, also a mathematical treatise on astronomy which opens with these words: "Hermann, the dregs of the least of the sons of Christ, dragging behind the beginners in philosophy, slow as a donkey or a snail." The most precious composition of that lame monk is the antiphon of Our Lady, "Alma Redemptoris Mater", and some other hymns. Saint Hermann was a skillful fabricator of astronomical and musical instruments. During his life he was called "the wonder of our times". Above all he was an observant monk of great sanctity, who died in 1054.

78. Saint Konrad de Seldenburen, martyr.

A descendant of the princes of Seldonburen in Germany, he founded the celebrated abbey of Engelberg in Switzerland. Saint Konrad had used part of his inheritance to found the monastery in the place revealed to him by the Blessed Virgin. After using the remainder to build a convent for nuns, the holy founder went to Rome, where he received approbation for his two houses. Then he abandoned the world and took the habit of a lay-brother. Saint Konrad was sent to defend certain properties he had donated to the abbey. In Zurich, he was on his way to meet the disputing party, when these fell upon him and murdered him. His body was brought to Engelberg, where it remained incorrupt until the burning of the Abbey in 1729.

88. Saint Berthold von Garsten

He was born in 1090 on the banks of Lake Constance. He married, becoming a widower at 30, seeing in this God's will that he should become a religious. He entered the Monastery of Saint Blas in the Black Forest, to become a Benedictine. In 1111, he became abbot of the new monastery in Stayer-Garsten, in Steiermark. Saint Berthold at once promoted the full rigour of the Rule. The fame of the abbot and his monks soon turned the monastery into a place of pilgrimage. To harbour the pilgrims Saint Bertold founded a guesthouse, together with a hospital for the sick of the locality and for the pilgrims. The generosity with which the saint succoured those

who sought relief was a heavy burden on the monastery. On more than one occasion, God came to the assistance of the monks miraculously. Saint Berthold divided his time between prayer, study, and administration. He performed much penance, and passed hours of the night in prayer. Pilgrims came from far and wide to hear him preach, to confess, and to receive his blessing. He died at the age of 52, with great fame and sanctity.

89. Saint Eberhard

From the family of the Dukes of Swabia, he entered the service of the Church. In 934, he resigned the office of Dean of the Cathedral of Strasburg to join his brother at a hermitage of Einsiedeln in Switzerland, his brother being Saint Benno, former Bishop of Metz. Saint Benno had with him several disciples; and at the arrival of Saint Eberhard who enjoyed a reputation of sanctity and prudence, many others in search of perfection joined the group. The Saint used his fortune to build a monastery and church for the community. At the death of his brother, Saint Eberhard was elected first abbot. That was the beginning of the celebrated Benedictine Abbey of Maria Einsiedeln, which was to become the centre of the cult of the Most Blessed Virgin, and today is the National Sanctuary of the Virgin in Switzerland, one of the principle places of Marian pilgrimages in Europe. In the life of the Saint it is found that Our Lord Jesus Christ, accompanied by Angels and Saints, consecrated the Abbey Church ten days before the death of Saint Eberhard, giving rise to the solemn celebration each year on the 14th September of the Feast of the "Engelwerhe" ("Angel-consecration"). The Saint was also distinguished for great charity. When famine had devastated parts of Alsatia, Burgundy and Germany, Saint Eberhard and his monks sent a great quantity of wheat to the needy. Laden with virtues, he died in the year 958.

90. Saint Gabriel Garcia Moreno, martyr.

This extraordinary man, of great self-discipline, of intrepid and serene character, from the politico-religious point of view is, for Purity of motive and for heroism, the greatest figure of all America; and compared with the greatest men of Christian Europe of better times, he loses nothing of his stature. His person alone suffices to give to the Republic of Ecuador a brilliant chapter in the history of the Church. As professor and rector of the University of Quito, he was elected President of Ecuador in 1861, to which office he was re-elected until his death by murder in 1875. His government brought peace to Ecuador, order and economic prosperity. Exercising a strong and efficient government, he considered himself responsible to God, before anything else whatsoever. In extraordinary manner, he raised the cultural level of the nation. He promoted education, civilized the Indians, created higher Institutes of every kind, and favoured the sciences. For this end, he invited the Jesuits to his country, together with the Christian Brothers, and several congregations of nuns. He did no less for the material welfare of the people. He founded hospitals and every kind of charitable institution. His supreme object was to elevate the religious and moral life of the people. His ideal was to make Ecuador a Model Catholic State, where Faith would reign, with liberty for all and everything, except for evil, and evildoers. The cornerstone of his politico-religious structure was the Concordat with the Holy See, in which document is conceded to the Church the fullest liberty to name Bishops, to intervene in public education, and to remove books or teachers opposed to Catholic orthodoxy. Any

association whatsoever condemned by the Church was prohibited. The Catholic Church was declared the one exclusive religion in Ecuador. The Nation pledged itself to the missions to the indigenous peoples and entreated the Holy Father to intervene efficaciously for the reform of the clergy. As President of the Republic, he would carry a cross in the Holy Week processions. Once he met a monk who uncovered his head in his presence. The saint told him to cover his

head, but the monk replied that he would show that respect to the President. Saint Gabriel Garcia then replied: "What is the President of the Republic, compared to a Minister of the Lord?" The Saint was the only Head of State who protested publicly to Victor Emanuel II, when the Italian troops occupied Rome; and he decreed a subsidy to Saint Pius IX. There need be no surprise that the masons in neighbouring countries, and the anti-clericals at home, swore to kill him. The Saint knew. This perfectly well and remained joyful and serene. Shortly before he

was murdered, he wrote to Saint Pius IX: "What greater happiness, Most Holy Father, than to be hated and calumniated for love of Our Divine Redeemer!" Also: "What greater happiness, if your blessing obtains for me from Heaven the grace to shed my blood for Him, who being God, wished to shed his own Blood on the Cross for us!" The evening of the 6th August, 1875, he visited the Blessed Sacrament in the Cathedral. As he left, he was attacked by hired assassins who killed him with daggers and gunfire. His last words were: "God does not die".

91. Saint Julienne de Liege

The introduction of the Feast of Corpus Christi was due to this saint, who was born near Liege in Belgium, in 1193. Orphaned at 5, she was entrusted to the care of the nuns of Saint Augustine of Mount Cornillon, who were dedicated to the sick, especially to lepers. To prevent the child from contracting the disease, they sent her to a house in the community, where Sister Sapientia brought her up with great affection. Saint Julienne distinguished herself for piety, especially her love for the Blessed Sacrament, as well as her love of study. Unusual for a child was her predilection for the works of the Church Fathers, Saint Augustine, Saint Bernard and others. When 15, she began frequently to see a kind of moon with a black fringe. At first she thought it was a diabolical deception, to prevent her from studying. But in a vision, Our Lord told her that the moon signified the liturgical year, and the black fringe meant that there was wanting a feast in honour of the Blessed Sacrament, confiding to her the mission to work for the introduction of the Feast of Corpus Christi. She took the habit in Mont Cornillon, and later became Superior of the community. In order to fulfill the mission entrusted to her by the Lord, she consulted certain saintly persons, such as Saint Eve de Liege; with pious and learned priests such as Jacques Pantaleon (later Pope Urban IV) who could find no theological objection to the introduction of the Feast of Corpus Christi. Nevertheless, within the community and without, opposition and persecution were raised against her. Saint Julienne was accused of misusing the funds of the monastery hospital in order to promote the Feast of Corpus Christi. The people were enraged, and Saint Julienne had to take flight. However, the Bishop of Liege ordered an investigation, and the saint was proved completely innocent. She returned to her convent; meanwhile the Bishop introduced the Feast into his diocese.

But when the Bishop died, persecution was renewed, and the Saint took flight, accompanied by three religious, living on alms and homeless, until they obtained asylum at Namur, where the Abbess of Salzinnes took up the cause of Saint Julienne. Later, during war, the Abbey of Salzinnes was burned, and the saint had to flee with the abbess. Consumed by these trials, she died at Fosses, assisted by the abbess and faithful friend, Ermentrudis. Afterwards Pope Urban IV approved the Feast of Corpus Christi for all the Church. Saint Julienne was beatified by Saint Pius IX in 1869.

92. Saint Eve de Leige

Together with Saint Julienne, she had an important role in introducing the Feast of Corpus Christi. She lived in Liege as a recluse, consecrated to prayer and penance, and was one of the first in whom Saint Julienne confided her mission, remaining always her zealous supporter. After the death of Saint Julienne, Saint Eve de Liege undertook to carry on the mission of her friend. When Urban IV became Pope, the saint requested the Bishop of Liege to petition the Pope for the introduction of the Feast. The Pope conceded, and to show his appreciation for her part in the institution of the Feast, he sent to Saint Eve, personally, the Bull of approbation and the office of the Feast composed by Saint Thomas Aquinas. She died in 1265. Her cult was approved in 1902 by Saint Pius X.

93. Saint Ambrose of Sienna

When he was born, in a distinguished family of Sienna, his head was abnormal in size, and his arms and legs without movement. One day, when his nurse brought him to the Dominican Church of Saint Mary Magdalene, his body became normal and lively as that of any other child. Very soon he gave example of exquisite piety, and love for the poor and sick. At 17, he entered the Dominicans. Endowed with great intelligence, he was sent to Cologne, where his master was Saint Albert the Great, and fellow disciple Saint Thomas Aquinas. Many students came to him for consultation, so he retired to solitude. But his superiors promptly sent him to teach Theology in Paris, this time to a multitude of students. After 3 years, he was sent to preach in Germany, Italy and France, where he won many conversions. Many times he intervened in political affairs to re-establish peace between contending rulers. Gregory X ordered him to preach the Crusade, and he responded magnificently. He refused the Pope's offer of the Episcopate, and when Saint Gregory X died, he withdrew to a house of the Order, since he had been Master of the Sacred Palace. He did all the humble chores, sweeping, etc. He performed severe penances, and frequently subsisted on bread and water, and slept no more than 4 hours. At the beginning of Lent, 1286, he preached so vehemently that he burst a blood vessel, and died, at the age of 66. His cult was confirmed in 1622.

94. Saint Mauritius of Hungary

He belonged to the royal house of Hungary, which has given so many saints to the Church. From childhood he loved to hear and to read the lives of the saints, and he desired to enter religious life. Nevertheless, at 20, he married the daughter of the palatine prince Amadeus. The spouses were deeply devoted to each other, yet they agreed, after several years, to retire each to the cloister. Saint Mauritius entered the Order of Preachers. This act of the young spouses caused general consternation. Ladislaw, governor of Budapest, imprisoned the

saint for 5 months in order to test his vocation. He left prison firm in faith, and his superiors prudently sent him to Italy. He returned later to his country on a mission of peace. He was known for his constant devotion to the Blessed Sacrament and his great love for the poor. He died in Raob in 1336.

95. Saint David of Augsburg

He was born in Augsburg in 1200, and was admitted to the first Franciscan monastery founded in those parts. He was master of novices and professor of Theology. He exerted tremendous influence over his disciples for the purity of his life, his goodness, and the clarity and depth of his teaching. The most celebrated of his disciples was Saint Berthold of Ratisbon. Saint David has given us writings in Latin and German that reflect his personal sanctity and austerity, and his pity for his fellows. He was the first mystic who wrote in German. As missionary to the people, he traveled various countries, and achieved numerous conversions. He died in 1272.

96. Saint Lorenzo Scupoli

Born in Utranto (Italy) in 1530, he entered the Theatines in Naples, when he was 40. After ordination, he accomplished a zealous and fruitful apostolate in the cure of souls. This invited envy and hatred, with grave calumnies. Without complaint or self defence, the saintly religious endured this cross for several years, after which his innocence was completely proved. Fruit of his heroic acceptance of this cross: he produced a masterpiece of Christian asceticism: "The Spiritual Combat." Saint Francis de Sales said of this work that it merits a place beside the "Imitation of Christ". For many souls it has been a school of sanctity. After a long life of abnegation and consecration to God, he died at 80, on the 28th November, 1610. "The Spiritual Combat" has been widely spread in several languages.

97. Saint Jutta of Diessenberg

The sister of Meginard, Earl of Spanheim, she lived as a recluse in a hut near the monastery founded by Saint Disibod von Diessenberg. To her was confided the education of Saint Hildegard, when she was hardly 8 years old. Saint Jutta taught the child to read and sing and the rudiments of Latin. Soon other young aspirants to perfection joined to form a community under the rule of Saint Benedict, and Saint Jutta was their superior for 20 years. Saint Hildegard wrote of her that the grace of God filled her to overflowing. She spent her life without rest, in vigils, fasts, and penances, until the day of a happy death freed her from mortal ties. Extraordinary miracles have given testimony to her sanctity. She died in 1136.

Martyrs of the Holy Crusade in Spain: Introductory Note

The poison of Marxism, having entered Spain during the years leading up to the 2nd Spanish Republic, infected the soldiers and the rabble mob, and broke out in a relentless religious persecution. Convents, private homes, lodging houses, all were the object of repeated and close investigation by the communist soldiers, in accord with orders from the communist authorities. Hatred of God and of the Church so blinded these criminals that with their voracious appetite for blood, they respected neither class, age nor sex. Hatred of religion, combined with avarice was the great motive. The greatest number of martyrdoms in any one place undoubtedly took

place at Paracuellos de Jarama, near Madrid, during November 1936. The slaughter reached such proportions that it becomes impossible to record how many shed their blood in that sacred Spanish Colosseum. The prisons of Madrid were overfull because of the steady arrival of clergy and religious. The prisons of Saint Anton, Polier, Ventas, Modelo, etc., were famous for being swarming anthills of innocent human beings. Modelo, for example, lodged more than 5,000 prisoners. November, 1936, was the month of greatest slaughter at Paracuellos. From fearful prisons and other places, unending groups of victims issued during all that tragic month, especially on the 7th, 8th, 28th and 30th,- key days, on which the concourse of martyrs was so enormous, that it was called "operation extraction". For the transport of victims, they used 20 municipal buses. The prisoners were tied two by two, and placed tightly on board. At Paracuellos, they were put in groups of ten to 25, and marched to the already waiting trenches of enormous size and numerous. They were about 160 metres long, and 4 metres wide. At the edge of the trenches, the victims were riddled with bullets by squads of 30 to 40 soldiers. This was the least cruel form of execution, since occasionally they used other and crueler methods of martyrdom. More than 200 grave-diggers were at hand to bury the hundreds who had been shot, some still alive. Savages from a nearby town delighted in the spectacle, came to strip the victims completely, and even to outrage the bodies. The sacred place of Paracuellos de Jarama has received so much martyrs' blood, that there is nothing similar in Spanish Martyrology. Apart from the great numbers in Paracuellos, the treatment received by the holy martyrs was similar in countless places throughout Spain during the first month of the glorious Crusade of Saint Francisco Franco against Marxism, which began on the 18th July, 1936.

HOLY MARTYRS OF THE HOLY CRUSADE AGAINST MARXISM IN SPAIN

Oblates of Mary Immaculate of the Institute of Pozuelo de Alarcon (Madrid).

98. Saint Juan Antonio Perez, priest.

99. Saint Pascual Alaez, lay-brother.

100. Saint Cecilio Vega, cleric.

101. Saint Francisco Polvorinos, cleric.

102. Saint Manuel Gutierrez, lay-brother.

103. Saint Justo Gonzalez, lay-brother.

104. Saint Juan Pedro Cotillo, lay-brother.

The 19th July, 1936, the local soldiery, armed with shotguns, revolvers and other weapons, searched the religious and every inch of their house, took over everything, and posted armed guards day and night in the convent of 41 religious. On the night of 23rd July, all the religious were brought to the refectory and forced to put on civil dress. The names of the 7 martyrs were called out. Two motor cars awaited them at the gate, and they were shot near Madrid, 24th July, 1936.

Christian Brothers of Grinon (Madrid).

105. Saint Oroncio Luis (in the world, Antonio Sola Garriaga)

106. Saint Aquilino Javier (Celestino Ruiz)
107. Saint Mariano Pablo (Teodoro Perez)
108. Saint Angel Gregorio (German Arribas)
109. Saint Mariano Felix (Manuel Sousa)
110. Saint Arturo Joaquin Olivares
111. Saint Sixto Andres (Andres Merino)
112. Saint Crisostomo Albino (Lazaro Ruiz)
113. Saint Benjamin Leon (Graciliano Ortega)
114. Saint Javier Eliseo (Evencio Castellanos)
115. Saint Jose Gorostazu

The first ten were Brothers in Religion; the last, a young layman. The morning of the 28th July, 1936, a crowd of communist soldiers with motor cars stormed the De la Salle building, seized everything of any value, and brutally destroying every religious object they found. One of the scoundrels ordered Saint Aquilino Javier to destroy the crucifix in the Refectory. The holy martyr refused, and the infuriated communists pulled down the crucifix, dashed it to the ground,

and reduced it to powder by shooting it. The soldiers threw the Stations of the Cross to the ground, the statues from their altars, and even that of the Blessed Virgin from her niche, knocking off the head. The young Navarrese, Saint Jose Gorostazu, who scoured the pots and pans, while distinguishing himself for deep piety, on witnessing the sacrilegious brutality of the communists, rebuked them to their face. This sufficed for them to attack the martyr with kicks and gunfire, leaving him in agony in the entrance to the chapel. The heroic lad kept hailing Christ the

King, until he bled to death. The communists ordered a succulent repast. After some discussion to assure themselves that the brothers were religious,- inasmuch as the children had identified them as teachers,- the criminals seized their scapulars, crucifixes, and medals, and led them, with hands raised, to the chapel. The martyrs were told to turn their backs to the executioners, but they refused, with shouts of "Viva, Christ the King". When all was in order, there came hurrying to the group of martyrs Saint Angel Gregorio, saying: "What are you going to do? I'm one of them. Viva Christ the King!" Shots were fired, and 8 brothers fell. Moments later, Saint Oroncio Luis and Saint Arturo Joaquin, who had been concealed in the boilers and in the showers, were also murdered, all on the 24th July, 1936.

Hospitallers of Saint John of God,
of Saint Joseph's Asylum at Carabanchel Alto (Madrid).

- 116.Saint Cristino Roca Huguet, priest.
- 117.Saint Proceso Ruiz Cascales, brother.
- 118.Saint Eutimio Aramendia Garcia, brother.

- 119.Saint Canuto Franco Gomez, brother.
- 120.Saint Dositeo Rubio Alonso, brother.
- 121.Saint Cesareo Nino Perez, brother.
122. Saint Benjamin Cobos Celada, brother.
- 123.Saint Carmelo Gil Aramo, brother.
- 124.Saint Cosme Brun Arara, brother.
- 125.Saint Cecilio Lopez Lopez, brother.
- 126.Saint Rufino Lasheras Aizcorbe, brother.
- 127.Saint Faustino Villanueva Igual, brother.

These 12 holy martyrs took care of the epileptics. The 29th July, 1936, the communist soldiers searched the building of the brothers, threatening death if they did not disclose the whereabouts of a supply of arms, and ordering them in future to abstain from any religious manifestation. The nonexistent supply of arms did not of course come to light. For a month, the Brothers of Saint John of God continued to care for the sick and their pious exercises, not in the oratory, but in the wash basement. The 1st September, 1936, 12 armed men took the religious and murdered them near Boadilla del Campo (Madrid). San Proceso Ruiz, superior, whose one brother appeared with a document to save him, refused to abandon his brothers in religion. Something similar occurred in the case of Saint Eutimio Aramendia, the Vice-Superior.

Religious: Sons of Saint Vincent de Paul, Province of Madrid.

- 128.Saint Ponciano Nieto y Asensio, priest.
- 129.Saint Maurilio Tobar Gonzalez, priest.
- 130.Saint Jose Maria Fernandez, priest.
- 131.Saint Roque Guillen Garces, priest.
- 132.Saint Cristobal Gonzalez Carcedo, brother.
- 133.Saint Cesareo Elexgaray, brother.
- 134.Saint Benito Paradela Navoa, priest
- 135.Saint Saturnino Tobar Gonzalez, brother.
- 136.Saint Agustin Nogal Tobar, brother.
- 137.Saint Juan Nunez Horcajo, brother.

These 10 holy martyrs belonged to two communities, some to the residence of the Chaplains of the Royal Novitiate of the Daughters of Charity at Lope de Vega 3, in Madrid; and others to the Central House, also in Madrid. Saint Ponciano Nieto and Saint Maurilio Tobar took refuge at the home of a cousin of the former, a lady of deep faith and respect for the ministers of the Lord. They were there from the 21st July, 1936, when they fled from their monastery, until the 23rd September, not without great risk. On that day, several soldiers who had been

posted to watch the house came to the door, took in arrest the two priests and the lady, and murdered them.

The 23rd July, 1936, the Superior of the Residence at Lope de Vega 3, Saint Jose Maria Fernandez, left the house in company with Saint Roque, rather to avoid endangering the Sisters of Charity, who lived nearby, than for their own safety. They lodged at a boarding house at 13, Calle Nunez de Arce. Certain elements of the Provincial Deputation in Madrid, affiliated with the communist soldiers, imprisoned these holy martyrs in the novitiate of the Daughters of Charity at 3, Calle Jesus, the building adjoining that of the Fathers. The plan of the communists was to confiscate whatever of value belonged to the Sisters of Charity, and they did all they could to make the fathers, particularly Father Fernandez, show them where the valuables might be concealed. During long months, the holy martyrs were interrogated, mistreated and tortured. In the same novitiate were imprisoned the holy martyrs Brother Saturnino Tobar and Brother Agustin Nogal of the community; as well as Saint Benito Paradela and Saint Juan Nunez of the Central House. Several days after the religious were brought to the Novitiate, the nuns were put into the adjacent house of the Chaplains. Since the soldiers did not extract the information they sought by torture, the religious were taken out on the 21st October, and shot to death on the 23rd October, 1936, near the cemetery of Vallecas.

Religious: Augustinians, martyred in Paracuellos del Jarama (Madrid).

These 69 Augustinian martyrs, killed in Paracuellos, belonged to 3 communities: the Monastery of the Escorial, the University of Calle de la Princesa, Madrid, and of the Residence of the College of No. 25 Calle Valverde, Madrid.

138.Saint Victorio Martin Gago, priest.

139.Saint Damaso Martinez Velez, priest.

140.Saint Pedro Nolesco Alonso Cadierno, priest.

141.Saint Eleuterio Turrado Crespo, priest.

142.Saint Jenaro Diez Fernandez, priest.

Martyred the 7th and 8th of November, 1936.

The following priests:

143.Saint Avelino Rodriguez Alonso.

144.Saint Benito Alcalde Gonzalez

145.Saint Sabino Rodrigo Fierro

146.Saint Bernardino Alvarez Melcon.

147.Saint Samuel Pajares Garcia

148.Saint Manuel Alvarez Rego

149.Saint Balbino Villarroel Villarroel

150.Saint Senen Garcia Gonzalez, - together with the following brothers:

151.Saint Luciano Ruiz Valtierra

152.Saint Jose Peque Iglesias

153.Saint Juan Badajos Perez

154.Saint Marcos Perez Buenavista

were martyred on the 28th November, 1936.

The following priests:

155.Saint Mariano Revilla Rico

156.Saint Juan Monedero Fernandez

157.Saint Benito Rodriguez Gonzalez

158.Saint Miguel Grezal Calvo

159.Saint Francisco Marcos del Rio

160.Saint Jose A. Farina Castro

161.Saint Gerardo Gil Leal

162.Saint Agustin Renedo Martin

163.Saint Constantino Malumbres Frances

164.Saint Benito Velasco Velasco

165.Saint Benito Garnelo Alvarez

166.Saint Joaquin Garcia Ferrero

167.Saint Juan Sanchez Sanchez

168.Saint Julian Zarco Cuevas

169.Saint Luis Suarez Valdes

170.Saint Esteban Garcia Suarez

171.Saint Matias Espeso Cuevas

172.Saint Melchor Martinez Antuna

173.Saint Arturo Garcia de la Fuente

174.Saint Conrado Rodriguez Gutierrez

175.Saint Pedro de la Varga Delgado

176.Saint Heliodoro Merino Merino

177.Saint Pedro Martinez Ramos

178.Saint Damaso Arconada Merino

179.Saint Jesus Largo Maurique, - together with the following brothers:

180.Saint Nemesio Garcia Fernandez

181.Saint Dionisio Terceno Vicente

- 182.Saint Jose Lopez Piteira
 183.Saint Jose Gando Una
 184.Saint Nemesio Diez Fernandez
 185.Saint Julio Marcos Rodriguez
 186.Saint Marcos Guerrero Prieto
 187.Saint Pedro Carvajal Pereda
 188.Saint Jose Noriega Gonzalez
 189.Saint Ranuro Alonso Lopez
 190.Saint Maximo Valle Garcia
 191.Saint Bernardino Calle Franco
 192.Saint Julio Maria Fincias
 193.Saint Francisco Fuentes Puebla
 194.Saint Pedro Simon Ferrero
 195.Saint Victor Cuesta Villalba
 196.Saint Jose A. Perez Garcia
 197.Saint Roman Martin Mata
 198.Saint Miguel Iturraran Laucirica
 199.Saint Luis Abia Malendro
 200.Saint Macario Sanchez Lopez
 201.Saint Tomas Sanchez Lopez
 202.Saint Jose Maria Dalmau Regas
 203.Saint Ricardo Marcos Reguero
 204.Saint Gerardo Pascual Mata
 205.Saint Isidoro Mediavilla Campos.
 These were martyred on the 30th November, 1936.
 206.Saint Agustin Seco, priest.

Of the Monastery of the Escorial, he was martyred in Galopagar (Madrid), on the 12th December, 1936.

Of the 69 Augustinian martyrs given above, and killed in Paracuellos del Jarama (Madrid) - all excepting the last one,- the greater part were from the Royal Monastery of the Escorial (Madrid). Among these were men of eminence, such as Saint Mariano Revilla, Saint Avelino Rodriguez, Provincial, Saint Esteban Garcia and others. The 8th August, 1936, by order from Madrid, 106 religious were taken from the Royal Monastery, transported in three buses by a group of communists. At Madrid, they were put for several hours in the prison of the General Security Office. Later they were put in

the prison of San Anton, where the Brothers of the monastery at Calle la Princesa were already imprisoned, together with many other religious from other Orders. Some were put in the gaol of Modelo, from which they were later taken to be martyred. One of these holy Augustinians, Saint Avelino Rodriguez, before his group was executed, asked to be allowed to give absolution to his companions. He embraced each one of them, and they, kneeling, received absolution. Then he spoke these words with strong voice: "We know that you are killing us because we are Catholics and religious. I and my companions forgive you with all our heart. Viva Christ the King! Viva Espana!" Many words of the martyrs have been recorded. Saint Victor Cuesta: "Adios, Heaven is waiting, and there is no time to lose!" Saint Nomesio Garcia Rubio: "Take heart, soldiers of Christ, see there appears Heaven, and here we set out on the way to Calvary". Saint Nemesio Diez Fernandez: "The moment of our passion is near. The Lord grant us grace to confess Him in suffering, and so to rejoice with Him in the triumph of the Resurrection".

Religious: Hospitallers of Saint John of God, martyred in Paracuellos del Jarama (Madrid).

- 207.Saint Juan Jesus Adrada Gonzals, priest.
 208.Saint Guillermo Llop Gaya, brother.
 209.Saint Clemente Diez Sagun, brother.
 210.Saint Lazaro Mugica Goiburu, brother.
 211.Saint Martiniano Melendez Sanchez, brother.
 212.Saint Julian Plazaola Artola, brother.
 213.Saint Hilario Delgado Vilchez, brother.
 214.Saint Pedro Alcantara Bernalte Calzado, brother.
 215.Saint Jose Mara Velasco, priest.
 216.Saint Jose Ruiz Cuesta, postulant.
 217.Saint Pedro Maria Alcalde Negredo, brother.
 218.Saint Isidoro Martinez Izquierdo, brother.
 219.Saint Juan Alcalde Alcalde, brother.
 220.Saint Angel Sastre Corporales, brother.
 221.Saint Eduardo Bautista Jimenez, brother.

These 15 religious hospitallers were killed 20th November, 1936. They were from the Sanatorium of Ciempozuelos (Madrid), where they were offering their unselfish services to the mentally ill. This community had also frequently been molested and attacked by extremist groups from the town. On the 31st July, 1936, by order of the Madrid Government, the sanatorium was taken over by a new staff of infirmarians who had been recruited from among the idle rustics, with

no preparation for hospital work. The 8th August, the religious were taken from the sanatorium amidst the jeers and shouts of the rabble. They were moved to the prison of the General Security Office, and then to the prison of San Anton.

One of the surviving hospitallers relates: "We were terrified by the sight that met our eyes. There was a large gallery, and in one part was half our number, standing in 3 files, hands tied behind. Among them was the Father Superior Saint Guillermo Llop, and some young brothers. He called very calmly for me to come between the

files and said: "See how we stand. They are going to shoot us, and then they mean to take the remaining prisoners out to be shot. Inform the Father Provincial that the brothers who are left prepare themselves well." To form an idea of what took place, one should know that the night before the martyrdom, there were 2,000 prisoners.

Oblates of Mary Immaculate, martyred in Paracuellos del Jarama.

222.Saint Jose Vega Riano, priest. Killed 7th November, 1936.

223.Saint Serviliano Riano Herrero. Killed 8th November, 1936.

The following priests:

224.Saint Francisco Esteban

225.Saint Gregorio Esteban

226.Saint Vicente Blanco, together with the following brothers:

227.Saint Justo Gil Prado (diacono)

228.Saint Juan Jose Caballero (subdiacono)

229.Saint Publio Rodriguez

230.Saint Jose Guerra

231.Saint Daniel Gomez Lucas

232.Saint Clemente Rodriguez

233.Saint Justo Fernandez Gonzalez

234.Saint Angel Bocos

235.Saint Eleuterio Prado

236.Saint Marcelino Sanchez Fernandez

- these holy martyrs, religious oblates, were from several communities, among which, that of Pozuelo de Alarcon (Madrid), and that of Casa de Diego de Leon (Madrid). They followed the same route as the others, ending at the prison of San Anton, and thence to their place of martyrdom, the 28th November, 1936, except for the first two, whose dates of martyrdom are given above.

Religious: Christian Brothers (de la Salle), martyred in Paracuellos del Jarama.

237.Saint Jose Alfonso, martyred 8th November, 1936. He pertained to a community

in the district of Madrid.

238.Saint Daciano

239.Saint Juan Pablo

Both belonged to a convent on the Madrid zone, and were killed on the 28th November, 1936.

240.Saint Basilio Julian

241.Saint Sinfronio

242.Saint Pablo de la Cruz.

243.Saint Floriano Felix.

244.Saint Alfonso Betran.

245.Saint Ismael Ricardo

246.Saint Adalberto Juan

247.Saint Luis Victorio

248.Saint Julian Alberto

249.Saint Eufrasio Maria

250.Saint Vidal Ernesto

These holy martyrs belonged for the most part to the Communities of the Asylum of the Sacred Heart, and that of Saint Rafael, in the Madrid District. Taken prisoner in their respective houses, they were brought to the prison of San Anton, and thence to Paracuellos del Jarama, there to be shot by the communists on the 30th November, 1936.

Dominicans, martyred in Paracuellos del Jarama.

251.Saint Isabelino Carmona

252.Saint Juan Mendivelzua

253.Saint Vicente Rodriguez Fernandez

254.Saint Alfonso Fanjul Acebal

255.Saint Feliz Muniz

256.Saint Vicente Pena

These Priests were murdered on the 7th November, 1936. They belonged to communities in Madrid. Saint Alfonso Fanjul was Prior of the Oratorio de Olivar at Calle Canizares (Madrid). Also from this Oratory were Saint Juan Mendivelzua, and Saint Vicente Pena. A survivor relates several details of the prison at Modelo. "When evening fell, the doors were opened, and all were ordered to go to their doors to hear an interminable list of instructions. All go in file towards the prison centre like sheep being led to the slaughter. There is a second roll-call. But where are they taking us? is the question in all the cells. Murder seems unthinkable." That was the procedure of the communists with the thousands of martyrs who fell at Paracuellos.

257.Saint Jose Delgado Perez

258.Saint Francisco Fernandez Escosura

Both belonged to the Convent of Almagro (Ciudad-Real), and were murdered at Paracuellos, 8th November, 1936.

259.Saint Jose Prieto Fuentes. He was murdered in Paracuellos 28th November 1936, together with other Dominicans and many laymen. This Brother belonged to the Convent of Colatrava de Almagro (Ciudad Real).

260.Saint Manuel Santiago Santiago. This brother was murdered in November, 1936, and belonged to the House at Colatrava de Almagro.

These four holy Dominican martyrs from the House of Colatrava de Almagro were students under the age of 20. The 14th August they were taken from the town prison to the General Security Office in Madrid. They then passed to the Modelo prison, then to the prison of Ventas, and finally to Paracuellos.

Religious: Escolapios (of the Pious Schools), martyred in Paracuellos de Jarama.

261.Saint Enrique Sedano Sedano

262.Saint Leonardo Ruiz Ruiz

263.Saint Jos6 Maria Rodriguez Pena

These Priests, teachers, belonged to the Colasantian College in Madrid, and were killed 7th November, 1936.

Religious: Franciscans, martyred in Paracuellos.

264.Saint Severino Alcobendas Merine, priest.

265.Saint Anastasio Mata Perez, brother.

The former belonged to the Cisneros Interprovincial College. The second, to a monastery in Madrid. Both were murdered by the communists, 7th November, 1936.

266.Saint Florencio Perez Nauclares, priest

267.Saint Augustine Rodriguez Crespo, priest.

The former belonged to the monastery of Chipiona (Cadiz), executed the 8th November, 1936. The latter belonged to the Cisneros College in Madrid, and murdered by the marxists, 28th November, 1936.

Religious of Saint Vincent de Paul, martyred in Paracuellos.

268.Saint Victoriano Reguero Velasco, priest.

269.Saint Gil Velascoain Irrargarri, brother.

Both belonged to the Province of Madrid and were murdered the 7th November, 1936.

270.Saint Laureano Perez Carrascal, priest. Martyred the 8th November, 1936.

271.Saint Jose Garcia Perez, brother novice, martyred on 28th November, 1936.

272.Saint Francisco Morquillas Fernandez, priest.

273.Saint Joaquin Zubillaga Echarri, priest. These two murdered 30th November, 1936.

274. Saint Vicente Renuncio Toribio, priest. Redemptorist of the Perpetual Succour in Madrid, he was martyred 7th November, 1936, in Paracuellos.

Religious: Salesians martyred in Paracuellos.

275.Saint Manuel Martin Gomez, lay-brother.

276.Saint Francisco Jose Martin Lopez, lay-brother.

These were martyred on the 7th November, 1936.

277.Saint Valentin Gil Arribas, lay-brother.

278.Saint Justo Juanes Santos, cleric.

279.Saint Anastasio Garzon Gonzalez.

These were martyred on 28th November, 1936.

280.Saint Manuel Sanz Dominguez. Religious of the Order of Saint Jerome of the Monastery of Parral in Segovia, he was murdered on the 7th November, 1936, in Paracuellos.

Passionists, martyred in Paracuellos.

281.Saint Miguel del Rosario, priest. In the world, Gabriel Perez Diez, martyred by the communists, 7th November 1936.

282.Saint Carlos de los Santisimos Sacramentos, priest. In the world Miguel Nogueira Guitian, martyred 30th November, 1936.

283.Saint Jacinto Mendoza Sabada. A religious of the Sacred Hearts of Jesus and Mary, he was murdered on the 7th November, 1936.

Marists, martyred in Paracuellos.

284.Saint Romualdo Saenz Gaston, priest. Martyred on 7th November, 1936.

285.Saint Zacarias Feijoo, priest.

286.Saint Julian Marcelino Rebollat, brother. These two latter were martyred the 8th November, 1936.

287.Saint Jose Maria Valiente Trigueros. A religious brother of the Society of Jesus, martyred 8th November 1936.

288.Saint Alberto Marco Aleman, priest. Discalced Carmelite of the Convent in Madrid, murdered in Paracuellos, 18th November, 1936.

Secular Priests, martyred in Paracuellos del Jarama and in other parts of Madrid.

289.Saint Rogerio Lopez Arroba. Military Chaplain who had been in the prison of San Anton.

290.Saint Crescencio Monterroso Garcia, Priest of Madrid.

291.Saint Juan Soria Castresana. Assistant priest of the parish of San Millan, Madrid.

These three priests were murdered in Paracuellos, 7th November, 1936.

292.Saint Maximino Gonzalez Bustos. Military chaplain of Madrid, murdered in Paracuellos, 8th November, 1936.

293.Saint Jose Martinez y Martinez, chaplain of the Irish convent of Madrid.

294.Saint Luis Ponedá Daries, chaplain of San Jose y Santa Adela in Madrid.

295.Saint Emilio Franco Prieto, Parish Priest of San Ramon, Madrid.

296.Saint Mariano Escribano Herranz, assistant Priest of San Ramon, Madrid.

297.Saint Ramon Iglesias Suarez, Parish Priest of Salvador, Madrid.

298.Saint Atanasio Arnaiz Alvarez, chaplain of Santa Cristina, Madrid.

299.Saint Antonio Menes Alvarez, chaplain of San Miguel, Madrid,

These 7 secular priests were martyred in Paracuellos, 28th November, 1936.

300.Saint Miguel Ruiz Perez, priest of Ciudad-Real, martyred in Paracuellos, 24th November, 1936.

301.Saint Antonio Marco Sanchez, priest, assistant professor of the Institute of Saint Isidro of Madrid, murdered in Madrid, the 1st December, 1936.

302.Saint Jose Gonzalez Valverde, assistant priest of El Salvador, Madrid, and murdered in Madrid, 28th August, 1936.

303.Saint Jose Oliver Escorihuela, canon of the Cathedral of Madrid, and martyred in the cemetery of East Madrid, 9th November, 1936.

304.Saint Jose Maria Vegas Perez, chaplain of the Cerro de los Angeles in Madrid. Murdered in Paracuellos, 28th November, 1936.

305.Saint Manuel Pecharramon Fernandez, Parish Priest of El Molar, Madrid, imprisoned in Modelo, and murdered near the Capital, 15th November, 1936.

306.Saint Luis Carreno Prim, priest of San Martin, Madrid, martyred in Paracuellos, November 9th, 1936.

307.Saint Timoteo Rojo Orcajo, canon, archivist of the Madrid Cathedral, and martyred in the Capital.

308.Saint Luis Herrero Camarena, almoner of the parish of Carmen, Madrid.

309.Saint Emilio Benitez Gutierrez, assistant priest of Malagon, Ciudad-Real.

310.Saint Felipe Ibanez Chiva, Parish Priest of Navas de Buitrago, Madrid.

311.Saint Julian Santiago Alba, Parish Priest of Mangiron y Cinco Villa, Madrid.

312.Saint Jose Maria Varela Montenegro, priest of Madrid.

313.Saint Ignacio Borrabes Domec.

These 7 Priests, imprisoned in various parts of Madrid, were murdered in Paracuellos and elsewhere near the Capital, from August to November, 1936, the exact dates remaining unknown.

With the martyrs named above, executed in Paracuellos del Jarama, we terminate, for the present document, the canonization of those who died for God and Spain in that place near Madrid. We leave the others, innumerable as they were, until we possess more information.

Claretians, of the Monastery of Don Benito (Badajos), martyrs.

- 314.Saint Juan Lamas, priest.
- 315.Saint Miguel Mesa, priest.
- 316.Saint Ignacio Abad, priest.
- 317.Saint Julio Delgado, priest.
- 318.Saint Jose Maria Suarez, priest.
- 319.Saint Uarlos Muller, brother.

The residence was taken over on the 23rd July, 1936, and the 6 occupants were taken prisoner to the Chapel of the Virgin of Guadalupe. For 8 days they received nothing from their communist guards, but thanks to some friends, they did not starve. They were taken from their unclean prison to the Convent of Carmelite Sisters, where they were treated with piety and respect, until the Sisters had to leave the house, and the situation became precarious. The communists seized the government bonds that formed the only economic reserve of the community, and then decided to kill them. They were taken in a lorry to the local cemetery, meanwhile praying the rosary. Shortly afterwards they were shot.

Religious: Claretians of Ciudad-Real, martyrs.

The horrible slaughter of 24 religious of Saint Antony Mary Claret, from the Monastery in Ciudad-Real, took place at several different times. On the 24th July, 1936, a platoon of communists surrounded and entered the Monastery, imprisoning within the 47 religious who formed the community. They were maltreated physically and morally. Certain lay friends obtained a safe-conduct from the Governor, intending to lead them to safety. The first group was formed by 14 student religious, 28th July, 1936:

- 320.Saint Vicente del Corazon de Maria Robles
- 321.Saint Claudio Lopez
- 322.Saint Antonio Orrega
- 323.Saint Melecio Pardo
- 324.Saint Abelardo Garcia
- 325.Saint Antonio Las
- 326.Saint Tomas Cordero
- 327.Saint Otilio del Amo
- 328.Saint Primitivo Berrocoso
- 329.Saint Angel Perez
- 330.Saint Gabriel Barriopedro
- 331.Saint Angel Lopez
- 332.Saint Jesus Anibal Gomez
- 333.Saint Candido Catalan.

The brutal murder of these holy religious took place in this way. They came to the station to take the train for Madrid. A rabid mob was screeching: "They're clerics! Don't let them leave! Kill them!" They took the train, and departed. On the bridge crossing the river Guadiana, they were at the point of being thrown into the river. However, the slaughter took place at the station of Fernan Caballero. A group of communists with shotguns ordered the martyrs to leave. The guards were shown the safe-conduct passes, but it was useless. The young religious were forced to the platform, and before the eyes of the railway employees and the passengers, the communists fired upon the martyrs. There were mingled curses, groans, heart-rending sighs, and hurrahs, as the 14 religious were murdered. Saint Candido Catalan was gasping and bleeding in agony among the dead bodies in the sight of all; but no one, out of fear, could even give him a glass of water. Without doubt, the crime was planned by the governor himself when he authorized the safe-conduct papers. It was the 28th July, 1936.

On the 30th July, the second group was formed, consisting of religious. The police guards, aware of the murder of the previous group, organized a military escort, and duly protected the religious during the long trip. Nevertheless, a communist passenger gave the alarm, and at the station of Madrid, 9 of the religious were detained, while the rest slipped away. The following were murdered:

- 334.Saint Angel Garcia, brother.
- 335.Saint Gregorio de la Iglesia, student.
- 336.Saint Jacinto Garcia, priest.
- 337.Saint Faustino Ferrero, priest.
- 338.Saint Felix Reca, brother.
- 339.Saint Pedro Medina, brother.

The first two were martyred the same day, 30th July, 1936, in El Alto del Arenal (Vallecas),- the others, at night in the cemetery del Este.

Besides the above, there were murdered the following Claretians of the same community, on different dates:

- 340.Saint Tomas Ramos Munoz, priest, on the 25th September, 1936.
- 341.Saint Francisco Garcia Garcia de Castro, priest, 23rd October, 1936.
- 342.Saint Policarpo Oca Sanmartin, priest, 23rd October, 1936.
- 343.Saint Felipe Gonzalez Heredia, brother, 2nd October, 1936.

Religious: Dominicans of the convent of Almagro (Ciudad-Real), martyrs.

In the Convent of Calatrava, at Almagro, the Dominicans had a higher house of studies, the novitiate, and the school of humanities. At the time of these murders, the community was already reduced to 50, half the normal number, since the

others were away during the summer holiday. The Ateneo Libertario was the centre of anarchy for the Almagro area, and promoted the murder of the Dominican community. The Mayor of Almagro, even while under pressure from the criminals of the Ateneo, ordered the religious to leave the convent and seek private lodging. The Ateneo protested furiously, and the mayor had to confine them in an unoccupied house. He decided on the 30th July to give them safe conduct in order to slip away in little groups. The first to leave were these:

344.Saint Jose Garrido Frances, priest.

315.Saint Justo Vicente Martinez, student.

346.Saint Mateo del Prado Fernandez, brother.

Besides these three Dominicans, there was a Franciscan priest who will be named later. They took the train to Ciudad-Real. Some youths from the Ateneo were on the train and, at the station of Miguelturra, they informed the communist soldiers, who then seized the martyrs, put them by the tracks and killed them without mercy, 30th July, 1936.

The same brutal scene was repeated in the station of Manzanares, where the following student religious were murdered, 8th August 1936:

347.Saint Santiago Aparicio Lopez

348.Saint Ricardo Lopez Lopez

349.Saint Paulino Reoyo Garcia

They had taken the train for Andujar, where their families were waiting. Once again, the assault in the coach, and the execution on the platform.

There remained 17 members of the community, others having slipped away before being imprisoned in the unoccupied house. The mayor consulted the Governor of Madrid, and he decided to send some lorries to take the religious to prisons in Madrid. But the criminals of the Ateneo did not wait. They entered the house, disregarding 4 religious under 20 years of age, - who were to be killed later in Paracuellos, and have been mentioned above, - and they had the rest of the community tied and, two by two, led to an open place and shot by some 50 shotguns. The martyrs were these:

350.Saint Manuel Herba, priest.

351.Saint Angel Marina, priest.

352.Saint Antonio Tranco, priest.

353.Saint Eduardo Sainz, priest.

354.Saint Luis Suarez, priest.

355.Saint Natalio Camazon, priest.

356.Saint Pedro Lopez Delgado, priest.

357.Saint Francisco Santos Cadierno, student.

358.Saint Sebastian Sainz Lopez, student.

359.Saint Arsenio de la Viuda Solla, brother.

360.Saint Ovidio Bravo Porras, brother.

361.Saint Dionisio Perez Garcia, brother.

362.Saint Fernando Garcia de Dios brother.

A few moments before dying, Saint Antonio Tranco imparted absolution to all. Saint Arsenio de la Viuda died embracing the crucifix, crying 'Vivas' to Christ the King. A group of unnatural women came close to observe the dying gasps of the martyr and, harpies that they were, they danced over the dead bodies. It was the 14th August, 1936.

Passionists, of the Monastery of Daimel (Ciudad-Real), martyrs.

On the 21st July, 1936, a wild mob approached the Monastery, situated outside the city. Screaming, they called to the religious to leave the house at once. Half an hour later, the religious, in civil dress, were led in double file towards the cemetery, accompanied by some 200 individuals. In those critical moments, there appeared an emissary from the mayor to halt the execution: "Dispatch them on the highway. And if they cross the boundary of Daimel, I will not be responsible for their lives." They went in silence to the juncture of the road leading to Bolanos. There the Father Provincial decided to form groups which would walk to Madrid unnoticed, at different times and by different routes. Let us note the details of their martyrdom.

One group was formed of 6 religious, two of whom were martyred:

363.Saint Juan Pedro de San Antonio, priest.

364.Saint Pablo Maria de San Jose, brother.

These two holy martyrs were arrested in a boarding house in Ciudad Real and were shot to death by the communists at the cemetery of Carrion de Calatrava, 25th July, 1936.

Another group was formed by these three religious:

365.Saint Pedro del Corazon de Jesus.

366.Saint Felix de las Cinco Llagas.

367.Saint Benito de la Virgen del Villar.

These three had been arrested and then released. In Malagon they took the train from Badajoz to Madrid. At the station of Urda some soldiers had them leave the train, and they were shot to death at the station near the water tank, 25th July, 1936.

Another group, formed by the Rector of the community and 8 others, took the train at the station of El Campillo, going towards Ciudad-Real, on the 22nd July. When about to leave their coach, the 9 Passionists were arrested. They were tied, ropes around their necks, and led through the streets of Ciudad-Real, amidst the jeers and stone-throwing of the excited spectators. Saint Jose de Jesus Maria was hit by a brick, and his hand began to bleed profusely. The governor

saved them, for the moment, from execution, in spite of the rioting mobs, who shouted for immediate shooting. Taken to Madrid, they were riddled with bullets at the walls of the Casa de Campo, 28th July, 1936:

- 368.Saint German de Jesus y Maria, priest.
- 369.Saint Felipe del Corazon de Maria, priest.
- 370.Saint Maurilio del Nino Jesus, student brother.
- 371.Saint Jose de Jesus Maria, student brother.
- 372.Saint Julio del Corazon de Jesus, student brother.
- 373.Saint Jose Maria de Jesus Agonizante, student brother.
- 374.Saint Laurino de Jesus Crucificado, student brother.
- 375.Saint Anacario de la Inmaculada, brother.
- 376.Saint Felipe de San Miguel, brother.

Father Provincial led the last group of 12 religious. They took the train at Camillo for Madrid. They were arrested at the station of Manzanares and put in the town jail, where they spent the night. In the early morning, they were taken back to the station to take the 6 o'clock train. However, a communist hothead, with a gang of indignant individuals, broke into the office of the stationmaster, violently rebuking him for allowing the religious to escape. The 12 religious were seized and pushed along by armed communists, accompanied by the jeers of maddened women of low condition, until they came to a field near the station called la Vereda de Valencia, where, without military order or discipline, as by a pack of wild dogs, they were fired upon indiscriminately and left in pools of blood. Five died at once, one several hours later, and 6 bled all through the night, and did not die until they were once again shot. The 6 martyrs of the 23rd July, 1936 were:

- 377.Saint Niceforo de Jesus y Maria, Father Provincial, priest.
- 378.Saint Jose de los Sagrados Corazones, brother.
- 379.Saint Epifanio de San Miguel, brother.
- 380.Saint Abilio de la Cruz, brother.
- 381.Saint Zacarias del Santisimo Sacramento, brother.

382.Saint Fulgencio del Corazon de Maria, brother.

The other 6 Passionists of this last group were taken by the Red Cross to the hospital, where they received the devoted care of the Daughters of Charity. On the 23rd October they were taken to Ciudad-Real before the governor, who remarked coldly: "Have them shot." The order was executed the same day. These martyrs were:

- 383.Saint Ildefonso de la Cruz, priest.
- 384.Saint Justiniano de la Virgen Dolorosa, priest.
- 385.Saint Eufrasio del Amor Misericordioso, brother.
- 386.Saint Tomas del Santisimo Sacramento, brother.

387.Saint Honorino de la Virgen Dolorosa, brother.

388.Saint Jose Maria de Jesus, brother.

The Passionist martyrs of the Retreat at Daimiel were 26, whereas the community had totalled 31 religious.

389.Saint Felipe Perea Santos

This holy Franciscan priest was murdered in company with the 3 Dominicans of Almagro mentioned above, in the station of Miguelturra (Ciudad-Real), on the 30th July, 1936.

Franciscans of the Monastery of Alcazar de San Juan (Ciudad-Real), martyrs.

390.Saint Martin Gomez Perez, priest.

391.Saint Diego Bernalte Cozar, priest.

392.Saint Ezequiel Moreno Cid, priest.

393.Saint Gabriel Lopez Martinez, brother.

394.Saint Antonio Lopez Linares, priest.

395.Saint Antonio Pascual Salinas, brother.

The murder of these Franciscan martyrs took place on the 26th and 27th July, 1936. Together with them were killed 6 Trinitarians and a Dominican, who will be mentioned later.

Taken from the monastery to the town hall, they were on the point of being hanged by the mob. They passed three days of anguish and misery in the Municipal Work House, where they were maltreated. They were killed in two groups on the dates given above.

Discalced Trinitarians,

of the Monastery of Alcazar de San Juan (Ciudad-Real), martyrs.

The itinerary of these holy martyrs, from their arrest up to their execution, was the same as that of the Franciscans mentioned above. Priests:

396.Saint Hermengildo de la Asuncion

397.Saint Francisco de San Lorenzo

398.Saint Placido de Jesus

399.Saint Buenaventura de Santa Catalina

400.Saint Antonio de Jesus y Maria.

They were martyred on the 26th and 27th July, 1936. The brother:

401.Saint Santiago de Jesus

A Trinitarian who was killed at the cemetery of Cuenca, 24th September, 1936.

402.Saint Antolin M. Santos, brother.

This student religious, a Dominican, was also murdered in Alcazar de San Juan, together with the Franciscans and Trinitarians mentioned above. He belonged to the community of Almagro. Martyred the 26th or 27th July, 1936.

Religious: De la Salle Brothers of the Christian Schools and Priests, of the Parish of Santa Cruz de Mudela (Ciudad-Real), martyrs.

403.Saint Agapito Leon

404.Saint Josaphat Roque

405.Saint Julio Alfonso

406.Saint Damaso Luis

407.Saint Ladislao Luis.

These 5 de la Salle brothers were arrested on the 21st July, 1936. They were first taken to the municipal jail, then to the Posito, converted into a prison. Three priests of the same place were taken to the Posito on the 9th August:

408.Saint Felix Gonzalez Bustos, Parish Priest.

409.Saint Pedro Buitrago Morales, assistant Priest.

410.Saint Justo Arevalo Mora, Chaplain of the de la Salle Community.

During the time of their imprisonment these 8 holy martyrs were maltreated. They had to carry out the most menial sanitary duties, they were cruelly interrogated, and led into snares against chastity. Saint Josafat Roque, for not obliging his tormentors, was barbarously whipped and treated to a mock execution, without ever losing dignity or serenity. Almost daily, the three priests absolved one another, as well as the other religious. The 18th August, 1936, they were taken out in a lorry and murdered near the cemetery of Valdapenas. The lorries were placed opposite with headlights glaring at the martyrs. At the cry: "Death to the monks!" they were slaughtered like lambs, without a murmur, hands joined as though in prayer. Nineteen laymen were also shot to death.

Discalced Carmelites, of the Monastery of Toledo, martyrs.

Given the strategic situation of the monastery, 26 police officers were lodged there, who resisted the communist army throughout the 21st and 22nd of July, maintaining direct contact with the hero of Alcazar, Saint Jose Moscardo. The Carmelites had taken refuge at the homes of friends, except for a small group who provided food for the defenders, or who kept contact with Alcazar. At midnight the Commandant of Police ordered the withdrawal of the force to help strengthen Alcazar. The Carmelites were then at the mercy of the communists who, that very day, began to arrest and kill the priests and religious:

411.Saint Eusebio del Nino Jesus, prior, priest.

412.Saint Eliseo de Jesus Crucificado, brother.

413.Saint Clemente de los Sagrados Corazones, brother..

414.Saint Perfecto de la Virgen del Carmen, brother.

415.Saint Hermilo de San Eliseo, brother.

These 5 Carmelites were murdered the 22nd July, 1936. Another group of Carmelites was executed 31st July, 1936. The martyrs were:

416.Saint Nazario del Sagrado Corazon, priest.

417.Saint Pedro Jose de los Sagrados Corazones, priest.

418.Saint Ramon de la Virgen del Carmen, priest.

419.Saint Placido del Nino Jesus, brother.

420.Saint Daniel de la Pasion, brother.

421.Saint Melchor de Jesus, brother.

422.Saint Felix de la Virgen del Carmen, brother.

These 7 martyrs were arrested in a private house, where they were staying. They were taken out to screams, blasphemies and an infernal uproar. At the door of the house the mob wished to kill them, but the soldiers were of another mind; and following a discussion, they decided to kill them in front of their monastery. The religious were brutally pushed towards the place of execution. The aged priest, Saint Pedro Jose, was beaten with a rifle butt because he could not walk. The whole procession was a riot of shrieks and jeers. The martyrs cried, "Viva Christ the King!" before they died; over their dead bodies the wild mob released the most savage of instincts.

Other Carmelites killed on various dates:

423.Saint David de la Virgen del Carmen, priest.

424.Saint Tirso de Jesus y Maria, priest.

These two martyrs were killed on the 7th September, 1936.

425.Saint Jose Maria de la Madre Dolorosa, priest. 31st July, 1936.

426.Saint Constancio de San Jose, priest. 31st July, 1936.

427.Saint Cipriano de San Jose, priest. 13th August, 1936.

428.Saint Jose Agustin deI Santisimo Sacramento, priest. 7th September.

Secular Priests, martyred in Toledo.

429.Saint Agustin Rodriguez Rodriguez, Canon Theologian.

430.Saint Calixto Paniaguas Huecas, Canon Choirmaster.

431.Saint Fausto Cantero Roncero, Mozarabic Chaplain.

432.Saint Antonio Arbo Delgado, Beneficiary.

433.Saint Segundo Blanco Fernandez, Master of Ceremonies.

434.Saint Emilio Lopez Martin, Mozarabic Beneficiary.

435.Saint Gregorio Martin Paramo, Chaplain of St. Joseph's.

436.Saint Raimundo Ramirez Gutierrez, assistant at St. Martin's of Portillo.

437.Saint Manuel Hernandez Diaz Guerra, assistant at St. Martin's of Portillo.

438.Saint Feliciano Lorento Garrido, Parish Priest of Arcicollar and Camarenilla.

These ten secular priests were killed 23rd August, 1936, at the gate of Cambron, part of a group of 70 persons murdered on that day, among whom were Saint Jose Polo and the son of the hero of Alcazar, Saint Luis Moscardo.

Marist Brothers of Toledo, martyrs.

439.Saint Cipriano Jose Iglesias

440.Saint Jorge Luis Lizasoain

441.Saint Juan Maria Gombert

442.Saint Abnon Iglesias

443.Saint Julio Fermin Muzquiz

444.Saint Evencio Perez Moral

445.Saint Felix Amancio Noriega

446.Saint Javier Benito Alonso

447.Saint Anacleto Luis Bustos

448.Saint Bruno Jose Ayape

449.Saint Eduardo Maria Alonso

These were killed 23rd August, 1936, part of a group of 70 martyrs who were executed on that day in Toledo.

Religious of the Christian Schools of the Convent of Consuegra (Toledo), martyrs.

These martyrs served a humble college. They were arrested at the beginning of August, and after a short time in prison, where their conduct was always edifying, they were killed on the night of 6-7th August, 1936.

450.Saint Teodosio Raphael.

451.Saint Eustaquio Luis.

452.Saint Carlos Jorge.

453.Saint Felipe Jose.

The first three were murdered at Boca del Congosto, near the station of Yebenes, on the night of the 6th-7th August. The last was rejected that night because his baptismal name, Pedro Alvarez, was the same as that of another man in the same prison. However, he was shot to death with a secular priest on the night of the 7th-8th August, 1936.

Franciscans, of the Priory of Consuegra (Toledo), martyrs.

The superior of the Franciscans at the start of the National Movement placed his religious in private homes. A week later, the sons of Saint Francis were imprisoned in the Parish buildings of Santa Maria, since the town jail was full. During the three weeks of imprisonment, the communists subjected them to severe ill treatment. The religious intensified their pious practices, to prepare for martyrdom. Twenty were killed in Fuente del Fresno, the night of 16th August, 1936,

having been taken from Consuegra to the place indicated. When the lorry passed the towns of Los Herreros and Urda, the religious were heard praying and singing the burial rite. On that night there was heard in the town streets the fervent and rhythmical singing of the Ave Maria. On leaving the lorry, and still tied, they walked in formation, headed by the superior, who again intoned the 'Libera me . . .' while all the religious responded in chorus. Meanwhile, 25 communist murderers, at 7 metres distance, aimed their rifles. The superior of the religious asked two favours: that their hands be untied in order to form a cross as did Jesus, and to face the gunfire, rather than turn around. The first request was refused. Shortly before the shooting, the superior said to all: "Raise your eyes to Heaven and say your last Our Father, because in a few moments we shall be in the Kingdom of Heaven." And he proclaimed in a clear voice that they were dying willingly for Christ. One of them said: "Forgive them, Lord, because they know not what they do." One of the soldiers said later that the communist leaders wished to save the superior, whose words of pardon had touched them. But he refused, as he preferred to die with his brethren. When they were shot, the holy martyrs were heard crying their 'Vivas' to Christ the King. The priests were:

454.Saint Victor Chumillas Fernandez, superior.

455.Saint Angel Ranero de Diego.

456.Saint Domingo Alonso de Frutos.

457.Saint Martin Lozano Tello.

458.Saint Julian Navio Colado.

459.Saint Benigno Prieto del Pozo. And the brothers:

460.Saint Atanasio Gonzalez Rodriguez.

461.Saint Marcelino Ovejero Gomez.

462.Saint Jose de Vega Pedraza.

463.Saint Jose Alvarez Rodriguez.

464.Saint Andres Majadas Malaga.

465.Saint Santiago Mate Librado.

466.Saint Alfonso Sanchez Hernandez.

467.Saint Saturnino Rio Rojo.

468.Saint Vicente Majadas Malaga.

469.Saint Valentin Diaz Serna.

470.Saint Feliz Maroto Moreno.

471.Saint Federico Herrera Bermejo.

472.Saint Antonio Rodrigo Anton.

473.Saint Ramon Tejada Librado.

On the 19th August, 1936, 3 religious of the same Franciscan community were killed near Villarrubia de los Ojos. These were the following brothers:

474.Saint Jose Avila Merino

475.Saint Cecilio Alocen

476.Saint Gabriel Garcia Garcia

On the 25th September 1936, 5 religious of the same community were shot to death near Yebenes. These included the priest:

477.Saint Ramon Garcia; and the following brothers:

478.Saint Pedro Lumbreras Garcia

479.Saint Demetrio Biezma

480.Saint Orencio Montero Novillo

481.Saint Gregorio Ayuso Orete.

Secular Priests of Consuegra (Toledo), martyrs.

482.Saint Dativo Rodriguez Jimenez

483.Saint Balbino Moraleda Martin-Palomino

484.Saint Jenaro Gutierrez Nieto

485.Saint Daniel Gutierrez Fernandez

486.Saint Julian Gutierrez

487.Saint Julian Diaz-Mayordomo

488.Saint Pablo Rivero Sanchez

These were murdered on the 24th September, 1936, at the walls of the cemetery of Los Yebenes.

Other priests killed at different times:

489.Saint Francisco Lumbreras Fernandez, 8th August (1936).

490.Saint Jose Dorado Ortiz, 3rd August.

491.Saint Vidal Diaz Cordobes, 14th November.

492.Saint Manuel del Campo Gomez, 7th November.

493.Saint Gregorio Romeral Morales, 7th November.

Religious of the Pious Schools, of the Convent at Consuegra.

494.Saint Moises Vazquez Gomez

495.Saint Emiliano Lara

496.Saint Jose Moraleda

These priests were murdered with the seven secular priests in the cemetery of Los Yebenes, 24th September, 1936.

497.Saint Manuel Fuentes

498.Saint Gregorio Gomez Miguel

499.Saint Cristobal Rodriguez

These three Fathers of the Pious Schools were martyred by the communists on the 27th September, 1936, at the place called La Mina.

500.Saint Ubaldo Albacete Moraleda

This holy martyr, a Dominican lay-brother, was murdered by the communists together with 3 fathers of the Pious Schools, on the 24th September, 1936, at the cemetery of Los Yebenes.

Secular Priests, of Guadalajara, martyrs.

As a brief introduction, it can be mentioned that 277 prisoners at Fort Saint Fernando, Guadalajara, were martyred within the prison walls. Through a prisoner who escaped miraculously with 12 companions, it is known that among the victims of the cruel slaughter of the 6th December, 1936, there were 32 priests. A compact body of soldiers and armed civilians arrived while a mounted guard surrounded the prison. The numerous body took position in the centre of the building. The spectacle was horrifying, as they brought out the prisoners in groups and riddled them with bullets. From their cells, the other prisoners could hear the gunfire and the "Vivas" for Christ the King and for Spain. The martyrs met death with serenity, while the criminal in charge of the place, Adrian Ortiz, shouted encouragement to the ferocious pack in their feast of blood. These secular priests martyred on the night of the 6th August, 1936, were the following 17:

501.Saint Pablo de Juan Saez

502.Saint Jose Sacristan Valtuenas

503.Saint Alejandro Valentin Barahona

504.Saint Angel Ambrona Asensio

- 505.Saint Braulio Lozano Tomas -----
- 506.Saint Domingo Molina Alcalde Franciscans, of Guadalajara, martyrs.
- 507.Saint Antonio Mayor Bermejo 529.Saint Silverio Felipe Gomez, priest.
- 508.Saint Faustino Albacete Gutierrez 530.Saint Anacleto Vaquero Alcazar, priest.
- 509.Saint Eulogio Cascajero Sanchez 531.Saint Dionisio Culebras Ardis, brother.
- 510.Saint Julio Cascajero Sanchez These also were martyred in Fort San Fernando on the 6th Decembor,1936.
- 511.Saint Julio Flores Molina 532.Saint Jose de Predomingo Cotayna.
- 512.Saint Sebastian Garcia Cortijo This holy Jesuit priest was martyred on the 6th December, in Fort San Fernando.
- 513.Saint Julian Munoz Gamo -----
- 514.Saint Luis Romero Herranz
- 515.Saint Nicolas Vaquero Moreno Secular Priest and Augustinians, of Ucles (Cuenca), martyrs.
- 516.Saint Juan Bautista Gomez Bajo The town of Ucles, 16 kilometres from Tarancon, then had a population of some 2,000 inhabitants. There was the famous Augustinian monastery, with its vast collection of art, and its community of some 50 religious. On the 24th July, 1936, the marxist mayor evicted the fathers and the students. Those religious who were not put in jail, were lodged in private houses or at the parish. On the 27th July, a communist patrol, in 5 automobiles, went to the parish, whose prisoners had been handed over by the mayor. At 11:30 p.m., the caravan left town, the prisoners in two vehicles, the soldiers in 2 others, and a woman in the last with a loudspeaker. The cry was: "To Tarancon!" However, at Cateso, they were tied together two by two, except for the parish priest, who had his hands tied behind him. At Emes, three religious were murdered, but as the turn came for the others, the woman with the loudspeaker interrupted vehemently, reproaching the firing squad, and insisting on taking the road to Tarancon. But in this case, her words had no effect, and the holy martyrs were taken out and lined up before the firing squad. Saint Enrique Serra, with the powerful help of his companion, was able to raise his arms, tied though they were, and shout: "Viva Christ the King!" All this took place in the early morning of the 28th July, 1936.
- 517.Saint Casimiro Herranz Martinez
- Salesians, of Guadalajara, martyrs.
- These were murdered in Fort San Fernando of Guadalajara, on the night of 6th December, 1936:
- 518.Saint Miguel Lazaga Carazo, priest.
- 519.Saint Pascual de Castro Herrero, student brother.
- 520.Saint Juan Larragueta Garay, student brother.
- 521.Saint Florencio Rodriguez Guemes, student brother.
- 522.Saint Luis Martinez Alvarelllos, student brother.
- 523.Saint Heliodoro Ramos Garcia, student brother.
- 524.Saint Esteban Vazquez Alonso, brother.
- Faced with the terror of his companions as they heard from their cells the sound of firing, and seeing how they were gripped by the instinct to flee, Saint Miguel Lazaga exclaimed: "Wait a moment. Let me give you absolution." All begged pardon for their sins, and the holy Salesian priest slowly repeated the clear and calming words of the Sacrament of Penance.
- Religious of Saint Vincent de Paul, of Guadalajara, martyrs.
- Also on the 6th December, 1936, in Fort San Fernando, were martyred:
- 525.Saint Gregorio Carmeno Barcelo, priest.
- 526.Saint Ireneo Rodriguez Gonzalez, priest.
- 527.Saint Vicente Villalumbres, priest.
- 528.Saint Narciso Pascual Pascual, brother.
- 533.Saint Vicente Toledano Valenciano, Parish priest of Ucles.
- The Augustinian priests were:
- 534.Saint Jose Gutierrez
- 535.Saint Antolin Astorga
- 536.Saint Jose Calleja del Hierro
- 537.Saint Enrique Serra.
- Four other Augustinians of Ucles, who had escaped for a short while on the 27th July, were arrested on the train for Madrid. They were taken to the station office of Atocha, and killed 10 kilometres on the road Madrid-Valencia, 28th July, 1936. The four martyrs were buried in the cemetery of Vallecas. They were the following priests:

538.Saint Lorenzo Arribas

539.Saint Pedro Alonso

540.Saint Primitivo Sandin

541.Saint Froilan Lanero.

Given in Seville, at the Apostolic See, Festival of the Purification of the Virgin Mary, and ninth anniversary of the enthronement of the Holy Face at El Palmar, 2nd February, in the Year of Our Lord Jesus Christ MCMLXXIX.

With our Apostolic Blessing,

TWENTY SEVENTH DOCUMENT

SOLEMN BEATIFICATIONS AND CANONISATIONS OF 410 SAINTS, AND OF A COUNTLESS NUMBER OF COMPANIONS IN MARTYRDOM.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, today, with indescribable jubilation, raise to the sublime dignity of the glory of the altars, eminent and distinguished members of the Mystical Body, 410 glorious saints, named and numbered, besides an innumerable and anonymous company of martyrs, whose names and numbers are known only to God.

We, as Universal Doctor of the Church, present you these saints, solemnly proclaiming their beatification and canonisation, having received the infallible light of the Holy Ghost, having taken into consideration with due estimation and prudence the sense of the Church, and having carefully studied the historical facts that prove the sanctity and heroic virtue of these exalted saints.

We, as Universal teacher and guide of the Church, firmly pledge our word, and declare, proclaim, assure and guarantee the life of sanctity and heroic virtue of these glorious saints.

We, as Universal Doctor of the Church, exhort you once again to learn from the lives of the Saints, since without doubt their lives are admirable examples for you to revive and increase your faith, which is the faith of the Church, One, Holy, Catholic and Apostolic. In these excellent models you will find the paths that lead to Christ. These saints all show you the way to attain sanctity.

Again we emphasize this sublime truth: all are called to sanctity. Let no one say: "I cannot attain sanctity, I am not called to such high state, I am content to be saved."

We proceed briefly to explain, using the considerations which follow, the words spoken by Our Lord Jesus Christ:

"Be perfect as My Heavenly Father is perfect". These words of Christ clearly say that we are all called to sanctity. These words of Christ say with perfect clarity that we can all be

perfect as is the Heavenly Father. We interpret that the essence of this perfection is to fulfill the will of God. With Christ We say: "He who would be my disciple, let him take up his cross and follow me".

We, as Universal teacher and guide of the Church, declare that we all can attain sanctity, because God so wishes. And, as it is God who wishes it, He Himself provides the means to attain sanctity. We declare: when one does not attain sanctity, it is because he does not care to do so, and not for want of means.

We, as Universal Doctor of the Church, teach that it is foolhardy and frightening for one to choose merely to be saved. It is neither lawful nor worthy merely to resign oneself to be saved, because God asks much more than that. God asks us to be perfect, and precisely by perfection is sanctity attained.

We interpret that when Our Lord Jesus Christ said: "Be perfect as My Heavenly Father is perfect, He intended, and in truth He said: "Be saints".

We wish to exhort you, beloved children, that you meditate deeply on the state of perfection, that you reflect prayerfully over the various heavenly mansions.

We wish to teach this sublime and beautiful truth: it is lawful and agreeable in the eyes of God to aspire to the highest heavenly mansions. Of course, these aspirations ought to be solidly rooted in the deepest longing to be nearer to God, in order to love and serve Him all the more. Then, in consequence of this greater love and service, we shall know God more deeply than others do. And in consequence of this deeper knowledge of God, we shall receive a greater degree of glory.

We, as Pope and mystic, a Pope who knows something of the mystical city of God, look for words to let you feel, as we feel, the profundity of the heavenly mansions. We long to be able to express with eloquence sublime, all that the Lord, in his infinite mercy, has desired to show Us.

We tell you and insist, dearly beloved children, you must aspire to the highest mansions in Heaven. Beloved, children, We hope and desire to attain the highest heavenly dwellings. We tell you, beloved children, not to confuse the two words, "aspire", and "merit". We say that we aspire to the highest heavenly places, but we cannot say that we merit them. We know only too well that we merit Hell everlasting. We know that in Hell also, there are different dwellings. We are fully aware that in our past life, We offended God: how much, you could hardly imagine. In the years of Our youth, on many occasions, we gave Ourselves up to sin, with all the burning zeal of our fiery temperament.

We desire that, as God wishes, you and later generations know that in the past we committed offences abominable in the eyes of God.

At times we have sinned by pride, but thanks be to God, on few occasions.

On very few occasions have we sinned by vanity.

On various occasions we have sinned out of envy; but these could be counted on the fingers of one hand.

Very many times have we sinned out of gluttony, for which we are now undergoing purification. We have had great fondness, and even devotion, for good food and drink. Naturally this is something hereditary for a Spaniard. That is why we often say that in Purgatory there must be many Spaniards, there to be purified from gluttony.

We have sinned, though very rarely, from sloth; since, thanks be to God, We have always tried to be diligent. Without doubt, this grace corresponds to the Spanish character, since this race has always been hard-working. The virtue being hereditary, we have not had a hard struggle.

We have sinned through impurity to the very limits of satiety. We look for a veil thick enough to cover the infamous impurities we have committed.

We, in earlier years, and even later, with frequency gave ourselves up to sins of impurity with all passion and fire. Many times we fell to the depths of the vilest and most repugnant passions.

We desire to say that never could We pretend to merit the highest heavenly abodes. On the contrary, we merit the deepest pit in Hell.

We know that in spite of our iniquitous past, We are still called to sanctity. We interpret, that those sinners who have passionately devoted themselves to their sins, when once converted, shall devote themselves to perfection with all the passion of an ardent character. Those who, by habitual sin, have fallen to the very depths, but who by sincere conversion zealously rededicate themselves, as is logical to say, attain to high degrees of sanctity.

We, as Universal father of the Church, address our words not only to you who are living in the grace of God, but also, and with more vigour, to those who live in the sad state of sin.

We, who represent Christ on earth, in the name of Christ, with fear, even with joy, We say these words: In the name of Christ, We direct the word of the Supreme Pastor of the flock to you sinners, to you who are living a life of constant sin, and we say: Reflect and consider the infinite offences which you commit against God. Meditate on the Sacred Passion of Our Lord Jesus Christ, where precisely you can find your salvation if only you go to the Most Precious Blood poured out on the Cross. In that Blood you will find the life-giving infusion which will wash away your iniquities. If certainly you feel shame for your sins, do not carry the shame too far. You must remember that Satan will try everything to keep you from conversion, even to convince you that for you there is no salvation. In the name of Christ, We say to you sinners: Also for you, and in Christ's name, We are a father. Come to Us, Our arms are open, if you sincerely repent and give yourselves up to Christ. We speak yet more to you hardened sinners: Consider that if you sincerely change your life, Our Lord Jesus Christ will not regard your past sins. Rather he will cover them with a thick veil, which is the mantle of the Most Holy Virgin Mary, Mother of God and Our Mother. And, what more natural, your Mother too, since the Virgin Mary is Co-Redemptrix. She is the exalted Woman on Calvary, who stood at the foot of the Cross. She is the loving Mother who in spirit suffered the Passion of Christ, since all the outrages Christ received in His body, Mary received in her spirit. The Most

Holy Virgin Mary, Co-Redemptrix of mankind, is Mother of all mankind; but, mystery it is that not all men are her children. We desire to express the depth of this mystery of the maternity of the Virgin Mary. All know that Our Lord Jesus Christ died on the Cross in order to reconcile mankind with the Heavenly Father, thus to open the way to the mansions of Heaven. Thus is clearly seen, that Our Lord Jesus Christ died on the Cross for all men. Nevertheless, in Holy Mass, we say the words "for many". While in fact it is true that Christ died for all men, it is equally true that the Holy Sacrifice of the Mass is for the salvation of "many" men. Because, although Christ died for all men, there are many who are condemned to the eternal fire of Hell, Whence they shall never escape. From this terrible and amazing truth, it is understood that those who reject the saving work of Redemption condemn themselves. It must not be forgotten that God respects human liberty, and that he who so chooses, condemns himself.

We, as Universal Doctor of the Church, have just reminded you of this doctrine in order to grasp the deep mystery of the Virgin Mary in her exalted prerogative of Mother of mankind. It is clear and infallible truth, that the Most Holy Virgin, being the second Eve, is Mother of all mankind. But it is also clear and manifest, that not all men are sons of the exalted heavenly Mother, the Virgin Mary. However, this is not because She is not the Mother, rather it is because they reject her. By this it is understood that those who reject for themselves the exalted maternity of Mary, are unnatural children, and, not having Mary for their Mother, they have not God for their Father.

We say to you hardened sinners in the Name of Christ: Go to the Most Holy Virgin Mary, Mother of God and tender Mother of men, because she is the Refuge of Sinners. Try and be convinced. We teach that all sinners who approach the Virgin Mary will find Jesus full of mercy, not forgetting that the Holy Mantle of the Virgin Mary is a thick wall that, once you have truly repented and confessed to the priest, conceals your past iniquities from the eyes of Our Lord Jesus Christ.

We think that the Lord, in his infinite mercy, has chosen that wretched sinner called Clemente Dominguez y Gomez, and raised him to the most exalted dignity of Supreme Pontiff of the Church, with the name of Gregory XVII, in order that, in this way, many sinners might have the opportunity to be reconciled with God; since this Pope who is speaking to you, knows only too well what is human weakness, what are those moments of anguish in a life of sin, cut off from God. This Pope who addresses you, knows that fearful goad in his own flesh.

We paternally address all: Beloved children, We believe that now you understand the reasons why we do not greatly desire to recover our eyes. Beloved sons, reflect deeply on this: when We had eyes, we were given up to the terrible passions of the flesh, falling deeper and deeper into the depths of Hell. We wish also to say that since the loss of Our eyes, day by day and moment by moment, We are overcoming our sins.

We say with great joy and at the same time with deep sorrow: blessed blindness, secure path and sure way to sanctity.

We speak out boldly and trust in God's infinite mercy: a thousand times blessed that hour sublime when we lost those vile and loathsome eyes, that sinned so much and caused others to sin.

We also wish to say that we ardently desire the miracle of sight, if in that God be glorified, and Our eternal salvation not prejudiced. This We say, that all may know: we surrender Ourselves entirely to God's will. Let that be done which is best for the Church.

We, as Universal Doctor of the Church, give you these admirable saints, among whom you will meet martyrs of all the ages. You will find martyrs of various times when the Holy Church of God was cruelly persecuted. You will find martyrs of various nations, tongues, races and social classes, - all of which confirms the catholicity, the sanctity, the apostolicism, and the unity of the one only true Church founded by Our Lord Jesus Christ, who entrusted to Peter the Keys, which through the line of his legitimate successors have reached Our hands.

We wish to point out that besides the 410 saints who are named, there is an innumerable and anonymous multitude, whose names are inscribed in letters of gold in the glorious book of martyrs and saints of the Church of God.

We give you these glorious martyrs of various times, nations and races, who, in apparent diversity, all have a lineage in common, that of Our Lord Jesus Christ, by the grace of Baptism, confirmed in the shedding of blood at their glorious martyrdom. In the Holy Church of God, known as One, Holy, Catholic and Apostolic, howbeit extended throughout all nations, all continents, in variety of tongue, race and culture, there in only one nation, which we know as a priestly nation, a royal people. Naturally this noble quality is fulfilled principally in the ministerial priesthood, although in a secondary manner it is found through the grace of Baptism in the common priesthood of the faithful. Through the Sacraments, the ministerial priesthood pours a sweet flow of supernatural life over the common priesthood.

We desire to teach the whole Church to consider and esteem the saints above national boundaries, since in the Church Triumphant, which is in Heaven, there are no nationalities, nations, tongues, races or other differences. There the dwellings are appointed through the merits of Our Lord Jesus Christ, His sorrowful Passion, with the merits of the Virgin Mary Co-Redemptrix, and with our own works,- that co-operation that God requires. Those merits were acquired on earth, not by this nation or that, but by those who fulfilled God's will in the position precisely where God placed them.

We teach you: Beloved children, the most important thing in the lives of the saints is not their nationality, their race, language or social class, - but their life of heroic virtue dedicated to God.

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

We interpret under the sweet inspiration of the Holy Ghost, this word of Christ:

'He who loves father, mother, spouse, children, and so forth, more than Me, is not worthy of the kingdom of heaven.' If this word, terrible yet admirable, Christ speaks referring to our own family, what will He say about a portion of earth?- earth which, like all this terrestrial sphere, is reserved for fire,- as the Prince of the Apostles declares.

We, in Christ's name, declare to all nations, without any exception: Christ and His Church are above all the nations. From this truth, it is understood that each and every member is obliged before God to serve in the place where he is sent by the representative of Christ on earth. All the members of the Holy Church of God are true brothers, much more profoundly so than are those who form the natural members of a nation, and even more so than those who are natural sons of a family. This brotherhood of the children of the Church is not merely symbolical, rather it is mystical, and in this mystical truth are included body and soul of the members,- since the Church, or rather the members of the Church, are nourished by the Holy Eucharist, in which, through the profound mystery of transubstantiation, Our Lord Jesus Christ is really present, Body, Blood, Soul and Divinity. Reflect and meditate on this truth. The members of the Church certainly became brothers first on being baptized, being made children of God. In the Sacrament of the Eucharist, we have the truly authentic food the soul needs in order to live. Given that we receive the Eucharist with due reverence and dignity, which contains the Body, Blood, Soul and Divinity of Our Lord Jesus Christ, what greater brotherhood than to be nourished with the very Body of Our Lord Jesus Christ? What blood is better than that of Our Lord Jesus Christ in the Eucharist? From this certain doctrine is understood this truth: He who is not capable, or has not the courage, or the true love for God, to abandon, for love of Christ, father, mother, spouse, children, country, riches and all else, is not worthy of the Kingdom of Heaven.

We, as Universal Doctor of the Church, ask you to reflect and meditate on the heroic lives of the other group of saints, who, without martyrdom, had another mission, be they clerics, religious, founders, kings, rulers, workers in various crafts,- to attain sanctity in the place where God had put them.

Not to extend this document, we let these admirable saints speak for themselves, through the brief resumes of their heroic lives, with which they beautifully adorned the Church of God.

We continue the holy project of beautifying the Holy and Mystical Olive Tree with these lively fresh olives. We ardently desire that their rich oil enter your veins, that you attain the degrees of holiness, which they attained by the infinite mercy of God.

We inform you that up to the present, the Saints we have by name raised to the glory of the altars, are 1,476 in number; and to those saints known by name, are added in the present document more than 11,000 anonymous martyrs. However, in subsequent documents, God willing, we shall continue from the number 1,476, leaving to God to count the anonymous martyrs.

We, with the authority with which we are vested, determine the following:

We declare the Virgin Mary under her Most sweet title of "Our Crowned Mother of Palmar", Exalted and Universal Patroness of the whole Church.

We, in the name of Christ, promise solemnly that in all nations where is professed very special devotion to Our Crowned Mother of Palmar, there the Faith will be conserved until the consummation of the ages. Thus we extend the promise of the Virgin of the Pillar, given to the Apostle Saint James in Saragossa for the protection of Spain.

We determine that a necessary condition for attaining this promise is to have very special devotion to Our Crowned Mother of Palmar, in preference to all images of the Virgin Mary, and naturally to propagate and spread abroad her pictures, statues, medals, and so forth, making known the promise, and bravely declaring everywhere that We, Gregory XVII, are the true Vicar of Christ on earth.

We establish the universal feast of Our Mother of Palmar Crowned on the 30th of March of each year, the day on which her blessed apparition is commemorated. We establish also a second universal feast on the 11th of September, the day before the enthronement of her Sacred Image in El Palmar de Troya.

We grant all the faithful who daily recite 12 invocations to Our Crowned Mother of Palmar, a plenary indulgence, to be gained each day, on the usual conditions.

We, in the name of Christ, promise a most special and singular protection of the Mother of God over the house where her image is worthily enthroned, - particularly during the coming days of chastisements, darkness, wars, and so forth.

We grant an extraordinary Plenary Indulgence to those who in the hour of death kiss the hands of the blessed image of Our Crowned Mother of Palmar. This maximal indulgence is granted to all the dying who desire to fulfill the conditions, but are not physically able to.

We, in the name of Christ, designate the blessed Image of Our Crowned Mother of Palmar the powerful shield and emblem, special sign of eternal predestination.

We establish in perpetuity for the Universal Church, a Novena in honour of Our Crowned Mother of Palmar, preceding the Feast of the 11th September.

We have chosen the 11th September as Feast of Our Crowned Mother of Palmar, respecting the great tradition of the 12th, Feast of the Sweet Name of Mary.

We, as Vicar of Christ on earth, establish the Feast of the Translation of the See of Saint Peter from Rome to El Palmar de Troya, coinciding with Our return from the journey to America, where we had been elected and crowned Pope by Our Lord Jesus Christ, transferring the Apostolic See to El Palmar, on pilgrimage towards Jerusalem. The edifice will be finished in the place where it was begun. This Feast will be celebrated on the 9th August of each year, with proper Mass and Preface.

We establish the following and proclaim Our Lady of Perpetual Succour to be exalted Patroness of the See of Saint Peter.

We establish the Feast of the Sweet Name of Saint Joseph, to be on the 12th June each year, with proper Mass.

We give you now the outstanding historical details of the sanctity and heroic virtues of the saints we have today raised to the glory of the altars:

THE ENGLISH MARTYRS

The following martyrs gave their lives for the Catholic Faith during the last years of the reign of the apostate queen, Elizabeth I of England, who had declared the Pope to be her mortal enemy. This accursed queen, with help of Parliament, promulgated laws ever more severe against the Catholics, especially the priests, making out of the least show of the Catholic religion, treason, to be punished by death. Many of these martyrs were priests, who left their country to study and be ordained abroad, returning as missionaries with zeal for martyrdom, which they endured with joy and fortitude.

1. Saint George Nichols, martyr.

2. Saint Richard Yaxley, martyr. The first was a native and a student of Oxford, a convert and a missionary priest of great virtue and learning. During the 6 years of his priestly apostolate he gained many conversions. The second, born in Boston (Lancs), was also a missionary priest, having been ordained at Rheims in 1586. Arrested together with two laymen in Oxford, they were subjected to interrogation; acknowledging their priesthood, they were declared traitors and blasphemers. They were brought to London tied to their horses, suffering the abuse of the crowds along the way. Here they were interrogated again, and tortured to make them reveal names of other Catholics, - but in vain. Sent back to Oxford in the same way as they had come, they were tried and condemned to death. Offering their lives for the conversion of England, they died with great joy on the 5th July, 1589. Their heads, exposed in the city, appeared extraordinarily beautiful, and several wild heretics were, incited to disfigure them with knives. They had previously been declared Venerable.

3. Saint Thomas Belson, martyr.

4. Saint Humphrey Pritchard, martyr. The first was a gentleman from Brill (Oxford), a spiritual son of Saint George Nichols. The second was a Welsh servant, who for 12 years had given great service to the Catholic cause. They were arrested with the two martyr priests mentioned above, and were condemned for having assisted them. They were hanged shortly after the execution of the priests, 5th July, 1589, in Oxford. They had previously been declared Venerable.

5. Saint William Spenser, martyr. Born in Yorkshire, he was a missionary priest, ordained at Rheims in 1583. His martyrdom took place on the 24th September, 1589, in York. He had previously been declared by the Church, Venerable.

6. Saint Robert Hardesty, martyr. A layman, he was condemned for harbouring Saint William Spenser. He was hanged with the priest, 24th September, 1589, in York. Previously Venerable.

7. Saint Christopher Bales, martyr. Born in Coniscliffe (Durham), he studied at Rome and at Rheims, being ordained priest in 1587. The following year he returned to England as missionary, and after some time was arrested by the heretic authorities, suffering great cruelty. Declared guilty of treason, he was barbarously executed, 4th March, 1590, in Fleet Street, London. Beatified in 1929.

8. Saint Nicholas Horner, martyr.

9. Saint Alexander Blake, martyr. These two layman saints were condemned for assisting Saint Christopher Bales. The first was born in Grantley (Yorkshire), the second was a

London groom. The night before the martyrdom, Saint Nicholas observed a crown over his head whilst he was praying for over an hour, which gave him much consolation. He had been previously imprisoned for the Faith, suffering the loss of a leg. Both martyrs were hanged at the same time as the priest they had helped, but each in a different part of London, 4th March, 1590. Previously Venerable.

10. Saint Miles Gerard, martyr.

11. Saint Francis Dickenson, martyr. The first was born in Ince (Lancs), and was ordained at Rheims in 1583. The second was born in Otley (Yorks), and was ordained in 1589, also at Rheims. They were sent to England in August, 1589, where their ship ran aground at Kent during a storm. Suspected as priests, they were arrested and condemned, and executed 30th April, 1590, in Rochester (Kent). Beatified by Saint Pius XI, Magnus.

12. Saint Edward Jones, martyr.

13. Saint Anthony Middleton, martyr. The first was from North Wales, the second from Yorkshire. Both were priests of Douay, exercising their ministry in London, where they were esteemed for their zeal. Denounced by spies who pretended to be Catholics, they were arrested, and without trial were barbarously executed at the doors of their respective lodgings. They died offering their lives to God for the conversion of England, 6th May, 1590. Previously beatified.

14. Saint Edmund Duke, martyr.

15. Saint Richard Hill, martyr.

16. Saint John Hogg, martyr.

17. Saint John Holiday, martyr. Saint Edmund Duke was from Kent, seminarian at Rheims and at Rome, ordained in 1589. The other three were from Yorkshire, ordained in France 23rd September, 1589. The four martyrs entered England together, and traveling in the North, were suspected to be priests, arrested, condemned and martyred together, 27th May, 1590, in Durham, to the edification of the spectators. Previously Venerable.

18. Saint Robert Thorpe, martyr. He was born in Yorkshire, and ordained in the Seminary at Rheims, in 1585. This holy priest worked very fruitfully for 6 years. The day before Palm Sunday were brought palms for the ceremony. A malevolent neighbour observed this and informed the authorities, who promptly arrested Saint Robert and the owner of the house. He was martyred 31st May, 1591, in York. Previously Venerable.

19. Saint Thomas Watkinson, martyr. Yeoman of Menthorpe (Yorks), he was hanged for harbouring Saint Robert Thorpe, 31st May, 1591. Previously Venerable.

20. Saint Mountford Scott, martyr.

21. Saint George Beesley, martyr. The first was born of a gentleman's family in Norfolk, and was ordained at Douay in 1577. The second, who was born in Goosnargh (Lancs), and ordained in 1587 at Rheims, was young and strong, but torture and prison had completely destroyed his health. Condemned for their priesthood, they were executed 2nd July, 1591, in Fleet Street, London. Saint Mountford Scott had led an

exemplary life of prayer and mortification, and when he was stripped of his clothes during the martyrdom, it was observed that his knees were hardened by prayer. Previously Venerable.

22. Saint Roger Dickenson, martyr.

23. Saint Ralph Milner, martyr. Saint Roger was born in Lincoln, and was ordained at Rheims in 1583. Condemned for his priesthood, he was killed 7th July, 1591, in Winchester. Saint Ralph, who was martyred at the same time and place, was born in Slackstead (Hants), and was condemned for harbouring Saint Roger. The faithless judge counseled him to go only once to the protestant church, and so save his life for the good of his family. But the martyr replied: "Does your Lordship then advise me, for the perishable trifles of this world, or for a wife and children, to lose my God? No, my Lord, I cannot approve a counsel so opposed to the Holy Gospels." Both were beatified in 1929.

24. Saint Brian Lacy, martyr.

25. Saint John Mason, martyr.

26. Saint Sidney Hodgson, martyr. These three holy martyrs were laymen, the first from Brockdish (Norfolk), the second from Kendal (Westmorland), the third was a convert. The three were condemned for harbouring priests, and hanged together with other holy martyrs 10th, December, 1591, in Tyburn, London. Previously beatified.

27. Saint William Pike, martyr. A joiner of Moors (Christchurch, Hants), he was barbarously executed for denying the ecclesiastical supremacy of the apostate queen, Elizabeth I; the martyrdom took place on 22nd December, 1591, in Dorchester. Previously Venerable.

28. Saint William Patenson, martyr. Born in Durham, he was ordained at Douay in 1507. Arrested and condemned for being a priest, he was jailed with 7 criminals, to whom he preached repentance for their sins, and conversion to God and His Church. Six of them were converted, and died the following day as good Catholics. This infuriated the executioners, who then murdered Saint William with great cruelty, drawing and quartering him still alive and conscious, 22nd January, 1592, at Tyburn, London. Beatified in 1929.

29. Saint Thomas Pormort, martyr. Born in Lincolnshire, he was seminarian at Rheims and at Rome, being ordained in 1587. He was cruelly tortured to make him reveal the names of other Catholics, without avail. Accused of various acts of treason, he was martyred in Saint Paul's churchyard, London, on the 21st February, 1592. Previously Venerable.

30. Saint Richard Williams, martyr. Priest from the days of Mary Tudor, now aged, he was barbarously martyred for being reconciled with Rome, February 21st, 1592, at Tyburn (London). Previously Venerable.

31. Saint James Bird, martyr. A layman and a convert, he had been a seminarian at Douay for a time. Arrested in his native city of Winchester, he was offered his freedom if only he would attend a protestant church once. His own father begged him to save his life. However, the saint replied that he would only obey his father, if in so doing he would not offend God. He was barbarously executed, 25th March, 1593, in Winchester, at the age of 19. Beatified in 1929.

32. Saint Roger Ashton, martyr. A layman from Croyston (Lancs), he was executed for having obtained from Rome a dispensation to permit him to marry a cousin, 23rd June, 1592, at Tyburn, London. Previously Venerable.

33. Saint Edward Waterson, martyr. Born of a protestant family of London, he was reconciled with the Church while traveling on the continent. He became a seminarian at Rheims, where he was a model of penance and Christian virtue. He was ordained in 1592, and returning to England, he was arrested and condemned to death. He was being dragged to the scaffold tied to a hurdle, drawn by horses, when of a sudden the hurdle stopped, and could not be moved, even by the addition of more horses. Thus they were obliged to lead the martyr on foot to the place of execution, where he offered his life for God and the conversion of England, receiving the crown of martyrdom 8th January, 1593, in Newcastle. Beatified in 1929.

34. Saint Anthony Page, martyr. He was born of a gentleman's family of Harrow (Mddx), and as a seminarian at Rheims he was beloved by all for his gentle and ingenuous character. Sent on the mission to England in 1592, he was imprisoned; after great sufferings he received the crown of martyrdom, 20th April, 1593, in York. Previously Venerable.

35. Saint Joseph Lambton, martyr. Born in Malton (Yorkshire), he was seminarian both at Rheims and at Rome. Ordained in 1592, he went to receive the blessing of Saint Philip Neri before leaving for England, as was the custom of those valiant missionaries. He was condemned on account of his priesthood soon after arriving, and the executioner having begun his work, could not complete it for the horror he felt. After great suffering, the martyr died, 24th July, 1592, in Newcastle, in the sight of friends and relations. Previously Venerable.

36. Saint William Davies, martyr. Born of a good family in Croes (Caernarvon, Wales), he was ordained at Rheims in 1585, and as a zealous and fervent missionary converted many souls in his own country during a period of 6 years. He was arrested with 4 companions who aspired to the priesthood, and acknowledged himself to be a priest. In the prison of Beaumaris he gradually acquired greater freedom, and attracted many who sought confession, counsel and consolation. Thus there came to be a good number in those parts who dared to profess themselves Catholics. Condemned for his priesthood, he was taken to Ludlow where the most learned Protestants disputed with him to their own confusion. Passing through different prisons, he eventually returned to Beaumaris, where his four companions had remained. Within the prison they formed a religious community, with Mass, horarium, and so forth. Six months passed in this way, with opportunities for escape. Eventually Saint William received the sentence of death, but the execution could not at first be carried out, since he was greatly venerated by the people, and no executioner could be found, nor could they obtain the things necessary. An executioner having been hired from some distance away, the martyr died 27th July, 1593, in Beaumaris, Anglesey. The executioner was himself executed the following year; the constable who arrested the Saint soon contracted a repugnant disease and died; another prosecutor lost all his wealth and, despised by all, was heard of no more.

37. Saint John Speed, martyr. A layman born in Durham, who, for harbouring priests, was hanged 4th February, 1594. His cult was confirmed in 1929.

38. Saint William Harrington, martyr. Born in Mount Saint John (Yorkshire), ordained at Rheims in 1592, he was martyred at Tyburn, 18th February, 1594. Beatified in 1929.

39. Saint John Cornelius, martyr. Born in Bodmin of an Irish family, he was ordained in Rome in 1583. As missionary for ten years, he bore great fruits. A fine preacher, he practised great mortification, and received mystical graces in prayer. Condemned for his priesthood, he was martyred in Dorchester, 4th July, 1594. He had been admitted into the Society of Jesus a few months previously; he died offering his life for the conversion of the persecutors. Beatified in 1929.

40. Saint Thomas Bosgrave, martyr.

41. Saint John Carey, martyr.

42. Saint Patrick Salmon, martyr. These three laymen were arrested with Saint John Cornelius in Cornwall. The first was nephew to the lady of the house, and was arrested for having offered his hat to the saint when he was being taken away. The other two, from Dublin (Ireland), were servants in the house. The three were condemned for assisting Saint John Cornelius. When they placed the rope around the neck of Saint John Carey, he exclaimed: "Oh, precious collar!". The three martyrs exhorted the crowd to embrace the Catholic Faith. They were martyred shortly before Saint John Cornelius, 4th July, 1594, in Dorchester. Beatified in 1929.

43. Saint John Ingram, martyr. Born of gentle family of Stoke Edith (Hereford), he was expelled from Oxford for having become Catholic. Seminarian at Rheims and Rome, he was ordained in 1589. Arrested in the North of England, he was subjected to terrible torture, but could not be brought to divulge any names. From prison he wrote to his spiritual children several letters worthy of a confessor of the Faith. Martyred in Gateshead, 26th July, 1594. Previously beatified.

44. Saint_George Swallowell, martyr. Born in Shadforth (Durham), he had been a protestant minister until his conversion, which came about through a conversation with a Catholic imprisoned for his faith. A few days later, he ascended his pulpit publicly to confess his error. He was arrested, imprisoned for a year, and cruelly killed, 26th July, 1594, in Darlington. Previously Blessed.

45. Saint Edmund Osbaldeston, martyr. Born in Osbaldeston (Lancs), of good family, he was ordained at Rheims in 1585. Offering his life to God for the strengthening of the Church, he received the crown of martyrdom, 16th November, 1594, in York. Previously Venerable.

46. Saint Alexander Rawlins, martyr. He was a gentleman born in Gloucestershire, ordained in France in 1590, who worked as missionary for 4 years in England until he was captured by the persecutors. Drawn to the scaffold on the same hurdle as the Jesuit martyr Saint Henry Walpole, he took his place on the left, saying that he was leaving the more honourable place for his betters. With the name of Jesus on his lips, he died for God and for the conversion of England, 7th April, 1595, on the outskirts of York. Previously beatified.

47. Saint William Freeman, martyr. Born in Yorkshire, he was ordained at Rheims in 1590. Martyred in Warwick, 13th August, 1595. Blessed.

48. Saint George Errington, Martyr.

49. Saint William Knight, martyr.

50. Saint William Gibson, martyr. The first was a gentleman born in Hurst (Northumberland). The second was son of a wealthy yeoman of South Duffield (Yorkshire), and the third was a farmer of Ripon (Yorks). All were prisoners in York castle, where a protestant minister, who had committed some crime, in order to regain favour with the authorities, pretended an interest in the Catholic Faith; when he had obtained evidence against the martyrs, he denounced them, and they were condemned for "persuading to the Catholic Faith". They suffered martyrdom in York, 29th November, 1596. Previously Venerable.

51. Saint Henry Abbot, martyr. A layman from Howden (E. R. Yorks), to whom the three martyrs above had directed the protestant spy, believing this latter to have sincere interest in the Church. Saint Henry Abbot took steps to put him in contact with a priest, and shortly after was denounced to the authorities. He was martyred 4th July 1597, in York. Previously beatified.

52. Saint Christopher Robinson, martyr. Born in Woodside (Cumberland), he was ordained at Rheims in 1592. He was missionary in his own country, until finally he was arrested by his persecutors. The so-called Anglican bishop of Carlisle, also named Robinson, tried with gentleness and promises to persuade the holy martyr to accept the protestant religion. In vain. Condemned to death, he displayed during his martyrdom serenity and good humour, obtaining several conversions. Executed in Carlisle, 19th August, 1598. Previously Venerable.

53. Saint William Andleby, martyr. Born of a family of substance in Eton (E.R. Yorks), he was brought up in the protestant religion, having antipathy for Catholicism. He had studied the Bible and considered himself a competent controversialist. Traveling on the Continent, he visited the seminary of Saint William Allen in Douay and tried to persuade the saint that his faith was absurd. Nevertheless, it was he who, after several days of discussion, remained silent and confounded. In this state of mind, he declared that he was going to the wars and marched out, while the holy founder promised to have recourse to prayer, since the discussions had not moved his hardened heart. The following day, Saint William Andleby arrived at the gate of the seminary, weeping, and begging instruction in the Catholic Faith. He entered the seminary, where he gave edification by his piety and learning. In 1577 he was ordained and departed as missionary to England. In Yorkshire he showed great zeal for souls, bravely facing all dangers in order to minister to the Catholics, especially the poor, practicing great austerity, vigils, fasts and constant prayer. He was condemned for being a priest, and martyred in York, 4th July 1597, offering his life for God and for the conversion of England. Beatified in 1929.

54. Saint Thomas Warcop, martyr. A layman from Winston (Co. Durham), he was hanged for having harboured Saint William Andleby. Martyred 4th July, 1597, on the outskirts of York. Beatified by Saint Pius XI the Great.

55. Saint Edward Fulthrop, martyr. A layman from Yorkshire, he received the palm of martyrdom with Saint Thomas Warcop, for having been reconciled with the Catholic Church. Hanged, drawn and quartered, 4th July, 1597. Beatified in 1929.

56. Saint John Bretton, martyr. A layman from Bretton (Wakefield, Yorks), and a fervent Catholic from his youth, he was obliged to live apart from his family during the greater part of his life on account of the persecutions. Now of advanced age, he was falsely denounced for having spoken ill of Elizabeth I, and was condemned to death. He had been able to save his life by apostasy, but fidelity to the Catholic Faith won him the glorious crown of martyrdom, 1st April, 1598, in York. Previously Venerable.

57. Saint Peter Snow, martyr. He was born in Ripon (Yorks), and desiring to minister to the persecuted faithful, became a priest at Rheims (France), in 1591. He worked as missionary until 1598 when, traveling to York in company with a layman, he was arrested and condemned for being a priest, and received the crown of martyrdom 15th June, 1598, in York. Previously Venerable.

58. Saint Ralph Grimston, martyr. A layman from Nidd (W.R. Yorks), was arrested while traveling with Saint Peter Snow, which was why he was condemned. He died with the priest martyr, 15th June, 1598. Previously Venerable.

59. Saint Richard Horner, martyr. He was born in Bolton Bridge (W.R. Yorks), and studied in the seminary at Douay, being ordained in 1595. The same year he was sent to England, and was condemned for being a priest. After great suffering in prison, he was executed 4th September, 1598, in York. Previously Venerable.

60. Saint John Lion, martyr. This holy layman was condemned for denying the spiritual supremacy of Elizabeth I. He was hanged, drawn and quartered, 13th August, 1598, in Exeter, and his grave has been adorned with miracles. Previously Venerable.

61. Saint James Dowdall, martyr. A merchant from Waterford (Ireland), he had denied the spiritual supremacy of Elizabeth I. He was hanged, drawn and quartered, 13th August, 1598, in Exeter, and his grave has been adorned with miracles. Previously Venerable.

62. Saint Christopher Wharton, martyr. Born in Middleton (Yorkshire), he studied at Oxford, where he later held a professorship. Moved by divine grace, he was converted and abandoned all to become a seminarian at Rheims, future missionary and possible martyr. Ordained 31st March, 1584, he returned to England two years later. The 14 years of his mission, he was known for his humility, charity and many virtues. He was taken prisoner in the Castle of York. At his so-called trial, there was heard nothing but calumnies and blasphemies against the Catholic Church. As there was no proof or witness to show the year of his ordination, there could be no condemnation, until the judge himself turned witness and lied. He was offered freedom, advancement, etc., at the price of apostasy, but the holy martyr remained firm, offering his life for God and for the Church, 28th March, 1600, in York. Previously declared venerable.

63. Saint Thomas Sprott, martyr.

64. Saint Thomas Hunt, martyr. The first was born in Sohelsmere (Kendal, Westmorland) of a deeply Catholic family. A seminarian at Douay, he was ordained in 1596, when he returned to England. The second was born in Norfolk, and was ordained at the English College in Seville. Returning to England, he suffered imprisonment in Wisbeach Castle, but had contrived to escape. In Lincoln, the two holy martyrs were arrested by police, whilst these were searching for robbers. The martyrs acknowledged their Catholic faith, and they were denounced as priests, although without proof. Found guilty by the express direction of the judge, the saints gave thanks to God. Various protestant ministers tried to argue with them, but were silenced and confounded. The persecutors then had recourse to their more efficacious arguments of cord, knife and fire; the holy martyrs offered their lives to God for the conversion of England, 11th July, 1600, in Lincoln. Very soon, the judge received his own sentence, when, on horseback close by his house, he fell dead to the ground in a strange manner, with his brains extruding through mouth and nose, and with other strange wounds, though without any sign of external violence.

65. Saint Robert Nutter, martyr. Brother of Saint John Nutter, martyr of 1584, he was born in Lancashire and ordained in Rheims in 1581. He was imprisoned in the infamous Tower of London in 1584, and tortured there for several months. In 1585, the holy martyr together with many other priests, was exiled; before leaving, they declared their intention of returning at once in order to fulfill their priestly mission. So it was, and in 1587 Saint Robert Nutter was again imprisoned, now in Wisbeach Castle, for 13 years, until he contrived to escape. He was arrested a third time, and executed in Lancaster, 26th July, 1600. Previously Venerable.

66. Saint Edward Thring, martyr. Born of an ancient family of Hurst (York), he was seminarian at Rheims and at Rome, ordained 20th December, 1590, becoming mater of Hebrew and Greek, as well as professor of rhetoric at Rheims. A model of meekness and mortification, he endured patiently a painful affliction of the knee. In 1597 he returned to England where, after three years of a fruitful apostolate, he was captured by the persecutors. From Lancaster Castle, he writes to Douay, closing with these words: "From my prison and paradise, this last day of May, 1600." And again: "Before this most happy death." He was martyred with Saint Robert Nutter, 26th July, 1600. Previously Venerable.

67. Saint Thomas Palasor, martyr. He was born in Ellerton-upon-Swale, in York country, and became a seminarian in Rheims, later Valladolid, where he was ordained in 1596. He returned to England and was arrested in 1600, together with the master of the house where he was staying, his spouse, and another layman. Condemned for being a priest, he received the crown of martyrdom 9th August, 1600, in Durham. Previously Venerable.

68. Saint John Norton, martyr.

69. Saint John Talbot, martyr. Saint John Norton was the master of the house where the priest Saint Thomas Palasor was lodging, in Ravensworth, Durham. His spouse was arrested and condemned with him, but was exempted for being pregnant. Saint John Talbot of Thornton-le-Street (N.R. Yorks) was arrested for being in the company of the priest.

They could have saved their lives by going to a protestant church, but they preferred the crown of martyrdom, which they received, 9th August 1600, in Durham, offering their lives to God for the conversion of England.

70. Saint John Pibush, martyr. Born in Thirsk (N.R. Yorks), he was ordained in Rheims in 1587. The greater part of his apostolate in England was spent in prison, where for 12 years he endured harsh treatment, filth and deprivation. He lost his health to the degree that at his martyrdom it was observed that his lungs were practically destroyed. Nevertheless, the guards, little by little came to favour him, even to love him. Thus he was able to celebrate Holy Mass in a separate cell, partitioned away from the common jail. He was executed in Southwark, 18th February, 1601. Beatified by Saint Pius XI, the Great.

71. Saint Mark Barkworth, martyr. He came from Lincolnshire and was converted while traveling on the Continent, becoming a priest at Valladolid. Returning to England, he soon fell into the hands of the enemies of the Faith. At his trial, the holy martyr, illumined by the Holy Ghost, confounded the judge and all the court, so that, before he could confess his guilt, or the jury give its verdict, etc., he was condemned. When they told him he bore the mark of the beast because he was a priest, he replied: "I am a Christian, and on my forehead I bear the sign of the cross. With this sign I am confirmed against Satan and against every heretic and enemy of God. I do not fear your words or threats. I confess and adore one only God, who created me to serve Him. And serve Him I cannot in any other but in the Catholic faith. This faith I profess, and for this faith I now desire to die. . ." As a Benedictine, he went to the scaffold in a habit of the Order which he had managed to procure, as well as the tonsure. He died pardoning his enemies, 27th February, 1601, in Tyburn. When the executioners probed to cut out his heart, the saint said: "Have mercy on me, Oh God!" He was beatified in 1929.

72. Saint Roger Filcock, martyr. Born in Sandwich (Kent), he studied at Rheims and Valladolid, was ordained, and entered the Society of Jesus. He was condemned on the presumption that he was a priest. Observing the martyrdom of Saint Mark Barkworth, instead of being intimidated, he cried out in the words of the Apostle: "I desire to be dissolved and to be with Christ!" He died 27th February, 1601. Previously Venerable.

73. Saint Thurston Hunt, martyr.

74. Saint Robert Middleton, martyr. The first was born of a family of substance of Carleton Hall near Leeds (Yorkshire), and was ordained in Rheims, 20th April, 1584. The second, from York City, studied in Rome and Seville, was ordained and entered the Society of Jesus. Both captured at the same time, they were condemned and martyred together at Lancaster, March 1601. Previously Venerable.

75. Saint Nicholas Tichbourne, martyr.

76. Saint Thomas Hackshott, martyr. The first was from Hartley, Hampshire; the second from Mursley, Buckinghamshire. A priest related to Saint Nicholas was imprisoned, and these two holy martyrs planned his escape. The priest escaped, but the two martyrs were seized by the enemies of the Faith. After imprisonment and torture, they died for that Faith, 24th August, 1601, at Tyburn. Previously Venerable.

77. Saint James Harrison, martyr. From Lichfield, he was ordained at Rheims in 1583, returning as missionary in 1584. He was captured by the persecutors in 1601, and martyred 22nd March, 1602, on the outskirts of York. Previously Venerable.

78. Saint Anthony Bates, martyr. Farmer from Masham (E.R. Yorks), he was martyred with Saint James Harrison, for harbouring that holy martyr priest, 22nd March, 1602.

79. Saint Thomas Tichbourne, martyr. From Hartley (Hampshire), he was a seminarian at Rheims and at Rome, ordained in 1592, and was the priest rescued by the two holy martyrs mentioned above. But shortly afterwards, he was taken again by the enemies, and martyred 20th April, 1602, in Tyburn. Previously Venerable.

80. Saint Robert Watkinson, martyr. Born in Hemingborough (Yorkshire), he was a seminarian at Rheims and at Rome. His health obliged him to be ordained before the ordinary time, 25th March 1602, and he returned to his country in April. In London he was under medical treatment when, one day, walking with a friend, a venerable old man said to him: "Jesus bless you, sir. You seem to be sick and troubled with many infirmities; but be of good cheer; for within these four days, you shall be cured of all." The martyr was betrayed the next day by a false Catholic and was executed with 4 days at Tyburn, 20th April. A Catholic who assisted at a Mass he was able to offer in prison saw a ray of light over his head during the Canon.

81. Saint Francis Page, martyr. He was born in Antwerp (Flanders), of a noble family from Harros (Mddx). Through a young Catholic lady, he came to examine the Catholic religion. Moved by grace, he became a seminarian at Douay, and was ordained in 1600, being sent to England on 10th June. Betrayed by a Catholic woman, who gained her livelihood by giving information to the authorities, he was condemned for being a priest. The day before his martyrdom, he celebrated Mass in prison, experiencing abundant supernatural joy; later declaring that the Lord had revealed things to him then, which he could never have learned from books. Later he endured terrible desolation of spirit and interior conflict. He recovered peace of spirit when he received notice of the hour of his martyrdom. A great concourse of people awaited him, for whom he preached the holiness of the Catholic Faith. He was martyred 20th April, 1602, together with Saint Thomas Tichbourne and Saint Robert Watkinson. He had recently been admitted into the Society of Jesus. Beatified in 1929.

82. Saint William Richardson, martyr. Born in Vales (W.R. Yorks), he was seminarian in Valladolid and Seville and there ordained in 1594. Condemned for being a priest, he was executed 17th February, 1603 at Tyburn, London. He was the last martyr under the apostate queen Elizabeth I, who ruled England for 44 years with the approbation of the majority of the people, while the Catholics suffered grievously under her cruel hand.

THE MARTYRS OF CHINA.

The first missionaries who came to China were the Franciscans, towards the close of the XIIIth century. Circumstances did not then permit them to establish permanent missions. Only in the XVIth century did missionaries again preach the Gospel in the immense country.

The Jesuits were the first who established permanent missions, thanks to the prestige they enjoyed for their eminence in science and culture, of such distinguished missionaries as Father Ricci and Father Scholl, as well as others. Later came the Dominicans, Franciscans, Augustinians, Lazarists, the Fathers of the Foreign Missions of Paris, and those of other missionary societies. However, there were only relatively short periods free of danger for the Christians and the missionaries. Bloody persecutions regularly occurred to make martyrs of the faithful Chinese and their priests and missionaries. God alone knows the number of the Christian faithful who during various times of persecution suffered martyrdom, with extraordinary fortitude during the vilest torments and brutality. The numbers are of thousands and thousands. Among the missionaries are the following who have already been beatified:

83. Saint Francisco de Capillas, martyr. This holy Spanish Dominican martyr was born in Valladolid of humble family. At the age of 17 he entered the Dominican Order, and volunteered for the Philippine mission, where he laboured from 1631 to 1642, under the tropical sun of Luzon, regarding this as preparation for the more arduous missions to which he felt himself called. Thus he prepared himself with great austerities, sleeping on a wooden cross during the short hours of rest, exposing himself to the bites of insects. In 1642 he was chosen to accompany Father Francisco Diaz, O.P., to the province of Fu-Kien, China. The holy martyr learned Chinese, and his apostolate was very fruitful, with many conversions. During a revolution, the tartars of Manchuria seized the city of Fogan, where the holy martyr had come to assist his converts. Whereas the mandarins of the earlier administration had shown tolerance towards the Christians, the new rulers brutally opposed the foreign religion. Saint Francisco de Capillas was arrested, cruelly tortured and finally beheaded, 15th January, 1648. He was beatified in 1909 by Saint Pius X.

84. Saint Louis Gabriel Taurin Dufresse, martyr. One of the most effective missionaries of the Society of Foreign Missions of Paris. This holy French martyr came to China at the age of 26, working 7 years in the province of Sze-Chuan. He was denounced in 1785, and had to go into hiding. But after a few months, he surrendered to the authorities to avoid the discovery of other missionaries. He was put into the prison of Peking, and then deported to Manila, where he remained 4 years. He returned to Sze-Chuan, accompanied by the vicar apostolic, Mgr. De Saint-Martin. In 1800, he was consecrated Bishop auxiliary of the Vicariate. The following years, he succeeded in charge, administering his district with zeal and completely reorganizing the mission, as required by the number of converts, now increased to 40,000. In 1811 was decreed a new persecution against foreign missionaries, and in May 1815, Saint Louis Gabriel was taken prisoner to the capital of the province. Due to his age, the Mandarins treated him with certain consideration, permitting him to speak freely in his own defence. The holy bishop took the opportunity to defend with ardour the Catholic Faith, which deeply moved all his hearers. Nevertheless, on the 14th September, the governor condemned him to decapitation, as a warning for the Christians. Still his conduct and his words gave strength to many Christians to die for Christ. He was beatified by Saint Leo XIII the Great.

85. Saint Pedro Sanz, martyr.

86. Saint Francisco Serrano, martyr.

87. Saint Joaquin Royo, martyr.

88. Saint Juan Alcober, martyr.

89. Saint Francisco Diaz, martyr. These 5 Spanish Dominican martyrs from their youth had desired to preach the Gospel amongst the pagans. The head of the expedition, Saint Peter Sanz, was born in Catalonia. In 1714 he was sent to the province of Fukien, where he laboured with much success, and in 1730 became Bishop and vicar apostolic of Fukien. The persecution had broken out in China the previous year, but the holy martyr had contrived with great difficulty to escape. The persecution subsided for a while, only to break out again with greater violence. Influenced by an enemy of the Faith, the Viceroy, also a declared enemy of the Christian religion, decreed very severe measures against Christians, Saint Pedro Sanz, Saint Joaquin Royo, and Saint Juan Alcober were arrested, put in chains and, weakened by hunger, were taken to the city of Fuchow where, by their fortitude during torture, they gained the admiration of their enemies. After a year in the fearful prison, Saint Pedro Sanz was decapitated. His last words to his companions were these: "Be strong and happy to die for keeping the Law of God." The other 4 holy martyrs were cruelly executed in the prison. Saint Leo XIII beatified them in 1893.

90. Saint Giovanni Lantrua, martyr. Born in 1760, he entered the Franciscan Order at 17. After several years of intense apostolate in Italy, he obtained permission to consecrate the rest of his life to the Chinese mission. In 1798, he left Lisbon for Macao, from where, with many difficulties and dangers, he entered into Central China. There, amidst a furious persecution of the Christians, he strengthened the faith of the vacillating and obtained many conversions. He was denounced to the authorities, all his goods were confiscated, and his chapel burned. To the questions of the judges, he replied with the boldness and resolve of the early martyrs. He was sent on a long and arduous journey to a higher court. He spent 6 months in the prison of Chang-sah, amidst intolerable circumstances, chained about his neck, hands and feet. His tormentors dragged him forcibly over a crucifix, while the saint cried with all his strength that this took place against his will, lest the Christians should think that he had profaned the crucifix. Finally, they condemned him to death by strangulation. Before dying, he prayed fervently and gave all his money to the executioners so that they might not strip him. However, his body was later exposed in infamous manner. He was martyred 7th February, 1816, and beatified in 1900 by Saint Leo XIII the Great.

91. Saint Francois Regis Clet, martyr. Born in Grenoble (France) in 1748, at 21 he entered the Congregation of the Missions. After being professor of theology and master of novices, he came to China in 1791 at the age of 43, for which reason it was difficult for him to learn Chinese. He laboured for 30 years with untiring zeal to gain souls for Christ in the midst of every kind of obstacle and suffering. For much time he went, as is described in the Epistle to the Hebrews, in anguish and affliction, deprived of everything. The few priests in those parts died or were taken prisoner. Saint Francois Regis Clet lived 3 years altogether alone, losing his health through the climate and sufferings. In 1818, there was another bloody persecution. At first the holy martyr contrived to avoid capture but, betrayed by a neophyte, he was taken prisoner. He was flogged and thrown into a dungeon, starved and, 72 years

old, endured other horrible tortures. The firmness of his replies provoked the wrath of the judges, who ordered the soldiers to strike him. Finally he was condemned to die by strangulation, which penalty was not applied in the ordinary manner. The cord was loosened when the victim lost consciousness, and reapplied when he recovered his senses. This was repeated three times before the martyr died, 17th February, 1820. Beatified in 1900 by Saint Leo XIII, Magnus.

92. Saint Jean Gabriel Perboyre, martyr. Born in France in 1802, at the age of 15 he heard a sermon which inflamed him with a desire to preach to heretics. He entered the Congregation of the Missions, being ordained in 1826. He occupied various posts in the Congregation, those of professor, rector, assistant director of novices, at various houses. In 1835, he was permitted to go to the missions. He learned Chinese in Macao so well that he was able to speak it after only 4 months study. He shaved his head except for a long braided tress, let his moustache grow, adopting the customs of the Chinese whom he wished to win for Christ. In China, the Vincentian Fathers had organized a system for rescuing abandoned children, whose numbers were very great, in order to save their lives and educate them for Christ. The holy martyr took part in this work until 1839, when unexpectedly there broke out a cruel persecution. The missionaries went into hiding, but a neophyte betrayed the holy martyr for precisely thirty pieces of money. He was taken in chains before a succession of officials until at length he was brought before the governor of Wu Chang Fu and his Mandarins. These required him to reveal where his companions were to be found, and to trample on the crucifix. The holy martyr refused both, and there began the martyrdom which lasted a year. On 20 occasions, he was brought before the judges, who tried to make him apostatize and commit sacrilege, applying more and more tortures. Perhaps no martyr has had so much to endure as Saint Jean Gabriel Perboyre. The Chinese genius is renowned for the invention of new methods of inflicting pain without causing death. A Chinese priest who paid to be allowed into the martyr's cell said that his body was a shapeless mass of open wounds, showing even his bones. The 11th September, 1840, after almost a year of fearful torture, he was put to death by strangulation together with 5 common criminals. He was beatified in 1885 by Saint Leo XIII the Great.

93. Saint Augustine Chapdelaine, martyr. One of 9 children of a family of farmhands, the saint was born in 1814 near Coutances (France). In 1844, he was ordained and became the pastor of a little parish, accomplishing wonders of apostolic zeal. In 1851, he entered the Society of Foreign Missions of Paris, and was sent to China where, in spite of all the dangers, he arrived at his post. In 1854 he was denounced before the Mandarin of his area and spent some days in prison. The Mandarin favoured him and did him no harm, while he returned with renewed zeal to his labours, gaining many conversions. Later, a new Mandarin took charge; the holy martyr again was denounced and imprisoned with several of his flock. His bold replies provoked the wrath of the judges, who ordered him to be beaten. The martyr was left half dead by the treatment received. Without having uttered a single complaint, he was restored miraculously to health after 2 days. The mandarin considered the cure to have been due to magic, and the holy martyr was bathed in dogs' blood to neutralize the spell. The second time he appeared before the judges, he received 300 blows in the face with a heavy leather band, suffering the loss of several teeth and a broken jaw. Finally the

judges let him understand that he would be set free for a certain price. The sum was so exorbitant that the faithful were not able to provide it. The judges condemned him to slow death by starvation in a cage. After death, the head was chopped off, and from the neck there issued three streams of blood. This convinced all that there had been something extraordinary in the martyr. He was beatified by Saint Leo XIII the Great, in 1900.

MARTYRS OF THE BOXER REBELLION IN CHINA.

During the second half of the 19th century, the Chinese missions enjoyed peace and tranquility, thanks to the Treaty of Nankin and other international agreements. It was a period of expansion and great activity. About 1900 was formed an organization of brigands, called 'boxers' by the English. These, with the approval of the empress Tseu-Hi, unleashed a cruel persecution against foreigners. The motives were political and commercial, as well as a fierce hatred for the Christian religion. A decree of the governor Yu Hsien states: "The European religion is cruel and vile, holds man in contempt and the people under subjection. All Christians who do not abjure their religion will be executed. Ye Christians, hear and tremble. Forswear that perverse religion! Fear and obey! Boxers do not hate any man. What they hate is his religion." The missionaries and the Christian Chinese became the principal target of the fanatical boxers. The Christian martyrs numbered thousands, for the most part anonymous. Among them were 5 Bishops, 9 religious, 29 priests, all Europeans, as well as 20 to 30 thousand Catholic Chinese. The following have already been beatified by name:

94. Saint Gregorio Grassi, martyr. Piedmontese from Northern Italy, he belonged to the Order of friars Minor and had laboured in China for 40 years. In 1900 he was, as Vicar Apostolic, visiting a seminary at Taiyanfu, where the governor was a declared enemy of the Christians; the situation steadily worsened, and a lay-brother,

95. Saint Andres Bauer, martyr, from Alsace, who had belonged to a regiment of cuirassiers, wished to organize armed resistance together with the Christian mandarin Li Fu.

96. Saint Francis Fogolia, martyr, was coadjutor of Saint Gregorio Grassi. Born in Tuscany, and likewise a Franciscan, this holy martyr said to Saint Andreas Bauer: "If God calls us to be martyrs, let us accept His will."

The 27th June, Saint Gregorio Grassi closed the seminary and ordered the seminarians to return home. Five of them never arrived, as they were arrested at the gates of the city and brought before the prefect, who urged them to abjure their Christian faith. The youths firmly refused and some days later died by the sword. These were:

97. Saint John Chang, martyr.

98. Saint Patrick Chong, martyr.

99. Saint Philip Chang, martyr.

100. Saint John Chang, martyr. (Not the same as 97)

101. Saint John Wang, martyr. Saint Gregory instructed the Franciscan Missionary Sisters of Mary, who were under his protection, to dress as women of the region and take flight. But they had no desire to escape and said to the Vicar Apostolic: "Do not prevent us from dying with you. If we are too weak, God will give us the strength we need." These were:

102. Saint Marie Hermine Grivot, martyr. From France, she had been superior for 15 months. Through her valiant example, she gave heart to her religious to support the terrible trial.

103. Saint Maria Giuliani, martyr. (Italy)

104. Saint Clara Nanetti, martyr. (Likewise from Italy)

105. Saint Marie Saint-Just Moreau, martyr. (France)

106. Saint Natalie Kerguin, martyr. (France)

107. Saint Amandine Jeuns, martyr. (Belgium)

108. Saint Adolfinia Dierkx, martyr. (Holland) All were between 25 and 38 years of age. On the 5th July, the two Bishops and the religious were brought to a house near that of the governor, Yu Hsien, together with the Franciscan Fathers and the lay-brother Saint Andreas Bauer. The Franciscan Fathers were:

109. Saint Elia Facchioni, martyr, from Bologna, Italy. Advanced in years, formerly a seminary professor for 30 years.

110. Saint Theodoric Balat, martyr, from France, of generous character, he spoke Chinese fluently, and had worked for 10 years on a distant and difficult mission.

The 9th July, the Boxers arrived as Saint Gregorio Grassi was giving the final absolution to his little flock. There was no trial. Yu Hsien himself beheaded the two Bishops. The Sisters knelt and intoned the Te Deum, baring their necks to receive the sword. After they came the two Franciscans and the lay-brothers. Together with these, to offer their lives to Christ, were 9 humble servants of the mission, who had been able to escape but preferred to share martyrdom with the missionaries. These were:

111. Saint Thomas Sen, martyr.

112. Saint Simon Chen, martyr.

113. Saint Peter U'Nganpan, martyr.

114. Saint Francis Chang Yun, martyr.

115. Saint Mathias Fun Te, martyr.

116. Saint James Yen Kutun, martyr.

117. Saint Peter Chang Pannien, martyr.

118. Santiago (Saint James) Siuensin, martyr.

119. Saint Peter Yanol Man, martyr.

Four days later, in the province of Honan, the boxers captured another Franciscan while he was removing the Blessed Sacrament from the altar:

120. Saint Cesidio Giacomantonio, martyr. After brutally beating him, they covered him with oil and slowly burned him. He had come to China 6 months earlier.

In the same province of Honan, the Vicar Apostolic of the southern part, with a companion, was traveling to Hengchowfu. The boxers recognized them coming down the river, made them disembark, and stoned them to death on the bank. They were:

121. Saint Antonio Fantosati, martyr. Vicar Apostolic, who suffered for two hours until he was killed by the thrust of a lance

122. Saint Giuseppi Gambaro, martyr.

All these martyrs of the boxers mentioned above were beatified in 1946 by Saint Pius XII, the Great.

124. Saint Augustine Chapdelaine, martyr. The fourth of 11 children, he was born in 1863 in the province of Avelino (Italy). At 15, he entered the pontifical seminary of Saints Peter and Paul of the Foreign Missions in Rome. He had lost his father and a sister in an earthquake. Ordained in 1887, he spent some days with his family when an epidemic broke out and he, with the permission of his superiors, remained to assist the sick. His constancy and self-denial gained the recognition of everyone, and he received an award from the government. Saint Leo XIII the Great received him in Rome, and the 2nd April he left for China, assigned to the apostolic vicariate of Shen-Si. He never withdrew from the fatigues or the hardships. In his provisional lodgings, the misery was extreme. He never felt he was a foreigner, and he studied intensively the problems of cultivating rice, to help bring the Gospel to his people. The numbers of Christians grew, and he built them a church in Hang-Pin-Kouan. In 1900 he was transferred to the region of Ning-Kiang, not yet evangelized. There he was surprised by the Boxer rebellion. Beaten, tortured and dragged by the feet over the stony road, he was finally beheaded, 21st July, 1900. He was beatified in 1951 by Saint Pius XII, the Great.

The Jesuit Missions were also target for the boxers.

124. Saint Remi Isore, martyr. From the Diocese of Cambrai (France), where he had been born 22nd January, 1852.

125. Saint Modeste Andlaner, martyr. Born in Alsace, 22nd May, 1847. These two Jesuit Fathers were killed in their chapel of Ou-Y, 19th June, 1900.

The martyrdom of the two Jesuits mentioned above hastened the flight of the Christians towards the fortified city of Tchou-Kia-Ho, where the following notable martyrdom occurred:

126. Saint Leon Ignace Mangin, martyr. The last of a family of 11 children, he was born near Metz (France). After studying

with the Brothers of the Christian Schools and with the Jesuits, he entered the Society of Jesus. Before completing his studies, he was sent to China, where he studied theology and was ordained in 1886. Although he was now ready for the cure of souls, for his other qualities he was appointed administrator of the entire missionary district, which he accepted as God's will. This office obliged him to protect the interest of 20,000 Christians, whom he defended before the civil authorities, and these, despite their paganism, were not slow to appreciate his amiability and integrity. When news arrived of the death of the two Jesuit fathers Isore and Andlaner, he took refuge in Tchou-Kia-Ho with another Jesuit father:

127. Saint Paul Denn, martyr, born in Lisle (France), 1847.

Tchou-Kia-Ho soon became a haven for the Christians, to the number of some 3,000. The 20th July, 1900, the boxers overcame the defenders and entered the city. A thousand Christians had taken refuge in the church. The Fathers Mangin and Denn, from the altar, encouraged their flock, terrified as the boxers pushed open the church doors, crying: "Those who come out will be spared." Saint Leon Ignace Mangin held up the crucifix and said to the faithful: "Let us stay here. What matter now or later? Sooner or later we shall all be in Heaven." Saint Paul Denn went forward among the faithful, reciting the Confiteor. Father Mangin gave general absolution to all, and the boxers opened fire against the Catholics who remained in the Church.

128. Saint Mary Tchou-Ou-Cheu, martyr, who tried to protect Father Mangin with her own body, and was shot down.

Father Denn, already wounded, knelt before Father Mangin to receive absolution before he was shot dead. Meanwhile, the boxers had set fire to the matting and poles of the roof, and it quickly spread. Father Mangin's soutane was burning when he was shot at the foot of the altar. At midday the roof fell, and consumed all the bodies with fire. To this largely anonymous group of martyrs are to be added those whom the boxers killed in the streets, houses and surroundings. 56 martyrs have been named and beatified by Saint Pius XII the Great in 1955. These are:

129. Saint Peter Thou-Seu-Sin, martyr, who was told to renounce his faith, and he replied that he could not deny the Creator of the world. He was beheaded.

130. Saint John Baptist Toho-Ou-Joei, martyr, killed with an axe.

131. Saint Mary Fou, martyr, who had taken refuge with her relatives. But these handed her over to her executioners.

132. Saint Barbe Ts'Oei-Lien-Chen, martyr, who tried to flee by night, but was captured by the boxers and was quartered.

133. Saint Joseph Ma-Tien-Choun, martyr, physician and catechist, he had the sorrow of witnessing the apostasy of his family, while he himself remained immovable: "For me the question of denying my religion does not arise. I firmly believe in God. If they wish, let them kill me. I gladly die."

134. Saint Lucy Wang-Tchen, martyr.

135. Saint Mary Fon-Koun, martyr.

136. Saint Mary Ts'I U, martyr.

137. Saint Mary Tcheng-Su, martyr. These four holy martyrs were young orphans. In the presence of the executioners, they preferred death to dishonour.

138. Saint Tou-Tcha-Cheu, martyr, mother of a Jesuit, had at first escaped, but returned, offering her neck to the sword in order not to betray Christ.

139. Saint Madeleine Tou-Fong-Kui, martyr, and her daughter,

140. Saint Mary Tien-Cheu, martyr. Mother and daughter had hidden in the bamboo fields, where they were discovered by the boxers, who shot them because of their religion. Saint Madeleine was still alive when they threw her into the grave.

141. Saint Raymond Li Tsuan, martyr.

142. Saint Peter Li Tsuan, martyr. These brothers were arrested, and the first was ordered under threats to adore the idols. Refusing, he was cruelly tortured to death with his brother.

143. Saint Theresa Tch'en-Kin-Tsie, martyr.

144. Saint Rosa Tch'en-Kin-Tsie, martyr. They were accosted by boxers who said to them: "If you are afraid to die, come with us and you will be safe." However, Saint Theresa was not deceived and replied firmly, "I follow Jesus Christ alone." The two holy martyrs were pierced with lances.

145. Saint Peter Wang-Tsouo-Long, martyr, was led to the idols, but as he proclaimed his faith with perseverance, he was tied by the hair to a post. With his weight, the skin was detached, and with head bleeding he fell to the ground, crying aloud that no one or nothing could separate him from Christ.

146. Saint Mary Kouo-Li-Cheu, martyr. She was 65 and said to her children and grandchildren: "If you apostatize, I will not recognize you as my children. Do not fear, we shall be in heaven very soon." She contrived to die last in order to encourage them to the end.

147. Saint John Ou-Wen-Yin, martyr. Catechist of Tong-Keou, he was beheaded.

148. Saint Tchang-Hoai-Low, martyr. A catechumen, who would not take the advice to declare that he had not been baptized. He cried out in public: "I am a Christian." He received baptism of blood.

149. Saint Mark Ki Tien-Siang, martyr. He had for 30 years been denied Communion, because he would not give up the use of opium, but he had never ceased imploring the grace of a happy death. Called before the tribunal, he confessed the faith with valour and washed away his sin in baptism of blood.

150. Saint Anna Nan-Sin Cheu, martyr.

151. Saint Mary Nan-Kouo-Cheu, martyr.

152. Saint Anna Tsiao-Cheu, martyr.

153. Saint Mary Nan, martyr. These four holy martyrs would in no wise be led to practice impiety, and were beaten cruelly to death.

154. Saint Paul Liou-Tsin-Tei, martyr. At the age of 69, he dressed in new garments, took his rosary and prayer book, and when he met the executioners, he greeted them in the Christian manner. When asked: "Are you Christian?" he replied, "We have been Christians for 5 generations." He was dealt immediately a violent stroke of the saber.

155. Saint Joseph Wang-Koei-Tsu, martyr.

156. Saint John Wang-Koei-Tsu, martyr. These two holy martyrs preferred to die rather than escape at the price of a little lie.

157. Saint Teresa Tchang-Heue-Cheu, martyr. Refused to honour the idols. Was killed by lance with two sons.

158. Saint Lang-Yang-Cheu, martyr, and his son:

159. Saint Paul, martyr. The father, still a catechumen, declared himself Christian, and with his son was put into his house, now turned into a blazing furnace.

160. Saint Elizabeth, martyr, and her son:

161. Saint Simon Tsyn, martyr. For bravely confessing the faith, mother and son were cruelly martyred.

162. Saint Peter Lio-Zeu-U, martyr. He was advised by friends to save his life, but he persevered in faith and died by the sword.

An entire family:

163. Saint Joseph Wang, martyr.

164. Saint Lucy Want, martyr.

165. Saint Anna Wang, martyr.

166. Saint Andrew Wang, martyr. They were arrested, and Saint Anna, 14 years old, declared: "Here I await God's will, and I am very glad to die." She was beheaded by a stroke of the sword. A pagan wished to save the little martyr, Saint Andrew, 9 years old, but his mother, Saint Lucy, protested: "If I am a Christian, how can my son not be a Christian? Kill him first, then me." The lad was killed with a knife; his mother was beheaded.

167. Saint Mary Wang-Li-Cheu, martyr. She resisted the advice of friends, confessed the faith, and at once was killed.

168. Saint K'I-Tohou-Tzeu, martyr. A catechumen who felt the desire to confess the faith and was baptized by blood.

169. Saint You-Fang-Tchaokia, martyr.

170. Saint Mary Tchao-Kouo-Cheu, martyr.

171. Saint Rosa Tchao-Kouo-Cheu, martyr.

172. Saint Maria Tchao-Kouo-Cheu, martyr. These parents and two daughters had hidden in a well but were taken out and killed.

173. Saint Marchand, martyr.

174. Saint Joseph Yuang-Keng-Yin, martyr. Both saints suffered a cruel martyrdom.

175. Saint Paul Keue-T'ing-Tchou, martyr. He was the leader of the Christians of S-Siao-Tooun. While he was slowly tortured to death, he said to the executioner: "Perish my body, but not my soul," and gave great example of Christian fortitude.

176. Saint Rose Wang Hoi, martyr. She was the schoolmistress. The boxers asked her, "Are you Christian?" She answered, "Yes." "Will you apostatize?" - She replied, "No." They cut off her cheeks. The holy martyr remained firm. They cut off an ear. The saint repeated, "No, I will not apostatize. I am a child of God, not a renegade." Finally, they killed her with the sword and threw the body into a canal.

For 15 months, the city of Tcho-Kia-Ho was left deserted. The ruins of the Church buried the remains of the Christians burned within.

Various other Chinese martyrs who died for the Faith in previous persecutions have been beatified by name at different times:

177. Saint Peter Lieu, martyr. He was strangled for having gone to cheer his sons in prison, 1834.

178. Saint Paul Lieu, martyr (1818).

179. Saint John Baptist Lo, martyr (1861).

180. Saint Jerome Lo, martyr (Catechist, 1858).

181. Saint Joseph Shang, martyr (Seminarist, 1861).

182. Saint John Peter Noel, martyr. A French priest, beheaded 1862, with his catechist.

183. Saint Martin, martyr (Chinese).

184. Saint Agnes Sao Kuy, martyr. In Kwangsi, 1856.

185. Saint Agatha Lin, martyr. A schoolmistress, decapitated in Maohen, in 1858.

MARTYRS OF INDOCHINA.

Indochina formerly included the regions today of Vietnam, Laos, and Cambodia. South Vietnam was called Annam, North Vietnam was Tonkin.

In the 18th century, there were 4 Dominican martyrs, 3 Spanish and a Vietnamese, as follows:

186. Saint Francisco Gil, martyr. He gained many conversions during his 8 years in prison.

187. Saint Mateo Leziniano, martyr. A fugitive for 13 years, going from place to place, attending the Christians in secret.

Both were beheaded 22nd January, 1745.

188. Saint Jacinto Castaneda, martyr. A holy missionary who first passed two years in the Philippines, after traveling from Spain. From there he went to China, where he was arrested and was moved from one prison to another. The judges tried 14 times to make him apostatize. Failing this, they expelled him from the country, and the martyr reached Tonkin, where after three years he was arrested while carrying the Blessed Sacrament.

189. Saint Vincent Liem, martyr. He was the son of a prominent family and had exercised his priestly ministry for 14 years. Before his execution, he was cruelly tortured.

Both were martyred on the 7th November, 1773.

Thanks to this earlier persecution and the blood of martyrs, the Faith made great progress. However, in the XIX century, a great persecution broke out under the Annamite ruler Ming-Mang, who tried to extirpate the Christian religion in his realm. All the missionaries were declared guilty of death, and a systematic hunt for all priests was undertaken. This persecution produced numerous martyrs, as follows:

190. Saint Ignacio Delgado, martyr. A Spanish Dominican, he was Vicar Apostolic of the eastern sector of Tonkin. The holy martyr was taken prisoner and transported to Nam-Donh in a narrow cage. On the path, there was placed a large crucifix for the company to trample, but the martyr contrived to be taken to one side. He was condemned to be beheaded, but as he was 76 and infirm, he died in the narrow cage, too low to stand in, of hunger, thirst and exposure to the sun.

191. Saint Domingo Henarez, martyr. He was coadjutor of Saint Ignacio Delgado and was put into a cage together with his catechist.

192. Saint Francisco Chien, martyr. Both were beheaded on the 25th June, 1840.

193. Saint Thomas Toan, martyr. A catechist, he surrendered twice under torture, but repented and gained the crown of martyrdom by starvation, 27th June, 1840.

Among the native Annamite martyrs were:

194. Saint Peter Tuan, martyr. Priest.

195. Saint Bernard Due, martyr. Priest.

196. Saint Joseph Nien, martyr. Priest.

197. Saint Joseph Can, martyr. Physician.

198. Saint Thomas De, martyr. Taylor.

199. Saint Augustine Moi, martyr. Farmhand.

200. Saint Esteban Vink, martyr. Farmhand. These, in prison, obtained the conversion of others and were grievously tortured.

201. Saint Augustine Huy, martyr.

202. Saint Nicholas Te, martyr.

203. Saint Dominic Dat, martyr. These three martyrs were soldiers who had persevered more than a year, but, having been administered a drug, as is done today in communist countries, they weakened and trampled the crucifix. Once in possession of their free will, they professed the faith and were executed. Two died under the saw; the other by strangulation.

204. Saint Joseph Marchand, martyr. Priest of the Society of Foreign Missions of Paris, he was captured in Saigon and was treated with extreme cruelty. The torture that caused death was the tearing off his skin with red hot irons.

205. Saint Pierre Dumoulin-Borie, martyr. Of the Society of Foreign Missions, he had constantly to seek new hiding places during the persecution. He writes in a letter: "I travel by night on hidden paths and winding ways, in wind and rain. Often I am up to my waist in mud. You ask me why I do this. Simply to find the lost sheep and save him from the claws of Satan. Unfortunately, my height betrays me. I am too tall, and one day my persecutors will find me." Thus one day, a traitor revealed his hiding place, and in July 1838 he was imprisoned with two Annamite priests, namely:

206. Saint Peter Koa, martyr.

207. Saint Vincent Diem, martyr. During questioning, the executioners blasphemed with a thousand obscenities. Saint Peter Koa said: "Tear me to pieces, if you like, but spare me your foul tongues." In prison, Saint Pierre Dumoulin learned that he had been named Vicar Apostolic, as he was permitted to be visited. All were impressed by the patience and cheerfulness shown by the new Vicar Apostolic. The mandarin wished him to give the names of those who had harboured him, but in vain. The saint was beaten with bamboo rods so savagely that his body became a single wound. The mandarin asked him if he was suffering, to which the saint replied: "Of course I am suffering, being flesh and blood like any other." He was finally beheaded, and his two companions strangled.

208. Saint Jean Charles Cornay, martyr. Young priest of the Foreign Missions, he was ordained in Macao in 1834 and laboured principally in Ban-rio (Annam). A brigand had sought refuge among the Christians but was sent off. For revenge, his wife hid fire-arms in the field cultivated by the missionary and told the authorities that Father Cornay was preparing a conspiracy. A patrol was at once dispatched, found the arms, arrested the missionary, and put him in a cage. Without food or drink, he was exposed to the fierce rays of the tropical sun of June. The young missionary with his gay spirit and lovely voice won the affection of his jailers. The mandarins asked him to sing, although he could hardly stand erect. Finally the case of Father Cornay was referred to a higher authority, and he was condemned to be quartered. The magistrate ordered the execution to begin by cutting the throat, in order to spare the victim from being quartered alive. During the long way to the execution, the holy martyr sang hymns

with all the strength his feeble condition allowed. His great courage impressed Christians and pagans alike. He was martyred in the year 1837.

All the above martyrs were beatified in 1946 by Saint Pius XII the Great.

209. Saint Augustin Schoffler, martyr. Born in Lorraine, he entered the Society of Foreign Missions in Paris, came to Tonkin, and soon acquired sufficient fluency in the language to hear confessions and give instructions. Arrested in 1851, he suffered greatly from a pitchfork tied about his neck, from chains that bound him, from insects and the vile company in the common quarters. The execution was conducted with great solemnity, and the martyr's valour impressed even his enemies.

210. Saint Jean Louis Bonnard, martyr. He came to Tonkin in 1850, member also of the Society of Foreign Missions. When he arrived, there was an epidemic in the region. The missionary worked untiringly among the afflicted, and at the same time studied the language. There is preserved a fine letter of Father Bonnard from his prison, where he already was condemned to die, bidding his family farewell. He was beheaded, 1st May 1852, and his body thrown into the river in a sack weighted with stones. But the Christians recovered his relics.

211. Saint Jose Maria Diaz Sanjurjo, martyr. This Spanish Dominican, Vicar Apostolic of central Tonkin, was born in 1818, near Lugo, studied in the diocesan seminary and at the University of Compostela, and entered the Dominicans, hoping thereby to attain his desire of becoming a missionary. Ordained in 1844, he sailed to the Philippines, where for a time he was professor at the University. He arrived at Tonkin on Easter Sunday, 1845. In 1859, he was appointed coadjutor of the Vicar Apostolic, Mons. Maerti, and three years later, Vicar of the central region. A new mandarin, ambitious and eager to gain the reward for capturing the bishop, went with soldiers to the Episcopal residence, seized his pectoral cross, and put him in prison, where two months later he was beheaded.

212. Saint Melchor Garcia Sampedro, martyr. Coadjutor of Saint Jose Maria Diaz Sanjurjo, he was born near Cienfuegos (Asturias, Spain), in 1821, studied in Oviedo, and in 1845 entered the Dominicans, being ordained in Madrid in 1848. He came to Tonkin in February 1849 and was named coadjutor to the Vicar Apostolic. He was arrested at the beginning of July 1858. After 20 days, he was taken in chains to the place of torment; dragged naked, with bones disjointed, he was tortured slowly with what is called "lang-tri," cutting off the feet, legs, fingers, hands, arms, until only the trunk remains. The martyr repeated constantly the name of Jesus. Finally they cut off the head, drew out the entrails, and threw them in a ditch. The poor remnants were then cast to the elephants to be trampled, but the beasts stubbornly refused, so that the witnesses, terrified, informed the emperor, and he ordered the elephants to be shot by canon-fire at the same place of execution.

Several months later, the 5th November, a priest, native to the locality, whose name has not been ascertained, and who had become a Dominican, was put to death. He had been very devout, always wearing his rosary conspicuously and he died

with hi hands joined as though participating in a religious ceremony.

213. Saint Dominic An-Kham, martyr.

214. Saint Luke Cai-Thin, martyr.

215. Saint Joseph Cai-Ta, martyr. These three wealthy nobles, fathers of families — Saint Dominic, head of the town; Saint Luke, his son; Saint Joseph — were denounced as Christians. They were at once arrested, their families evicted, their houses pillaged and burned. After 4 months' prison, they were condemned for refusing to trample on the crucifix and were executed, January 1859.

216. Saint Ha-Long, martyr. He was captured when he left his hiding place in order to minister to the faithful.

217. Saint Dominic Cam, martyr. A native priest, Dominican tertiary, he was arrested, beheaded and quartered, 11th March 1859.

218. Saint Thomas Khuong, martyr. Likewise a native priest, he was recognized when he tried to cross the bridge of Tran-Xa without walking on the cross which had been placed there so as to be trampled on by the passersby. He was beheaded with an axe, 30th January 1861.

219. Saint Joseph Tuan, martyr. A Dominican priest, he was betrayed by an apostate, imprisoned, and in April 1861, beheaded.

In August, the emperor Tu-Duc published a decree, ordering the Christians to be marked on the cheek, expelled from the cities, and to forfeit their possessions. The governors were allowed to apply the death penalty at their discretion, and the number of martyrs was multiplied.

220. Saint Joseph Tuan, martyr. Father of a family and farmer, he was deeply pious. Ordered to trample the cross, he knelt beside it and said: "Thou art my strength." He was martyred on the 7th January, 1862, at 36 years of age.

221. Saint Laurian Ngon, martyr. Previously imprisoned and then released, he was again put into prison, where he encouraged the other prisoners. The judge tried to weaken him by saying: "You are still young. Why die? Step on the cross, and go back to your family." Saint Laurian replied: "I profess the religion of the Lord of Heaven and earth, and I will never deny Him by trampling the cross. If I may live, well and good. If not, I die with great pleasure." Leaving his wife and children, he died on 22nd May 1862, after 8 months of prison, leaving an heroic example of martyrdom.

222. Saint Joseph Tuc, martyr. 19 years old, he was beheaded at the place where he refused to trample on the cross, 1st June 1862.

223. Saint Dominic Ninh, martyr. A humble farmer, 20 years old, he suffered the same penalty as had Saint Joseph Tuc, on the following day.

224. Saint Paul Dourg, martyr. A famous man, he was arrested for refusing to step on the cross and was beaten so furiously that his whole body became one wound. They wished to mark his cheek with the words, "False religion," but he so resisted that they deprived him of food. He, however, had his cheek marked by a Christian with the words, "True religion." His boldness brought him to martyrdom, 3rd June 1862.

225. Saint Dominic Toai, martyr.

226. Saint Dominic Huyen, martyr.

227. Saint Peter Dung, martyr.

228. Saint Peter Huyen, martyr. The first two were fishermen and worthy fathers of their families. They were arrested for the sole reason that they were Christians and burned alive on the 5th June 1862. The last two were likewise fishermen, who suffered the same penalty the following day.

229. Saint Dominic Nguyen, martyr.

230. Saint Dominic Nhi, martyr.

231. Saint Dominic Mao, martyr.

232. Saint Vincent Toung, martyr.

233. Saint Andrew Toung, martyr. Five wealthy farmers, they were put into the same prison, where they devoted themselves to prayer. For refusing to walk on the cross, they were beheaded, 16th June 1862.

234. Saint Peter Da, martyr. He was burned alive, 17th June 1862, for refusing to step on the cross. He was 60 years old.

All the above martyrs were beatified by Saint Pius XII in 1951.

235. Saint Theophanes Venard, martyr. A young French missionary, who from childhood had dreamed of becoming a martyr. In 1850 he received the subdiaconate and sought entrance into the College of Foreign Missions of Paris, which he considered the best way to attain his goal of martyrdom. A grave illness seemed about to delay ordination, but he contrived to sail for Hong Kong in 1852. There he studied the language for 15 months and was sent in 1854 to west Tonkin. For 5 years, he worked untiringly in a district with 10,000 fervent Christians. His tender feeling for his family is shown in the numerous letters he wrote. He describes in detail the desperate situation of the missionaries. In order to hide, three missionaries, one a bishop, would remain in an enclosure of less than 1 ½ metres long. Light and air were admitted through 3 small holes in the mud wall. The good woman who harboured them piled straw over them. They were, however, discovered. The holy martyr was put into a cage for 2 months.

His goodness impressed the persecutors, and they omitted to torture him. Nevertheless, he was condemned to death and suffered brutal martyrdom at the hands of a cruel executioner. As soon as the soldiers permitted, the Christians approached with cloths and pieces of paper, to gather the blood of the martyr. It was 2nd February 1861.

236. Saint Stephen Theodore Cuenot, martyr. Vicar Apostolic, he was born in France in 1802, studied in the seminary of the Foreign Missions of Paris, and came to Annam in 1829. A violent persecution broke out in 1833. Father Cuenot took refuge in Siam with his native seminarians, preparing for the priesthood. The future martyr endured every kind of disappointment, without loss of spirit or determination. In 1835, he was consecrated Bishop in Singapore, being appointed coadjutor to Mgr. Taberd. He contrived to enter Annam, but had to keep hidden, which made his work more difficult. Despite the hardships, with zeal he was able to achieve many conversions and reorganize the dispersed Christians. In 15 years, he established three apostolic vicariates in Cochinchina. After 25 years as Bishop, there broke out another fanatical persecution. He took refuge in the house of a pagan who hid him in a cell, cleverly built into a double wall. The persecutors did not discover the cell, but they lay in ambush until the holy martyr, ill, exhausted, and unable any longer to endure his thirst, left the hiding-place. He was put into a cage that kept him bent over, and thus he was taken to the head of the district. In a few days, the martyr suffered a violent attack of dysentery and died, 14th November 1862.

Half of the seminarians, all the pupils of the minor seminary, all the nuns, a total of 250, were captured by the persecutors. To disgrace them, their faces were marked with the words, "ta dao" (false religion). On their necks, the prisoners wore a wooden frame or chains. They were divided into groups and sent to various towns. In two towns, the people burned all the Christians, and when called to account, spoke of an accidental fire.

237. Saint Jeronimo Hermosilla, martyr. Spanish Dominican and Vicar Apostolic, he was taken prisoner at the outbreak of persecution but contrived to escape, secretly carrying on his mission until a soldier betrayed him. He was captured with two other Spanish Dominicans and beheaded with them, 1st November 1861. One of these companions was the Dominican Saint Valentin Berrio Ochoa, beatified at the beginning of the century and on the 24th September 1978 canonised by H.H. Pope Gregory XVII. The other Spanish Dominican was:

238. Saint Pedro Almato, martyr. A Catalonian, despite his bad health, he had laboured 6 years on the mission. Saint Jeronimo Hermosilla wished him to cross the Chinese border, but it was too late. He was beheaded on his birthday.

239. Saint Joseph Kang, martyr. Layman and Dominican tertiary, he was executed 5 weeks later and at the same place.

Other martyrs of Indochina:

240. Saint Lawrence Hung, martyr. Priest, 1856.

241. Saint Paul Loc, martyr. Priest, 1861.

242. Saint John Hoan, martyr. Priest, 1861.

243. Saint Andrew Nam Thung, martyr. Catechist. 1855.

244. Saint Michael Ho-Dinh-Hy, martyr. A high official of the court.

245. Saint Martha Wang, martyr. Condemned for bringing letters to Christian prisoners. These martyrs, as well as numerous companions, were beatified in 1900, 1906, and 1909.

ITALIANS MARTYRED BY THE TURKS.

In 1840, the Turkish forces of Mohammed II captured and sacked the city of Otranto in Southern Italy, and the majority of the inhabitants were killed. The Church considers some 800 of these to be martyrs, since they died for not apostatizing. The most important of them was Saint Antonio Primaldi (or Grimaldi), an artisan advanced in years, well known in the city for his professional skill and his worthy Christian life. The Turks collected all the men who had survived the first slaughter and brought them to a nearby valley. On the condition that they apostatize and become Mohammedans, they would be freed with their wives, also taken in capture. Saint Antonio spoke on behalf of all and declared that there was only one God, and that Jesus Christ was His Son, and that they would not apostatize for any reason whatever. The Turkish general threatened torture, and some began to lose heart. Seeing this, the holy martyr cried out to his compatriots: "We have fought for our city and our lives. Now we must fight for our souls and for Jesus Christ. He died for us; let us die for Him." These words gave new heart to the weak, and the general ordered all to be beheaded. Saint Antonio Primaldi was the first to die. His headless body stood erect until all had been executed, to encourage his companions. The place of execution is still called Valley of the Martyrs. During the 12 months of Turkish occupation, the bodies were unburied. The cult of these martyrs was confirmed in 1771:

246. Saint Antonio Primaldi and Companions, martyrs.

MARTYRS OF THE FRENCH REVOLUTION.

The 191 martyrs of Paris:
Towards the end of 1792, the revolutionaries in all France were infuriated by the uprising of the country region of La Vendee. Some 1,500 persons were slaughtered, ecclesiastics, laymen, women and children. In 1926, Saint Pius XI, the Great, beatified 191 of these martyrs. Among the most prominent were:

247. Saint Jean de Lau, martyr. Archbishop of Arles

248. Saint Francois Joseph de Rochefoucauld, martyr. Bishop

249. Saint Pierre Louis de Rochefoucauld, martyr. Bishop of Saintes and brother of the previous martyr.

250. Saint Ambroise Augustin Chevreus, martyr. Superior General of the Maurist Benedictines.

251. Saint Francois Louis Hebert, martyr. Confessor of the King, Louis XVI.

252. Saint Charles de la Calmette, martyr. Earl of Valfons, who chose to accompany his parish priest to prison.

These, with 2 Benedictines, 3 Franciscans, 14 former Jesuits (the Society of Jesus was suppressed at the time), 6 Vicar Generals, 38 seminarians of Saint-Sulpice, 3 deacons, an acolyte, a teaching brother, and others, altogether more than 150 ecclesiastics, together with some laymen, were imprisoned in the church and convent of the Carmelites, when a horde of soulless revolutionaries invaded the garden and stabbed to death the first priest they met. The Archbishop Saint Jean de Lau, was struck down by the sword and pierced through with a pike. Amidst cries of horror and savagery, they opened fire. Some fell either dead or wounded. The firing ceased and a tribunal was set up with an improvised judge. Two by two, the prisoners were made to stand before the judge in order to take oath on the constitution, already condemned by the Bishops and the Holy See. Without the least hesitation, each and all refused. Then they descended by pairs the narrow steps to the outside, where a wild mob tore them to pieces. When the judge called out the name of the holy Bishop of Beauvais, he was lying motionless in a corner and he replied: "I do not refuse to die with the rest, but I cannot walk. I pray your Lordship graciously to bid them take me where I ought to go." Two men carried him to the judge, where he refused the oath, and suffered the same penalty as the others. Thus all died, leaving no one. It was the 2nd September, 1792.

On the following day, 3 September, the murderous horde invaded the Lazarist seminary of Saint Fermin, turned into a prison, and martyred the following:

253. Saint Pierre Guerin du Rocher, martyr. A former Jesuit, 60 years of age, he was told to choose either to take the oath or to die. On refusing the oath, he was thrown through the nearest window, and on falling in the courtyard, was stabbed to death. His brother, Robert du Rocher, was also martyred.

254. Saint Louis Joseph Francois, martyr. Superior of the Seminary, he was a man of such renown for his goodness and so much loved in Paris, that an officer wished to help him escape. However, he would not abandon his fellow prisoners, among whom was:

255. Saint Yves Guillon de Keranrum, martyr. Vice-chancellor of the University of Paris.

There was no survivor who might have described the martyrdom of this group.

The 16 Carmelite Nuns of Compiègne

256. Saint Therese (Madeleine Ledoine) and 15 nuns of the Carmelite Convent of Compiègne, martyrs. In August of 1790, the nuns of the Carmelite convent of Compiègne, founded in 1641, were evicted from their house. They formed 4 groups, each at a different house, observing the Rule as best they could. Despite their precautions, the authorities went to inspect the 4 houses in June 1794 and arrested all the nuns for observing illegally community life, regarded as conspiracy against the Republic. They were imprisoned in the "Conciergerie" in Paris, where, observing their rule of life, they inspired the other prisoners with new fortitude. The

tribunal condemned them to the guillotine for "religious fanaticism." A nun asked the court please to explain the term. The prosecuting attorney replied: "By the term 'religious fanaticism,' I intend your infantile beliefs and your stupid attachment to religious practices." The nun turned to her sisters and said: "As you see, they condemn us for our religion. We shall have the happiness to die for God." The nuns were transported in wagons to the place of execution, a trip of more than an hour, singing all the way hymns, psalms and the Te Deum, and reciting prayers for the dying. Each one ascended the scaffold singing "Laudate Dominum omnes gentes" (Praise the Lord, all ye nations), to the profound edification of the crowd. The first martyr was the novice, the last was the superior, Saint Therese (Madeleine Ledoine), 42 years old. The process of beatification revealed that, for her sanctity she would have merited the honour of the altars, even had she not been martyred. The oldest was 78 years of age. These were the first victims of the French Revolution who were beatified, by Saint Pius X, in 1906.

The 32 Martyrs of Orange, Religious

These were 16 Ursulines, 13 Adorers, 2 Bernardines, and one Benedictine, all nuns, who refused the republican oath, recognizing it to be contrary to religion. They were imprisoned in Orange, April 1794, where there were many women prisoners. There the religious observed their rule of life as best they could. The first victim was:

257. Saint Marie Rose Deloye, martyr. A Benedictine, she was condemned on the 6th July for "attempting to destroy the republic" with her "fanaticism and superstition."

258. Saint Iphigenie de Guilhermier, martyr. Ursuline.

259. Saint Melania de Guilhermier, martyr. Ursuline.

260. Saint Angele de Rocher, martyr. Ursuline.

Almost every day there were executions, and prayers for the dying were offered daily to commend their souls to God, followed by the Te Deum in thanksgiving.

261. Saint Pelagie Bes, martyr. When she was notified of the execution, she shared a box of sweets with her prison companions, saying it was to celebrate her nuptials.

262. Saint Teoctiste Pelissier, martyr. She composed a hymn to sing of her desire to die at the guillotine.

263. Saint Marie Cluse, martyr. A lay-sister of unusual beauty, she refused to save her life by marrying one of the executioners.

One of the guards remarked: "These little angels die with a smile on their lips." The 32 religious were beatified in 1925 by Saint Pius XI, the Great.

The 11 Ursuline Martyrs of Valenciennes

These nuns taught children and cared for lepers. When the Revolution closed their convent at Valenciennes, they took refuge in the convent of Mons. In 1793, when Austrian troops occupied Valenciennes, the Ursulines returned and reopened

the school. When the French troops reoccupied the place, the nuns were arrested in September 1794 for returning illegally. On the 17th October, 5 of the nuns were tried and publicly declared that they had returned to teach Catholic doctrine. They were guillotined. Five days later were also guillotined:

264. Saint Marie Clotilde Paillot, martyr. Superior, together with 5 other religious, of whom the following two had been Brigittines:

265. Saint Lilvine Lacroix, martyr.

266. Saint Anne Marie Erraux, martyr.

267. Saint Josephine Leroux, martyr. This last had been a Poor Clare. Expelled from their convents, these had found refuge with the Ursulines. Saint Marie Clotilde Paillot declared: "I will die for the Faith of the Church, Catholic, Apostolic and Roman." They were beatified by Saint Benedict XV, in 1920.

268. Saint Medeleine Fontaine, martyr. Superior, aged 71.

269. Saint Françoise Lanel, martyr, aged 42.

270. Saint Therese Fantou, martyr, aged 47.

271. Saint Jeanne Gerard, martyr, aged 42. These 4 Sisters of Charity of Saint Vincent de Paul refused the oath imposed on clerics and religious by the government in power and were arrested in February 1794. The infamous renegade Joseph Lebon requested that the 4 sisters be sent to Cambrai. They appeared there before the tribunal, and the Superior was declared to be "a pious counter-revolutionary" and the others her accomplices. So they were condemned to death. Without delay they were led to the scaffold singing the Ave Maria. The Superior was the last to ascend. When she saw the heads of her three daughters fall, she turned to the crowd, crying: "Christians, listen: we are the last victims. The persecution will cease. The guillotines will fall, and the altars of Jesus Christ will rise with new glory." The prophecy was fulfilled. After the execution, the renegade Joseph Lebon had to halt the slaughter, and in six months, his own head fell into the basket. The 4 nuns were beatified in 1920 by Saint Benedict XV.

272. Saint Noel Pinot, martyr. Born in Angers (France) in 1747, he was ordained there, and as a parochial priest, he was outstanding for assisting the sick in a hospital for incurables. In 1788, he was appointed parish priest in the village of Lourous-Beconnais. His zeal and devotion produced great fruits. When, during the Revolution, the priests had to take the oath condemned by the Holy See, the saint refused and had to leave his parish. But Father Pinot continued his ministry in secret and gave heart to many priests who had weakened. When the rising of Vendee against the revolutionary government took place, the holy martyr took charge of his parish. However, the republicans recovered the territory, and Father Pinot was denounced as an ingrate who had received generous treatment. He was arrested while vesting for Holy Mass. The soldiers dragged him in his priestly vestments through the streets, amidst the jeering of the mob. He was brutally mistreated during 12 days of imprisonment. As he stood firm in his refusal to take the oath, he was condemned to

the guillotine. The 21st February, he was led, still in priestly vestments, to the guillotine, and along the way he repeated in clear voice the psalm at the beginning of Mass "Introibo ad altare Dei." He was beatified in 1926 by Saint Pius XI, the Great.

273. Saint Jacques Sales, martyr.

274. Saint Guillaume Saultemouche, martyr. These two French Jesuits were martyred by the Huguenots. Saint Jacques Sales, son of a servant of the Bishop of Clermont (France), studied at the Jesuit College at Billom. At the time a simple and upright young man, Guillaume Saultemouche was working in the College. Jacques entered the Jesuits at 17, and Guillaume entered few months later as a brother. Meanwhile Jacques pursued his studies and passed to the University of Pouta-Mousson, and later to Paris. There he conceived an intense desire for martyrdom and asked the Father General to send him to India. The Father General refused permission, adding: "You will find in France all that India could offer you." In 1592, he was sent to preach the Advent sermons in the region of Cevennes, where the Calvinists were a constant threat. The mayor of Aubenas had requested a priest capable of disputing with the heretics, and Father Sales was sent, accompanied by brother Saultemouche, at the end of November 1592. He wore a relic of Saint Edmund Campion, who had suffered martyrdom in England less than a year before. Taking leave, he said to the porter: "Pray for me, dear brother, we are going out to face death." At Aubenas he preached so fervently that the mayor requested that he stay on to Easter, as there was a dearth of priests in those parts. At the beginning of February, Huguenot hordes took the city by surprise. The two holy martyrs hastened to the Church to prevent sacrilege. Father Sales gave Communion to brother Guillaume, and consumed the sacred species that remained. The Huguenots stormed into the church, dragged the two Jesuits brutally before a court of Calvinist divines. The trial was turned into a bitter theological argument, and continued the next day. The Calvinist divines were embittered beyond measure when Father Sales treated the Holy Eucharist. The scene ended by the dragging of the priest from the salon, and the command to shoot him dead. Father Sales urged brother Guillaume to escape, as he easily could have done; but the loyal Jesuit brother would not be separated from the holy priest. When Father Sales knelt to pray, he was wounded by a shot, and the heretics then fell upon their victims with every kind of weapon, and in a bloody and indescribably brutal way, quickly finished their work. It was the 7th February 1593.

275. Saint Inacio Acevedo and Companions, martyrs. Saint Inacio Acevedo, of noble and wealthy family, was born in Oportu (Portugal), in 1528, and entered the Jesuits at 20. A zealot novice, his provincial drew his attention to his excess in mortification. At 25, he became rector of Saint Anthony's College at Lisbon. He not only discharged the office conscientiously but undertook also many works of charity, ministering in person to the needs of 3 hospital patients to whom, for their repugnant condition, no one else would attend. The charity of Father Acevedo converted the 3 unfortunates. Ten years later, he became rector of the College at Braga, and there he conceived the ardent desire to go on the missions. In 1566, he was sent to Brazil to study the Jesuit Missions in that country. Returned to Rome, he counseled the Father General, Saint Francis Borgia, to send more missionaries. Father Acevedo himself was charged to select the most apt from the provinces of Portugal and Spain, and as superior, to lead the

group to Brazil. The holy martyr left with 49 companions in two ships for Madeira, whence they all continued the voyage together in the merchant ship "Santiago." Shortly before reaching their destination, the ship was intercepted by pirates under the captain Jacques Soury, an implacable French Huguenot. The Santiago put up a brave defense, but had to surrender. The pirate captain, out of hatred for the Catholic Faith, condemned the missionaries to death, and pardoned the crew. Saint Inacio Acevedo and his companions faced their martyrdom with heroism, being brutally murdered in cold blood. Saint Inacio was thrown into the sea with a statue given him by Saint Pius V. Of the other martyrs, 9 were Spanish, 40 Portuguese. They were beatified in 1854 by Saint Pius IX, the great.

276. Saint Marcus Crispin Korosy, martyr.

277. Saint Stephen Pongracz, martyr.

278. Saint Melchior Crodecz, martyr. These were martyred by Calvinists. Saint Marcus belonged to a distinguished family of Croatia. He studied at the Germanico-Hungarian College at Rome, and returned to his country under the government of Archbishop Pazmeny, primate of Hungary, and rendered important services in the Archdiocese of Esztergom. Saint Stephen was Hungarian, and Saint Melchior a Czech, both Jesuit priests. In 1619, the 3 priests were engaged in educational work in the Kaschau region, today the city of Kosice in Slovakia, when Calvinist soldiers under the command of Georg Racoczy, sent by the Calvinist leader Betlen Gabor, invaded the district. They took the 3 priests, tortured them all night long, and killed them with utmost cruelty. They were beatified by Saint Pius X.

279. Saint Antonio Neyrot, martyr. Born at the beginning of the XV century in Piedmont (Italy), he entered the Dominican convent of Florence, when Saint Antonino was the prior. When he was sent to a convent in Sicily, he was taken by pirates and sold as a slave. He recovered his freedom but, on studying the Koran, he lost his faith, became a Mohammedan, and took a wife. Thanks to an apparition of his former prior, Saint Antonino, he was converted. Full of contrition, he dismissed his wife, did penance, and again recited the divine office. When he felt the strength to face martyrdom, wearing the habit again, he appeared before the governor of Tunis, and before a large assembly, abjured Mohammedanism, and proclaimed Christianity to be the one and only true religion. Arguments, threats, promises, nothing made the least impression. He was condemned, stoned and quartered. He died kneeling in prayer, arms raised to Heaven. His remains were burned. His cult was approved in 1767.

280. Saint Antonio Pavoni, martyr. Born in Savigliano (Piedmont, Italy), he entered quite young the Dominican Order in his native city. For his wisdom and piety, he was appointed Inquisitor General of Piedmont and Ligouri. In his office, he judged and refuted many enemies of the faith, and as the saint had foreseen, he made many enemies. In Easter of 1374, he foretold his near death. He told the barber to do his tonsure well, as he was going to a wedding. The barber, ordinarily a well-informed person, was surprised that there had been no previous announcement of marriage in the locality. The saint replied: "It may appear odd, but I give you my word I am not lying." Several days after, when leaving the Church where he had just celebrated Sunday Mass and preached, 7 armed men

killed him. Miracles were many at his grave, and in 1856, the Holy See approved his cult.

281. Saint Miguel de Arandiga, martyr. Born about the middle of the XVI century, in Montesa (Valencia, Spain), he entered the military Order of Our Lady of Montesa, 14th May, 1564. After ordination, having given proof of great virtue and life of penance, he was elected prior of Saint Jorge de Alfama, 22nd May, 1576. After taking possession of his priory, and returning to Valencia, he was captured by the moors. They brought him to Algiers, and subjected him to slavery and hard labour, all of which he endured with perfect serenity. After a year, they burned him alive out of hatred for the Faith, 28th May 1577. Saint Louis Beltran saw in Valencia the soul of the martyr rising to Heaven at the very hour of his martyrdom.

282. Saint Juan de Prado, martyr. Of noble family of Mongrovejo (Leon, Spain), he studied at the University of Salamanca before entering the Franciscan Order in 1548. He desired the missions, but first had to be master of novices and guardian in various houses of the Order. Although he was very humble and devout, he was calumniated and relieved of his office. The saint with deep resignation said: "God wills that I suffer. His will be done. The only regret I have is that the scandal should harm the weak and bring discredit on the Order." He was proved after a time to be innocent and named provincial of the new province of San Diego. Three years later, the pest carried off all the Franciscans in Morocco. The saint asked to be sent there to assist the Christians. Pope Urban VIII named him missionary apostolic, with extraordinary faculties. He sailed for Morocco with 2 companions, and there he began to assist the Christian slaves. They were ordered to leave the country, but the missionaries continued to administer the sacraments to the faithful and to reconcile the apostates. They were arrested and put to work grinding saltpeter for gunpowder. They appeared before the sultan, boldly defended the Catholic faith, for which they were beaten and thrown into prison. The second time Saint Juan de Prado appeared at the court, he ignored the sultan and preached to certain apostates present in the hall. The sultan Muley-al-Walid struck down the missionary, pierced him with two arrows, and ordered him to be thrown into a furnace. Amidst the flames, the martyr preached to the executioners until one of them broke his skull with a rock. It was 1613, and the martyr was beatified in 1728.

283. Saint Giovanni de Perugia, martyr.

284. Saint Piedro de Sasso Ferrato, martyr. These two Italian Franciscans were sent to Spain by Saint Francis to preach to the moors. Saint Giovanni was a priest and Saint Piedro a lay-brother. They stopped at the city of Terruel to prepare the apostolate. Their poverty and piety won the hearts of the people, and their preaching was very fruitful. They moved to Valencia, which at the time was dominated by the moors. They hid in a miserable house, and when they went out to preach, the moors fell on them and brought them to the emir. When the emir asked what business had brought them to Valencia, Saint Giovanni replied candidly that they had come to convert the moors and free them from the errors of Mohammedanism. This sufficed for the emir to give them the choice either to abjure their faith or to die. As they would not apostatize, they were executed in the garden of the emir. The two martyrs died praying on their knees for the conversion of the moors. This took place on the 30th August, 1231. Their

bodies rest in Teruel, and many miracles have occurred at their tomb. Beatified 1783.

285. Saint Agathangel, martyr

286. Saint Cassian Nantes, martyr. Saint Agathangel was born in 1598 in Vendome (France). At 21, he entered the Capuchin convent of Le Mans, was ordained, and began with zeal to preach in his own part of the country. He was soon sent as missionary to Syria, where he ministered first to the European merchants. When he had mastered Arabic, he began to achieve more tolerance and interest in Catholicism. In 1630, he was sent to a Capuchin foundation in Cairo as superior. Other missionaries from Marseilles came there. One of these was Saint Cassian Nantes, of Portuguese family but French birth, who soon became the principal support of Father Agathangel. Both laboured zealously for the reunion of the Coptic Church with Rome. They achieved a certain measure of success and hoped that union would be achieved. Unfortunately, the bad example of many European Catholics living in Egypt impeded the project. In 1637, the two fathers were sent to found a Capuchin house in Ethiopia. Well aware of the danger to which they would be exposed in Ethiopia, they formed a plan of action. However, a German physician, one Heyling, protestant and enemy of Catholics, determined to destroy them. When the two missionaries came to Dibarua at the beginning of summer 1638, they were arrested and led on foot to Gonder. The next day they appeared chained, their habits torn and covered with the dust of travel, in the presence of the King Basilides and his court. The missionaries explained: "We have come to invite you to be reconciled to the Catholic Church." However, the new primate Markos advised the king to impose sentence of death. The King Basilides was inclined to expel them from the country, but Doctor Heyling, the primate Markos, and the queen mother had the mob clamour for execution. The missionaries were condemned for refusing to abjure the Catholic Faith and belong to the Ethiopian Church. At the trees where they were to be hanged, there was a delay, as the ropes had not arrived. Saint Cassian rebuked the executioners: "Why do you wait! Here we are ready to die. Are we not bound with ropes?" (referring to the Franciscan cords). Thus the martyrs were hanged with their own cinctures. Before they died, the mob, inspired by the primate Markos, stoned the martyrs. For 3 nights the bodies glowed with a mysterious light and the terrified king ordered their burial. They were beatified in 1905 by Saint Pius X.

287. Saint Dionysius Berthelot, martyr.

288. Saint Redento Rodriguez, martyr. Saint Dionysius was baptized Pierre Berthelot, having been born in Honfleur (France) in 1600, the eldest of ten children. At 19, he sailed for the East Indies in the French vessel "Esperance," which was captured and burned by pirates. He contrived to escape to Java, where for some years he engaged in commerce. He entered the Portuguese navy in Malaca, became pilot and cartographer, and participated in several expeditions. In 1630 in Goa, he came to know the prior of the Discalced Carmelites and entered the Order, taking the name of Dionysius. After his profession, the Portuguese Viceroy requested that he pilot the vessel bearing a diplomatic mission to Sumatra. The religious superiors conceded, and Dionysius was ordained in order also to serve as chaplain of the expedition. They gave him as companion the lay-brother Saint Redento Rodriguez of Cunha, who once had been a soldier. As soon as they had arrived at Achin, the natives took everyone captive. The two religious

were ordered to apostatize, but refused. Saint Dionysius was condemned to be trampled by elephants. But the great beasts refused to pass over him. He was then put to the sword. Saint Regento was executed several days later. Both martyrs were beatified in 1900 by Saint Leo XIII the Great.

289. Saint Gentile, martyr. Born in Italy toward the end of the XIIIth century, he entered the Franciscan Order. He was sent to the convent of Monte Alvernia, where he was named guardian. The memory of Saint Francis inflamed his desire to preach the Gospel in the Orient and in Moslem lands. He was soon sent to Egypt as missionary, but as all his efforts to learn Arabic proved fruitless, he thought he could not do anything and was on the point of returning to Italy. He had a vision and was ordered to remain. He persevered and overcame the language difficulty. With a Venetian ambassador, he visited the Persian court and traveled through all of Arabia. Together they visited the grave of Saint Catherine of Alexandria on Mount Sinai. On one occasion, Saint Gentile disappeared mysteriously for a week. When he returned, it was made known that he had miraculously been transported to assist his dying father, as he once had promised. Returning to Persia, he preached the Gospel throughout the land. At Trebizon, he baptized many converts. It is certain that he died for the Faith, but the circumstances remain unrevealed. His remains were brought later to Venice, where they are buried in the church of the Franciscans. His cult was approved by Saint Pius V.

290. Saint Rudolfo Aquaviva and Companions, martyrs. Son of the Duke of Atri, related to the family of Saint Aloysius Gonzaga and nephew of Fr. Aquaviva, 5th General of the Society of Jesus, at 18 he entered the Jesuit novitiate. Ordained in Lisbon, he was sent to India, where the Grand Mogul Akbar had requested missionaries for his court near Agrai. Father Rudolfo, of simple and pleasing manner, did all he could to convert the Mogul, but without success. In 1583, he was sent to the district of Salsete, accompanied by 4 religious: Father Alfonso Pacheco, a Spaniard; Father Pedro Berno, a Swiss; Father Antonio Francesco, Italian; and brother Francisco Aranha, Portuguese. As the town of Kunkolin was the bastion of the Hindu religion in those parts, they decided to devote special attention there. When the missionaries arrived, the nobles came forth from the town with soldiers to confront them. A Portuguese, Gonzalo Rodriguez, accompanying the missionaries, wished to open fire in self-defence. Father Pacheco prevented him, saying, "We haven't come to fight." The Kunkolin men fell upon the Christians. The 4 priests died praying for their enemies. Brother Aranha was so badly wounded that it was thought he was dead. But the next day they found him alive, tied him to a tree, and killed him with arrows. Together with the missionaries, the Portuguese Gonzalo Rodriguez and 14 native Christians, including two children, were all martyred. They were beatified in 1893 by Saint Leo XIII the Great.

291. Saint Roque Gonzalez and Companions, martyrs. Roque Gonzalez was born in Asuncion (Paraguay), of noble Spanish family. Ordained at 23, he laboured among Indians of the more remote villages for 10 years. In order to avoid ecclesiastical advancement and thus better to continue in the mission, he entered the Society of Jesus. At that time, the Jesuits were establishing their famous "reductions" of Paraguay — Catholic Indian villages retaining Indian culture, a most admirable institution of the Jesuits and of the whole Church. The Jesuits saw in the Indians children of God and respected their civilization and customs in all that was not

opposed to God's law. Father Roque laboured for 20 years in this noble apostolate. With trust and patience, he confronted every kind of difficulty, danger, and setback, both through savage and aggressive tribes as well as through European colonists. For 3 years he directed the Reduction of Saint Ignatius, and the rest of his life he formed another half dozen reductions. He was the first missionary who penetrated several virgin territories of South America. In 1628, two young Spanish missionaries joined him: Alonso Rodriguez and Juan Castillo. The three together founded the Reduction consecrated to the Assumption of the Virgin Mary. Father Castillo assumed direction, while Fathers Roque and Alonso founded another consecrated to All Saints. Here they had to confront a powerful witch doctor, who brought about an attack on the mission. Father Roque was killed by a hatchet, Father Rodriguez through being beaten. The Indians fired the Chapel and threw the bodies into the flames. It was the 15th November, 1628. Two days later they attacked the mission of Father Castillo. They tied his hands, beat him savagely, and stoned him to death. The three martyrs were beatified in 1934 by Saint Pius XI, the Great.

292. Saint Gabra Mikael, martyr. This holy Abyssinian priest was a monk of the schismatic Ethiopian Church. He was renowned for holiness and wisdom, but was regarded unfavourably by other monks for his inclination towards Catholicism. At the time he was not a priest, but had studied theology within the limited possibilities of his church. Shortly after Saint Justino de Jacobis came to Ethiopia, Gabra became acquainted with him, and was soon accompanying him on a delegation to Rome. On his return in 1844, he had already been converted to the Catholic Church and was about 50 years old. The two saints wrote a catechism, translated a work of moral theology into Ethiopian, and founded a college under the care of Saint Gabra. The head of the schismatic church, Abura Salama, was alarmed and induced the government to exile the two Catholic apostles. These, however, secretly returned to the country. During the exile, Saint Justino had been consecrated Bishop by Mgr., later Cardinal, Massaia, and his first act as Bishop was to ordain, in 1851, Saint Gabra Mikael. There followed a period notable for the conversion of many schismatics. A rebellion broke out under the leader Karsa, who seized the throne under the name of Theodore II, and the persecution of Catholics recommenced. The holy martyr, with 4 companions, was thrown into prison and threatened with torture to make them apostatize. They were brought before Theodore II and the metropolitan Salama to be questioned again and again, for a period of 9 months. Whenever they showed resistance, they were brutally beaten with whips made of the tails of giraffes, hard as steel, and were submitted to other tortures. The saint declared: "In matters of faith, I stand in the opposite camp. In what concerns Christian charity, I think I have only done good," an allusion to his having saved Abura Salama from execution a few years before. In March, 1855, Theodore II undertook an expedition against the governor of Shoa and had Saint Gabra put in his retinue, chained. The martyr had sent a message to the remaining prisoners: "Keep firm and die for the Faith. I do not hope to see you again on earth. If they kill me, I will die confessing my Faith. If I live, I will not cease to preach." The 31st March, he was condemned to death, but the English consul obtained for him the commuted sentence of perpetual imprisonment. Weighted down with chains, exhausted with years and torture, he was dragged from place to place in the retinue of the king, always serene, never a complaint. After 3 months, 28th August, 1855, he lay beside the road to die. The

guards loosed his shackles and buried him. He was beatified in 1926 by Saint Pius XI the Great.

293. Saint Gertrude Angerer, martyr.

294. Saint Maria Noar, martyr. Both were Austrian martyrs of purity. Saint Gertrude was born the eldest of 10 children, the 13th February 1798, in Telfes, in the Austrian Tyrol, of a deeply pious country family. At 18, Gertrude was a healthy and attractive young woman of firm religious convictions. In 1816, a certain Ignatz came to the area, a pervert who frequented the woods looking for girls and young women to abuse. One of his victims had been Saint Maria Noar, friend of Saint Gertrude, who, attacked by Ignatz, contrived to flee, but fell, receiving such injuries that she died after several months. The 23rd March, Gertrude had some errands in the city of Holl, some 2 hours distant. In Holl she learned that Ignatz was prowling in the neighbourhood. Before returning, she heard Holy Mass, commending herself fervently to the Most Holy Virgin. In company with a friend, she returned home, conversing about the sufferings of the martyrs and her desire to die for the faith. Soon they parted ways, and the holy martyr continued alone. Ignatz met her, and invited the young woman to sin. Gertrude tried to convince the poor man of the evil of sin and firmly refused. The pervert tried to force her, even threatening to use his hatchet. Saint Gertrude resisted heroically, until the unhappy wretch twice struck her head with the weapon, and fled. Later, some passersby found the victim in a pool of blood, still alive, and carried her to their house. After 35 hours of intense suffering, Saint Gertrude gave up her pure soul to God, pardoning her murderer, and from the grave the martyr of purity was soon glorified. That very day, Ignatz was captured, imprisoned and condemned to death, but unrepentant, he rejected the priest. However, in a terrifying dream, he saw God condemning him to hell. Awake, and horror-struck, suddenly he saw his cell illumined by the presence of the gloriously resplendent Saint Gertrude, with crown of gold and holding a palm. "Ignatz," she spoke to him, "why do you condemn yourself? Do you not see God wishes to pardon you, as I have done? Repent this day and invoke God's mercy, because the time of grace ends for you today." The unhappy man burst into tears, called for the priest, and with deep sorrow, confessed, and accepted death in expiation for his sins. He begged pardon from Gertrude's family, as well as of the dying Saint Maria Noar, his previous victim, who died generously pardoning her repentant assailant.

295. Saint William Allen, Cardinal. In 1532, the year King Henry VIII set out on his evil path of breaking with the Pope, there was born in Fylde (Lancs, England), William Allen, of a deeply Catholic family of substance. At the time when the accession of the child king Edward VI let loose the heretics to destroy all that until then had been held sacred and pious at Oxford, there arrived at that venerable University the future Cardinal Allen. At the Catholic restoration of Mary Tudor, he was named, in 1556, principal of the College of Saint Mary; but with her death and the accession of Elizabeth I, he fled to Belgium. Saint William engaged in religious controversy and wrote various pamphlets. Visiting England, he did much to confirm the faith of many, opposing those who wished outwardly to conform to the new religion. In 1565, he was ordained in Belgium, while Elizabeth and her government sought him with intense hatred. During a pilgrimage to Rome, he saw in a vision the means to save England, and in 1568, founded a college at the University of Douay, established by Saint Philip II, King of Spain. From all England, there

gathered at the new College wise and zealous men. At Rome, with Pope Gregory XIII, he founded the English College. He was criticized for having brought forward for ordination men of simple state, former servants, shoemakers, and so forth. However, these men, through their constancy in the Faith, and at times through martyrdom, justified the holy founder. When news came of a martyrdom, a solemn Mass of thanksgiving would be celebrated. The English College at Douay was the first seminary to be organized according to the norms of the Council of Trent. Government spies tried to murder Saint William, and even sacrilegiously entered the community. Persecuted in Douay, the seminary moved to Rheims for 15 years, where the saint was appointed canon by the Cardinal of Rheims. Pope Sixtus V called him to Rome and raised him to the cardinalate in 1587. Together with Saint Philip II, he advised armed intervention to dethrone Elizabeth I, but the Armada was destroyed when, contrary to the counsel of the Pope, there was a year's delay. As Cardinal in Rome, his life was model of simplicity and poverty. His charity caused him to contract debts, and even his bed was loaned to him by the Spanish ambassador. He worked in two of the Roman Congregations as well as on the revision of the Latin Vulgate Bible. He was venerated as a peacemaker. Seeing death approach, he rejoiced and died fortified by the Sacraments on the 16th October, 1594, his only regret that, whereas his seminaries had already given more than 70 martyrs to the Church, he himself was not to achieve that happiness. His body rests in the English College in Rome.

296. Saint Vincent Kadlubek, Bishop. Born in Karnow about 1150, he studied in France and Italy, obtaining a Master's Degree and discharging various ecclesiastical offices. In 1208, he was named Bishop of Krakow. At that time, the country was suffering crises of political and religious disorder. The holy Bishop applied himself with all zeal to introduce into Poland the reforms imposed by the Supreme Pontiff Saint Innocent III. Saint Vincent sought help from the religious orders and, to increase the influence of the regulars, he became a benefactor of many monasteries, while at the same time, he preached and made pastoral visitations. He took active part in political questions and sought the well-being of the people. In 1218, he resigned the government of his diocese and retired to a reformed Cistercian monastery, where he made his religious profession. He wrote a famous history, becoming the first Polish chronicler. Saint Vincent Kadlubek died in his monastery on the 8th March 1223, with great fame of sanctity. Saint Clement confirmed his ancient cult in 1794.

297. Saint John Baptist Cieplak, Bishop. He was born 17th August, 1857, in Dabrowa Garniczna, of the part of Poland under Russian rule. His mother having died, he went to live with his grandmother, a firm and pious woman who brought him up with a mother's love. In 1873, he entered the seminary at Kielce, where his piety and studies gained him a scholarship in the Academy of Saint Petersburg. Ordained in 1881, he sang his first Mass in his native town, on the Feast of the Assumption, which for his father became a memorable day. Then he remained for 25 years as professor in Saint Petersburg. In the anti-Catholic atmosphere of Imperial Russia, he accomplished a great apostolate as professor and pastor. He ministered to the faithful, the religious, the orphans, and the aged. All loved him, those of the Polish colony as well as a good number of Russians. In 1908, when he was consecrated Bishop, it was the last time that such a ceremony was to take place in a Catholic Church in Russia. However grand it was to be Archbishop of the most extensive diocese in

the world, this poor miner's son left all his goods and set out on an apostolic mission. He traversed the snow-covered plains of Siberia, camping on the ground and reaching places that had never before seen a bishop, even to the shores and isles of the Pacific. Everywhere he lived the austere life of his flock. He confirmed 21,000 persons, and accomplished a mission as consoling as it was extensive. Later, he visited the western part of his territory, confirming, ordaining seminarians, even celebrating Pontifical High Mass in the open. The 1917 Revolution soon brought the holy archbishop before the communist tribunals. The Church had been persecuted by Imperial Russia, and now it was to be persecuted almost to extinction by communist Russia. The saint could have saved himself by collaborating with the atheist government, but from the depths of his Catholic and Polish heart, he declared: "Never." He was condemned to death and suffered a year of Calvary in prison; then, inexplicably, he was released. On the 8th May, 1924, Feast of Saint Stanislaus, patron of Poland, he arrived at Rome and was received by Saint Pius XI the Great, who was profoundly moved. Saint John Baptist Cieplak loved Russia with all his heart and desired to return. Meanwhile he visited the United States of America to encourage his compatriots. There, in hundreds of parishes and Catholic institutions, he preached from morning to night. This was his last mission; ill and broken by constant labours, he died in Passaic, New Jersey, 17th February, 1926.

298. Saint Augustine Gzotic, Bishop. Born about 1260 in Trogir (Dalmatia), he entered the Dominicans before he was 20. After his profession, he studied at the University of Paris, and after ordination, he preached with great effect and founded several Dominican houses in his own country. With great charity and prudence, he preached missions in Bosnia and Italy. Later he was sent to preach in Hungary, where constant civil war had produced much misery, both material and moral. There he met Cardinal Nicholas Boccasini, Apostolic Legate, who had been Superior General of the Dominicans and later was to become Pope Saint Benedict XI; and in 1303, as Pope, he consecrated Saint Augustine Gazotic Bishop of Zagreb, Croatia. This diocese was in urgent need of reform, both of the clergy and of the faithful. To this end, the new bishop laboured 13 years with all his strength, summoning disciplinary synods and making pastoral visits as well as urging sacred and biblical studies. After returning from the Council of Vienna (1311-1312), he was persecuted by Miladino, governor of Dalmatia, against whose tyranny he had protested. He had the gift of healing, and many were the afflicted who sought his help. After re-establishing discipline and morality in Zagreb, he was moved to the See of Lucera (Benevento, Italy). There again he laboured with all his strength to eliminate the moral and religious corruption left in the wake of the Saracens. Almost all the Moslems remaining in the city were converted. His brothers in religion zealously supported him, and in 5 years, the region was radically changed. He died in 1323, and his cult was confirmed in 1702.

299. Saint Henry Zdik, Bishop. Little if anything is known of his life before he became Bishop. Born in Moravia (today, part of Czechoslovakia), he was consecrated Bishop of Olomuc. In 1137, he made a pilgrimage to the Holy Land, where he took the habit of the Premonstratensians. He underwent a spiritual rebirth, which brought back a new man to re-dedicate himself to his pastoral mission. He founded together with others the Abbey of Strahov, to which he called the Premonstratensians of Steinfeld. In memory of his pilgrimage to Jerusalem, he named the abbey "Mount Sion." He restored the monastery of

Litomerice, of which he is known as the second founder, giving it the new name of "Mount of Olives." He endured many trials in restoring discipline among his clergy, especially in re-establishing celibacy, and for this reason he decided to consult the Holy Father. The day he set out for Rome, he was met by an armed group sent to kill him. He was about to lose his life, when there arrived opportunely a papal legate, which made unnecessary his journey to Rome. The Pope's representative gave him all the support and authority needed to effect the reforms, to which the holy bishop with renewed strength rededicated his labours. He died in 1150, and although his cult had not received official approbation, he has been venerated as blessed in Czechoslovakia for his magnificent services to the Church.

300. Saint Andrea Franchi Boccagni, Bishop. Son of a noble family of Pistoia (Italy), he entered quite young in the Dominican Order. Great preacher and able administrator, he was superior successively of 3 convents. In 1378, he was made Bishop of Pistoia, discharging his office for 23 years with zeal and prudence. He promoted peace, used the diocesan revenues to build churches and help the poor. His life was of great simplicity, and as far as possible he observed the rule of his Order. A year before he died, he resigned his office to prepare himself for the Judgment of God. He died on the 26th May, 1401. In 1921, Saint Benedict XV confirmed the cult of Saint Andrea for the Order of Saint Dominic and the Diocese of Pistoia.

301. Saint Odon, Bishop. Born in Orleans in the middle of the XIth century, he became one of the wisest and greatest masters of his time in France. The Canons of Tournai gave him the charge of the Cathedral school. His teaching genius and his authoritative and attractive character drew students from nearby as well as from Normandy, Saxony, and Italy. In addition to philosophy, rhetoric and logic, he taught astronomy. Often he was to be found on a clear night atop the cathedral with his disciples, pointing out the constellations and the movement of the planets. He was so given to secular studies that he had no time to read theology or the Fathers of the Church. Five years passed, when one day, to prepare a lecture, he had to consult a work of Saint Augustine. It was the first time he had opened a work of the great doctor. The reading finished, he burst into tears, lamenting the vanity of his past life. The conversion was sudden and entire. He reduced the hours of instruction, gave all his money to the poor, spent long hours in Church, practiced severe mortification, and in a few months was worn out by penance. He would not remain in the world, and the archbishop and people, not wishing to lose him, gave him to live in the abandoned abbey of Saint Martin. At first Saint Odon and some former students lived there as canons, but after three years he adopted the Rule of Saint Benedict and was elected Abbot of Saint Martin's. Thirteen years later, Pope Pascual II made him bishop of Cambrai, in place of Gaucher, who for simony and investiture by Henry IV, was deposed and excommunicated. As the following of the Emperor Henry IV was strong in Cambrai, Saint Odon could not assume government of his diocese until Henry died the following year. However, for refusing the investiture, this time at the hands of Henry V, he was exiled. He found refuge in Anchin, where he wrote various works, among which is found an exposition of the Canon of the Mass, a treatise on original sin, a harmony of the Gospels, and a Psalter in 4 languages. He died in Anchin in 1113.

302. Saint Lanfranc, Bishop. Lanfranc Beccaria was born in Grupello, near Pavia (Italy). As Bishop of Pavia during the second half of the XIIth century, he fought a hard battle with the civil authorities, who wished to confiscate Church property. When the conflict was at its worst, he withdrew to the monastery of Saint Sepolcro, seeking guidance from heaven and strength to continue, because Saint Lanfranc was a man of peace. At his return, hostilities subsided for a time. Later, the authorities demanded a good part of the ecclesiastical revenues to complete the fortifications of Pavia. In conscience, the Bishop had to refuse these demands. The authorities formulated a law making it a criminal offense to bring any kind of food to the Bishop. Threatened in this fashion, the holy bishop presented his case at Rome before Pope Clement III, who sent a grave admonition to the authorities of Pavia and ordered the bishop to return to his diocese. The saint obeyed at once. Meanwhile, a man of known piety, Salimbene, a friend of his, had succeeded in the office of mayor. Saint Lanfranc entered his diocese to the acclamation of the people, and there was peace from that time. After 15 years as Bishop, old and infirm, Saint Lanfranc withdrew from office, meaning to become a Vallambrosian monk. But before this was possible, his illnesses worsened, and he died in 1194. His cult was approved for the diocese of Pavia.

303. Saint Roger le Fort, Archbishop. He was born in 1277, of noble French parents, and little is known about him before his elevation to the See of Orleans, which was the result of a jest of the Saint himself. Seeing the Canons try at all costs each one to be elected Bishop of Orleans, Saint Roger rebuked them for considering more the honour of the office than its grave responsibilities, saying jokingly: "I hope the electors think of me, since I wish also to become a Bishop." He was taken at his word, all the canons were informed, and the assembly elected Roger by acclamation. The prelate who was presiding rose to say: "Brethren, heaven and earth are witness that you have chosen the noble Roger. In full accord, I declare him to be elected whom you have chosen, a man of eminent holiness and prudence. The Holy Ghost has clearly spoken, and we may not resist his voice without incurring grievous fault." Saint Roger protested in vain that he had been joking, that he did not want to be Bishop, nor did he have the qualities required. But the people ratified the election and, his protests notwithstanding, Saint Roger was obliged to accept the office. He was later transferred to the See of Limoges, and in 1343 was named Bishop of Bourges. History recalls him particularly for having introduced the Feast of the Immaculate Conception into his diocese and for his labours to promote this devotion. He died in 1367 at 90 years of age, bequeathing all his possessions to enable sons of poor families to be properly educated. The piety of the holy archbishop had won the veneration of the people, and his tomb at once became a place of pilgrimage and of miracles. His cult had not received official approval, but the "Acta Sanctorum" makes mention of him.

304. Saint Matteo de Girgenti, Bishop. Born in Girgenti (Sicily), at 18 he renounced his fortune and a brilliant career in the world to take the habit of the Conventuals of Saint Francis. After hearing the preaching of Saint Bernardine of Sienna, he changed to the Observants of Saint Francis, becoming in time one of the intimate friends of Saint Bernardine, with whom he traveled and preached throughout Italy. Considering the poor spiritual state of his own land, he returned to Sicily and preached untiringly, arousing the clergy and people from their

apathy, especially through the devotion to the Holy Name of Jesus. For his zeal he was chosen Bishop of Girgenti, which he only accepted on the express order of Eugene IV. The first efforts of Saint Matteo were to re-establish discipline and eliminate simony, which caused great opposition. Having been calumniated, he was obliged to go to Rome to defend himself, where the Pope recognized his innocence, and restored him to his See. The holy prelate renewed his work of reform, and again he was accused of causing dissension. Judging himself incapable of ruling a diocese, he sought permission to resign his office, and the Holy Father finally consented. When he sought to enter the Monastery he himself had founded, the superior refused him admission, saying that one who, through ambition, had tried to govern a diocese whilst incompetent to discharge such an office, would only serve to destroy the peace and harmony of a community. Humiliated by his own religious, he found refuge among his former friends, the Conventuals, though shortly during his last illness, as the Observants could not provide medical attention, they sent him back to the Conventuals, where he died in holiness in 1450. His cult was confirmed in 1767.

305. Saint Bartolomeo Breganza, Bishop. Born at the beginning of the XIII century, he received the habit of Saint Dominic in 1220 from the hands of the holy Founder, in his native city of Vicenza, and in time became a notable superior of several houses in succession. At that time there was an urgent need for strong and holy bishops in the Near East, because of the abuses of the Crusades, and Saint Bartolomeo was named Bishop of Cyprus. He went to the Holy Land for consultation with Saint Louis, King of France. Later, as Papal Legate, he was sent to England. King Henry III of England being in Aquitaine (Southeast France), the Saint went there and accompanied that king to Paris, again to encounter Saint Louis. In 1256, Pope Alexander IV moved Saint Bartolomeo to the See of Vicenza, where he was at once confronted by the violent Ghibelline leader, Ezzelino da Romano, who temporarily forced the saint to withdraw from his diocese. Returning to his See, Saint Bartolomeo devoted all his energy to his flock, rebuilding the churches the Ezzelino had destroyed and doing his utmost to pacify the Venetian cities. In 1271, four years before his death, he assisted at the second translation of the relics of Saint Dominic, on which occasion he pronounced the panegyric. The people venerated Saint Bartolomeo as Blessed, and his cult was confirmed in 1793.

306. Saint Giovanni Tavelli, Bishop. Born in the town of Tossignano, near Imola (Italy), called Giovanni de Tossignano, he studied at the University of Bologna and entered the Congregation of the Jesuits founded by Blessed Giovanni Colombina, dedicated to the care of the sick. Besides fulfilling his duties in religion, Saint Giovanni wrote several works, including a treatise on perfection, a biography of the holy founder, a translation of Saint Gregory's "Morales," and likewise of various works of Saint Bernard. In 1431, he became Bishop of Ferrara, and in his Cathedral, 7 years later, was celebrated the Council of Ferrara, summoned by Pope Eugene IV to unite the Churches of East and West against the threat of Mohammedanism. The holy Bishop gave hospitality to the Pope, the Emperor and the Patriarch of Constantinople, until the Council was moved to Florence. Despite his various activities, he never ceased to devote himself to his flock, much loved for his goodness and charity. In 1444 he donated a large sum for the building of a hospital; he dies in 1446, and was beatified in 1748.

307. Saint Juvenal Ancina, Bishop and martyr. Born in Fossano (North Italy), 19th October 1540, of a distinguished Spanish family, he had deep piety but planned a career in the world. At 14 he began to study medicine at the University of Montpellier. A brilliant student, he also studied at the University of Padua and at 24 obtained a Doctorate in Philosophy and Medicine at the University of Turin, where he was given the Chair of Medicine. He attended numerous patients, assisting the poor gratuitously. With the gifts of a true poet, he wrote poems and hymns in Latin and Italian, including an ode on the death of Pope Saint Pius V and two epigrams in honour of Saint Thomas More. One day at a Requiem Mass, he was deeply moved by the "Dies Irae." In extraordinary manner, he understood the meaning of our judgment after death. Hitherto of irreproachable life, he saw that God was asking something more of him. Without knowing what, he gave himself fervently to prayer and began to part with his worldly goods. When the Earl Frederico Marucci, Ambassador of the Duke of Savoy to the Holy See, offered him the post of personal physician, he resigned his chair in Turin and accompanied the Earl to Rome. There he arrived in 1575, and as personal physician, he was able to devote much free time to the study of Theology. In Rome he met many who were eminent in holiness and wisdom, among them Saint Philip Neri, who invited him to enter the Congregation of the Oratory, recently founded. Ordained priest after four years, he was sent in 1586 to Naples to found the first Oratory outside of Rome. In Naples he preached to such effect that even the critical Neapolitans were dazzled, and there were some notable conversions. After ten years of a most fruitful and varied apostolate in Naples, he was called to Rome to replace Baronio, a man of great wisdom, recently made Cardinal. Saint Juvenal loved music, which he promoted within the Oratory, convinced of the good that music does to souls. In 1602, the Duke of Savoy asked Saint Clement VIII to appoint bishops for the two vacant dioceses in his domains, and the Holy Father personally asked Father Juvenal to accept one of these. On the 1st September, he was consecrated bishop of Saluzzo. One of his first acts was to restore the Forty Hours, a practice long discontinued in Piedmont. He met Saint Francis de Sales and became his close friend. At the end of 1603, he began the visitation of his diocese. Miraculous cures and predictions multiplied. The Saint had the gift of foretelling approaching death. Before he set out on the visitation, he prophesied his own death. This took place a few weeks after the visitation. Poisoned by a Franciscan whom the holy bishop had reproved for his immoral relations with a nun, he died on the 31st August, 1603. A Carthusian wrote: "He died for the virtue of religion and of Christ, and therefore he is a martyr. Like Saint John the Baptist, Juvenal gained the palm of martyrdom for fearlessly speaking the truth." At the funeral took place many miracles. In place of a "Requiem," the Mass of the Holy Ghost was celebrated. Beatified in 1869 by Saint Pius IX the Great.

308. Saint Jean I of Valence, Bishop. When quite young, he became a cathedral canon of Lyons (France), where he had been born. He desired to enter the Abbey of Citeaux but, uncertain of his strength, he chose instead to go on pilgrimage to Compostela. He experienced a terrifying dream and quickly set out for Citeaux, where he proved so exemplary a monk that he was sent to found the Abbey of Bonnevaux. In 1141 he was named Bishop of Valence, a diocese that had suffered greatly under the unworthy Bishop Eustache, a hard and strange man whom Saint Bernard had rebuked and the Holy See excommunicated. Nevertheless, this bishop had persisted in

office until the exasperated people sent him away. Three days later, the unwilling abbot of Bonnevaux was led to the Cathedral to be consecrated bishop. Time showed that the people were right; the new bishop was an admirable pastor and charitable administrator. After 5 years he died, venerated as a saint. His cult was confirmed in 1901 by Saint Leo XIII the Great.

309. Saint Richard Challoner, Bishop. He was born in Lewes (Sussex, England), 29th September 1691, in a Protestant family. His father having died, his mother found employment in a distinguished Catholic family of Firlie. Experiencing there the Catholic traditions, the Divine worship in secret, the sincerity of the ancient faith, and observing the priests who came and went, the youth was deeply impressed and, at about 13 years of age, with his mother as it seems, entered the Catholic Church. Mother and son moved to another Catholic house in Warkworth, and again they lived the traditions of a noble Catholic family. Here Richard received an education under a celebrated priest, himself an Anglican convert. In 1705, he entered the seminary at Douay (France), and at 21, while still pursuing his studies, held office as professor; and at 25 he was ordained. The president of the seminary wrote of him: "He excels in learning as in piety." He was given constantly more responsibilities and was spiritual father of many seminarians. But despite his valuable contribution spiritually and otherwise to the seminary, Saint Richard Challoner longed to work as a missionary, and in 1730 he departed for England. In those days, although the anti-Catholic laws were not rigorously enforced, a priest in England was always in danger. There are fine testimonies on the missionary life of Saint Richard, on his exact fulfillment of priestly duties, his continual prayer and practice of meditation, of his visits among the faithful, always the exemplary priest, simple and charitable, of how he frequented the prisons, hospitals and houses of the poor, with greater pleasure than when visiting the rich. His written works came to form a complete library for the spiritual needs of the faithful. To avoid arrest on account of his writings, he was obliged to return to Douay in 1738. On the 31st January, 1741, he was consecrated bishop, and for the next 40 years as Vicar Apostolic he fulfilled his mission as good shepherd for a persecuted and widely scattered flock. He traveled, visited, preached amidst hardships and persecutions, never hesitating to sacrifice himself. A man of prayer, he found there the strength to persevere to the end. The faithful considered him a saint, according him the title 'venerable.' Saint Richard Challoner died 12th January, 1781, at the age of 89. His body rests in Westminster Cathedral.

310. Saint Giacomo de Voragine, Archbishop. Born 1230 in the village of Viraggio, today Varazze, near Genoa (Italy), at 14 he entered the Order of Preachers. After several years of intense preparation, he began to preach in the Churches of Lombardy and soon became famous. He taught Theology and Sacred Scripture, was prior of the convent in Genoa, and in 1267, at the age of 37, the saint was elected Provincial of Lombardy. He was Provincial for 19 years and then was appointed Definitor (one who assists in the government of the Order), and in 1292 had to accept the Archiepiscopal See of Genoa. His government was continually disturbed by feudal wars, and in spite of his untiring efforts, he achieved no more than a truce, - and the feuds began again. Saint Giacomo did not forget his religious vow of poverty, and he used the revenues of his rich diocese to succour the needy and the victims of the civil war, and as well to endow hospitals and monasteries and to rebuild churches. He was an exemplary

bishop and a model for the prelates of North Italy. Above all else, Saint Giacomo de Voragine is famous for his writings. He is the author of the book known as the "Legenda Aurea" (Golden Legends), the most widely spread collection of lives of the saints. As a book of devotion, it is a work of art, which has done more than any other of its kind to teach the Christian faithful to love God and to hate sin. Saint Giacomo de Voragine died in 1298, and his ancient cult was confirmed in 1816.

311. Saint Gil of Portugal. Son of the Governor of Coimbra, his father had planned for him to serve the Church. He studied in Coimbra, achieving distinction for his intellectual brilliance. King Sancho the Great had acquired for him the office of Canon and other benefices, although the youthful Gil did not assume these offices with an upright intention, rather scandalizing the faithful with his abominable behaviour. The erring youth studied the arts of magic and gave himself up to his vices, even making a pact with Satan, signed in his own blood. He practiced medicine with great success, but at the time the wretch was buried in vice. It pleased God to reveal the splendour of his infinite mercy in Gil, who had several terrifying visions. With tears he lamented: "Oh Lord, I will change my life, but I beseech your infinite mercy, forgive me for not listening to your first call." He left Paris. With bleeding feet and half dead, he came to Valencia, where the Dominicans received him with much charity. Soon he took the habit and passed his remaining years in most edifying manner. Diabolical attacks were not wanting, but he persevered in prayer and penance. After 7 years, the Blessed Virgin restored to him the pact he had signed in his own blood. He became Provincial of the Order in Portugal, but he had to resign because of his great age. His last days in the Santarem were favoured with many ecstasies as well as the gift of prophecy. He died on Ascension Day, 14th May, 1265, and was beatified by Benedict XIV in 1748.

312. Saint Nunho Alvarez. Saint Nunho Alvarez de Pereira, son of the Grand Master of the Knights of Rhodes, was born in Lisbon in 1360, and at 17 was married. At 23, he was placed in command of the armed forces of Portugal by the Grand Master of the Knights of Aviz, who was later to come to the throne with the name John I. Together they defeated the army of Castile, and achieved the independence of Portugal. At the death of his spouse in 1422, Saint Nunho entered the Carmelite convent of Lisbon that he himself had founded. There he passed the remainder of his life, dying on All Saints' Day, 1431, while reading from Saint John's Gospel the words: "Behold thy Mother." Saint Benedict XV beatified him in 1918.

313. Saint Fernando of Portugal. Fernando was born in Santarem, 29th September, 1402, son of the King, John I of Portugal. Despite his weak health, he was devout from childhood and always lived in austerity. As a youth, he recited the canonical hours of the breviary and kept himself apart from the dissipated life of the court. At the death of the king, the older son Eduardo ascended the throne and decided to send an expedition against the Moors in Africa. At the time of sailing, Ferdinand was unwell, but he hid his illness so as not to delay the departure. The first objective was Tangiers, but although they attacked with great boldness, the engagement proved disastrous, because of their smaller strength. The Portuguese had to accept humiliating conditions, leaving Ferdinand behind as hostage. The saintly prince was interned in the town of Argilla, where for 6 months he lay prostrate

with grave illness. When the Moors understood that Portugal was not going to honour the terms of the treaty, they vent their wrath on the unfortunate hostages. These were sent in 1438 to Fez, and there, weighed down by chains, performing humiliating chores, sleeping in fetid dungeons, Saint Fernando was not once heard to complain about the insufferable conditions or about his captors. He was more concerned about the condition of his companions. During his final 15 months of prison, he was separated from his companions in an airless dungeon. The 6th year of imprisonment saw him favoured with a vision of Our Lady, Saint Michael and Saint John the Evangelist. He passed from the pestilential darkness of his dungeon to Heaven and light eternal on the 5th June, 1443. Beatified by Paul II in 1470.

314. Saint Joana of Portugal. Daughter of the King Alfonso V, from childhood she found no pleasure in worldly delights and preferred to devote herself to the service of God. Only 2 or 3 of her ladies-in-waiting knew that the saintly princess wore a hairshirt, took the discipline, and passed hours of the night in prayer. At sixteen, when her father was planning her marriage, she asked his leave to enter religion, but was allowed only to lead a life of retirement within the palace. In 1471, for reason of an expedition against the Moors, Saint Joana received a conditional permission. The saint distributed her personal goods, and on the 4th August, 1472, entered the Dominican convent of Aveiro. On more than one occasion, members of her family, who resented her refusal of the marriages they proposed, disturbed the peace of the convent. Saint Joana of Portugal died during an epidemic at the age of 38. She was beatified by Innocent XII in 1693.

315. Saint Blanca of Castile. Daughter of Alfonso VIII of Castile and Eleanor of England, she was born in the year 1185. At 15, she was married to Louis of France on the 25th May, 1200, in Purnor (Normandy), and with the promise of peace between England and France, the nuptial feast became celebrations of peace, hopes which, unfortunately, were not to be realized. In these happy circumstances, this princess of Castile, beautiful in soul as she was of countenance, took her place one day to share the throne of France, and from the first moment, the people understood what treasure of virtue they possessed in their future queen. The then King, Philippe Auguste, died in 1223. Finding himself obliged to wage war, Louis VIII left the capital, having placed the government of his kingdom in the hands of his spouse, Saint Blanca who, beneath her mild and lovely beauty, hid the valour of a man in the heart of a woman. Against the most criminal calumnies hurled by the ambitious barons, the surest defence of the irreproachable honour of Saint Blanca was the tenderness of the young monarch during his last moments, naming his spouse Regent of France and tutor of his first-born son. To this son, the future king Saint Louis of France, that saintly mother could say: "I love you dearly, my son, but I would rather you fell dead at my feet than commit a mortal sin." And soon his subjects recognized in him those virtues that make great monarchs illustrious. Faced by increasing hostility to her regency, the holy queen prepared the consecration of her son. Confiding in the justice of her cause, she formed a mighty army; and with herself at the head, accompanied by her son, set out to meet the ambitious barons. Her object accomplished, she treated the rebels with utmost prudence and generosity, not failing at the same time to penetrate the hypocrisy of these less than worthy barons. Repeatedly menaced by attempts against her own person, Saint Blanca fearlessly maintained her authority, disposed her military forces without, so that without

a battle, she gained her object and the spontaneous love of her people. On the 25th April, 1236, the holy regent handed over the government to the King Saint Louis IX, who with profound gratitude and respect, begged his mother to continue to help him as before with her wisdom and counsel. During his grave illness while on pilgrimage to the Holy Land, Saint Louis had left the government of France again in the hands of Saint Blanca. On one notable occasion she went to the church prisons and personally liberated a multitude of starving men, women and children, seized for not having paid a certain tax. The king was detained in the Holy Land for various grave and calamitous reasons, while continual labours and a constant fever consumed the strength of Saint Blanca. She took the Cistercian habit and died on the 1st December 1252, amidst the tears and prayers of her people, for whom she had been a worthy queen and an affectionate mother.

316. Saint Bernardo Tolomei, founder. Born in Siena in 1272, he was educated by an uncle, a Dominican. Acquiring a doctorate at the University, Giovanni Tolomei, as he was called, discharged several municipal offices in Siena. Although he had always been devout, it seems he underwent a conversion. In 1312, on an occasion when he was to lecture on philosophy, instead he preached a sermon on contempt of the world. He resigned his office and withdrew to solitude outside the town, where he was joined by two others. They lived in the desert plain between the forests of Monte Amiata and the town of Siena. Busy tongues began to wag. The hermits were called madmen, or else subversives. Pope John XXII called them to Avignon to explain what they were doing and became impressed by these saintly hermits. He ordered them to adopt an approved monastic rule and they chose the Holy Rule of Saint Benedict, with a white habit, not the black which is used today. The Saint took the name of Bernard, and the hermitage of Chiusuri began to be called Oliveto. Such were the beginnings of the Congregation of Our Lady of Monte Oliveto, and of their observance, as austere as that of primitive times. Growth was rapid, and within a few years, Saint Bernardo Tolomei had founded other houses, whose penitential life attracted more and more disciples. In 1344, Pope Clement VI confirmed the Order. Shortly afterwards there was an epidemic, and the monks zealously devoted themselves to the care of the afflicted. August 1348, the holy founder fell victim to the disease and died on Monte Oliveto on the 20th, the day of his patron Saint Bernard of Clairvaux. Confirming his cult in 1644, the Sacred Congregation of Rites declared him "worthy to be venerated among the Saints."

317. Saint Pedro de Pisa. He was born 1355 in Pisa (Italy), when his father Pedro Gambacorta was governor of that city-state. He was brother of Saint Clara Gambacorta. At 25 he fled from his father's house to consecrate himself to God, and in pilgrim dress, he found refuge in the solitudes of Monte Bello (Umbria). He lived on alms received in the nearby towns. Soon he was joined by 12 companions, according to tradition, 12 brigands whom the saint had converted. For his community Pedro wrote a Rule based on the writings of Saint Jerome, choosing him as Patron of the new congregation. When his father, Pedro Gambacorta, and three of his brothers were assassinated by Appiano, whom the governor had befriended, the saint was strongly tempted to leave his retirement and avenge the murder. Nevertheless, he followed the example of his sister Saint Clara, who generously pardoned the ingrate murderer, and he overcame the temptation. In 1421, Martin V approved the Congregation of the Hermits of Poor Brothers of Saint Jerome, and this spread through Italy. The saint lived on

for 14 years, dying in Venice at the age of 80, in 1435. Beatified in 1693.

318. Saint Victoria Fornari-Strata, foundress. Victoria Fornari was born in Genua in 1562. She desired to enter a convent, but respecting the wishes of her father, she married Angelo Strata. It was a happy marriage for 9 years. Angelo took part enthusiastically in the charitable works of his spouse. He died in 1587, and for a long time Victoria could not be consoled, not only for herself, but also for her small children. However, her sorrow vanished when the Blessed Virgin appeared to her and said: "Victoria, my daughter, take heart and have confidence. It is my desire to take both mother and children under my protection. I only ask you to have complete confidence in Me." Victoria immediately saw what she was to do, and all anxiety vanished. She took a vow of chastity, lived in retirement, dedicating her life to God, to her children and to the poor. She allowed nothing superfluous in the house and followed a rule of mortification. When once her children were independent, Saint Victoria presented to the Archbishop a project she had cherished for some time, the foundation of a congregation of nuns dedicated in a special way to the Blessed Virgin Mary. The Archbishop approved in 1604, the saint with 10 companions took the habit, and made their profession the following year. The objective was to honour the Most Holy Virgin in the Mystery of the Annunciation, and in the hidden life at Nazareth. Each professed nun would add to her own name that of Maria Annunciata, promising obedience to the rule of strict enclosure of the new congregation. On one occasion of great danger, the Blessed Virgin appeared to the holy foundress and renewed her promise of infallible help. Saint Victoria governed the congregation of the Most Holy Virgin Mary of the Annunciation until her death on the 15th December, 1617, always giving to her daughters example of penance, humility and deep charity. In 1828 she was beatified. Her daughters are distinguished by their blue habits from the Annunciatas founded by Saint Jeanne Valois.

319. Saint Alice le Clercq, foundress. One of the great works of the Counter-Reformation was the education of girls, and when Saint Pierre Fourier founded his congregation for this purpose, Alice le Clercq was his principal co-foundress; in this manner she was beatified by Saint Pius XII the Great in 1947. Alice was born in Remiremont (Lorraine) in 1576 in a well-known family. As a girl, she participated elegantly in all the fashions of her world, but little by little the vanity of her life became unbearable. One day in church, she saw at her side Our Blessed Lady, in an unknown religious habit, and heard her say: "Come, my daughter, I myself will welcome you." Shortly afterwards, Alice met Saint Pierre Fourier. She had a vision of youths, drunk with pleasure, urged on to dance by Satan, and at once she changed her fine garments for the coarse dress of a countrywoman and placed herself under the direction of Saint Pierre. She learned in a dream that no existing form of religion corresponded to her vocation. With three young companions she consecrated herself to God; and after a retreat, they confided to Saint Pierre Fournier that they felt called by God to found a new congregation. The object would be to "teach girls to read, write and sew; but above all to love and serve God." They declared that in their consecrated life they were not to make distinctions between rich and poor, and would not charge a penny because, as they said, - "this is more pleasing to God." Saint Pierre finally accepted the intentions of the young women, and with Saint Alice le Clercq, proceeded to found new houses of religious. In 1616, the Holy See approved the Canonesses Regular of

Saint Augustine, of the Congregation of Our Lady, and 13 religious started to wear the habit that Alice had seen in her vision of the Most Holy Virgin. Amidst great complications, Saint Alice had to resign the office of Superior General. She suffered personal attacks, spiritual desolation, and temptations. Yet, as her daughters testify, at the same time she took the sufferings of others upon herself. She had to practice her own maxim: one act of humility is worth more than 100 ecstasies. In 1621, she resigned as superior of the house at Nancy: her sickness was incurable. The whole city was disconsolate, from the Duke and Duchess to the schoolchildren and even the beggars. After a long agony, Saint Alice le Clercq died on the 9th January, 1621, not having completed her 46th year.

320. Saint Jeanne Delanou, foundress. Saint Jeanne, Foundress of the Sisters of Saint Anne of the Providence of Saumur, was born in Saumur, and for more than 25 years, her life was given to vanities. When her mother died, she inherited the house and shop, where her principal object was to make money. Soon was noticed the contrast with the time her mother would help the beggars who came to the door. As a child, Jeanne had been very devout, but the Jansenist atmosphere suffocated her piety. As a good Jansenist, she put the letter above the spirit; and thus she would buy her food shortly before mealtimes, and so be able to tell beggars truthfully that she had nothing to give them. In a moment of impulsive generosity, Jeanne took into her house a homeless woman, strange but devout, who contrived to awaken her conscience. God made use of the ragged woman to say to Jeanne: "I was hungry, and you did not give me to eat. I was thirsty and you did not give me drink." Suddenly Jeanne Delanou grasped her true vocation. She distributed her fine garments, learned in an ecstasy that she was called to serve the most abandoned. Found in a stable a family of 8, sick with cold and hunger, - and she commenced her work. She closed the shop, turned her house into the "House of Providence," with a dozen orphans. Tongues began to move, and when one of the children was killed in the collapse of the house, they said: "A fine house, the House of Providence." But vocations were not wanting, and in 1704, on the day of Saint Anne, the new religious, "Sisters of Saint Anne," wore the habit for the first time. They had insufficient room and had to refuse orphans and aged persons. In 1706, Saint Louis Marie de Montfort passed through Saumur. Jeanne consulted him, and the saint first rebuked her for her excessive mortifications. Yet he ended by saying: "Follow this path of yours. The Holy Ghost is your guide. Do not fear." There followed a time of trials. In the year of scarcity of 1709, there were more than 100 persons in the House of Providence. Scurvy threatened their very existence. Unexpectedly, Divine Providence gave to the community the "House of the Three Angels," and in 1717, the House of Providence became the "Great House of Providence," and the congregation began to spread. Saint Jeanne Delanou had the most extraordinary mystical experiences. She practiced penances which later Saint Pius XII the Great called "incredible." God permitted her to suffer atrocious pains and unknown infirmities. Saint Jeanne never thought she could do enough. She died on the 17th August, 1736, and by that time the inhabitants of Saumur could say: "She was a great woman and a great Saint."

321. Saint Jean Martin Moye, founder. He was born in 1730, in the diocese of Metz in a family of farmhands. Ordained in 1754, he received a profound impression of the prevailing misery, and he decided to found a congregation of religious who would take to heart the salvation of poor children. Without secure funds, but with deep faith, he began in 1763

and called his religious the “Daughters of Divine Providence.” The name Providence was a program embracing abandonment to God, Christian poverty, simplicity and charity. After the foundation in Lorraine, Saint Jean was removed by ecclesiastical order from his charge. Without employment, he decided on the foreign missions. Having confided the Sisters of Divine Providence to two excellent priests, his friends, he came in 1772 to China, where entrance was forbidden to missionaries. Despite the obstacle, he devoted himself to minister to an extensive territory, with the title of pro-vicar. The persecution did not curtail the zeal of Saint Jean Martin Moye. He reformed the customs of the missionaries. As before in Lorraine, now in China he decided to form schools. With his accustomed energy, he chose several widows and young women, instructed them, gave norms of prudence, and put the work in operation. The results were so favourable that the Vicar Apostolic requested the sisters for other districts. Thus was founded the Congregation of the Virgins Catechist. No less than in Lorraine could the saint escape contradictions and other hardships in China. He had to return to France, and arriving there in 1784, he could see how the Sisters of Divine Providence had prospered during his absence. He preached missions, also in Germany, during the following years. He tried to found a school for future missionaries, but the revolution came and disrupted everything. The new civil order provided an outlet for the zeal of Saint Jean. He went about bringing new strength to the harassed priests. Each day found him weaker, so he used the time to pray and visit the sick and poor. He died 4th May, 1793, and was beatified 21st November, 1954 by Saint Pius XII, who in his childhood had been a pupil of the Sisters of Divine Providence.

322. Saint Edmund Rice, founder. He was born of landed farmers near Callan (Kilkenny, Ireland), on the 1st July 1762. In that area, after the depredations of Cromwell, the Catholic noble had recovered his estates, whereas the rest of Ireland remained under the yoke of oppression. From his parents, well situated and no less virtuous, Saint Edmund learned to practice the faith against the background of the disciplined life of a farmer. At 16, he went to Waterford as apprentice to an uncle, a merchant. Married at 23, he was left a widower after only a few years. He was a man of great charity, practicing a most generous apostolate of assistance to the poor and those in prison. Amidst commercial life, he frequented the Sacraments and sought in the Scriptures the principles of justice and charity a merchant ought to follow. For 50 years, his constant companion was “The Spiritual Combat” of Saint Lorenzo Scupoli. Feeling his vocation to religion, and painfully aware of the lack of schools, the prevailing poverty, and the loss of faith, the saint decided at the age of 38 to consecrate himself to the Christian education of poor boys. Abandoning his profitable career, he began his new work, heir to the heroic system of hedge schools, - so called for being poor and illegal, - and created a system of education as practical as it was full of piety, whose influence came to be truly transforming. Saint Edmund Rice always united education with religion. Years later when many ecclesiastics let themselves be deceived by the apparent benevolence of an educational system proposed by the government, and which separated the two, the saint immediately saw the anti-Catholic intention of the proposal. At the time when Napoleon was effectively undermining the millennial Holy Roman Empire, throwing down kings and nations, even profaning the sacred person of the Vicar of Christ, England had to fight for her very existence, and Saint Edmund Rice took this opportunity to found his Religious Institute, judging that the English government was not going

to discuss questions of catechism while Napoleon was demolishing kingdoms. The Institute of the Christian Brothers spread throughout Ireland, and from every social class came vocations. The Saint communicated to his brothers his own zeal for souls, his universal charity, sublime ideals and heroic patience. A man of constant prayer, most devout towards the Blessed Sacrament and the most Holy Virgin, and in a special way towards Saint Teresa of Jesus, whose portrait he always kept in his room, the great founder died, humble and mortified, 29th March, 1844.

323. Saint Philippine Duchesne, foundress. Rose Philippine Duchesne was born in Grenoble (Dauphine, France), in 1769. A child of strong character, she received an unusually extensive education. As a youth she entered the Visitation, but, at the Revolution, had to return home, where she did everything possible to live as a religious, assisting the sick and those in prison, and educating children. Later she was able to purchase the convent property, offer the house to Saint Madeleine Sophie Barat, and in 1804 enter there herself, the Society of the Sacred Heart, where the holy foundress was her novice mistress. Philippine had to give up her personal penances, by order of her superior, and under obedience learn to dominate her imperious character. With the increase of years and sufferings, her character became sweeter, though without her losing enthusiasm. In 1818, Saint Philippine Duchesne was sent as superior to establish the Congregation in the United States of America. They reached New Orleans on the 29th May, Feast of the Sacred Heart. Then began her exhausting missionary labours and journeys, years of prayer and self-sacrifice. The convent buildings and schools were cabins, the people a mixture of French, Creoles, English, Indians, and the climate was severe. After two years, Mother Philippine had opened a novitiate and she continued to establish schools. She almost died of yellow fever, after undertaking to care for one of those stricken. The years of hardship continued, and finally in 1840, at 70 years of age, Mother Philippine resigned her office. Later she withdrew to Saint Charles, Missouri, to a wretched cell with broken window. When she died on the 18th November, 1852, the great missionary Pierre de Smet said: “She is the greatest saint who has died in Missouri, and perhaps in the United States. You must publish a fine biography.” She was beatified in 1940 by Saint Pius XII the Great.

324. Saint Marie Saint Ignace, foundress. Marie Claudine Thevenet, daughter of a silk merchant, was born 30th March 1774 in Lyons, ancient city of Catholic Faith and Marian devotion, cradle of numerous religious congregations. She inherited from her parents great gifts of character and Christian piety. During the “reign of terror,” the city suffered terribly, and the family Thevinet lost two sons, showing their nobility of spirit in pardoning the revolutionaries. Observing the need for Christian education, Claudine began an apostolate of education and charity, in order, as she said, “to form souls for God.” Her self-sacrificing character attracted others, and in 1816 she founded the Pious Union of the Sacred Hearts, which, during many years under her direction, accomplished a notable apostolate both material and spiritual. In 1817, Claudine opened a Providence or asylum, installed looms for the girls to weave silk for the ancient and famous industry of Lyons. While the Pious Union continued its apostolate, the saint founded in 1818 her first religious convent, the Madames of the Sacred Hearts of Jesus and Mary, known today as the Congregation of Jesus and Mary. The convent was also a Providence where the girls learned first of all to know and

love God, also receiving an elementary education and acquiring a skill for earning a living. The work started with one abandoned child and one loom, but it grew and grew until it reached all the world's five continents. Under her religious name of Marie Saint Ignace, the holy foundress continued "to form souls for God." Orphans and the abandoned were the object of her care, and she greatly rejoiced to see the progress of the children and youths. The innumerable pupils of the houses of the Congregation would always respond to the maternal love of Mother Marie Saint Ignace. She was a great superior, who formed for God the souls both of her pupils and of her daughters in religion. She died on the first Friday of the month, 3rd February, 1837. Her last words were: "How good God is."

325. Saint Anne Marie Javouhey, foundress of the Congregation of St. Joseph of Cluny. She was born in Jallanges (Bourgogne) France in 1779, where her father was a prosperous farmer. The child, who was to be one of the most notable women of her time, showed early signs of strength of character, dominating her brothers and sisters. Still a child during the Revolution, Ann Marie faced danger helping priests and persecuted Christians. During a secret Mass at her house, she vowed her virginity to God and consecrated her life to the education of children and to the help of the poor. She entered various convents without finding her proper vocation. In a vision, she saw the children of many races, whom Heaven wished to give her in her own congregation. She founded a school in Chamblanc and when, after the coronation of Napoleon, Saint Pius VII passed through Chalon in 1805, he received Anne Marie and gave encouragement to her and to her companions. The work grew with foreign foundations. Mother Javouhey spent some years in Africa, founding hospitals and directing formidable undertakings. In the face of every difficulty, the youthful strength of Anne Marie concentrated itself in an unyielding will, heroic courage, and an intelligence at once simple and balanced. Her greatest crosses, including the deprivation of the Sacraments for two years by Episcopal order, coincided with her greatest accomplishments. In 1828, the government asked the holy foundress to undertake the colonization of a district of Guiana, where many men had already failed. Mother Javouhey and her religious set out to bring not only civilization to the South American jungle, but a Christian civilization; facing the resentment of other colonists, she remained imperturbable and intrepid. On one occasion she founded "as though by accident," a village for lepers. As a result, there fell on her head a great indignation from Europe; but the king, Louis Philippe, remarked: "Madame Javouhey is a great man." She passed her last years governing her congregation, now extended over the whole world. She died on the 15th July, 1851, and was beatified by Saint Pius XII the Great in 1950.

326. Saint Marie Madeleine Victoire de Bonnault d'Honet, foundress. Born in Chateauroux 21st September, 1781, she was a very intelligent and conscientious child, who at 3 years read stories from the Bible. When a youth, she practiced charity towards the poor and sick, and in dangerous circumstances, gave proof of great courage. In 1804, at 22, she married Antoine Joseph de Bonnault d'Honet, the two being very pious and charitable. In spite of her piety, Madame de Bonnault d'Honet was very fond of the elegant vanities of the world. The Lord desired to withdraw her from empty pastimes, and the youthful lady had several terrifying dreams that showed her the futility of such things. In 1809, she became a widow and set out on the way of perfection until she

was 38, when she founded her great work, fruit of obedience both to divine inspiration and to her confessor, a Jesuit father. She had sent her son to the Jesuits in 1814, the year in which Saint Pius VII restored the Society of Jesus. Very devoted to the poor, the holy foundress taught catechism to the women employed in factories. She took in orphans, opened schools, and lived with her daughters in poverty and self-sacrifice. Saint Leo XII was so deeply impressed by the providential growth of the work that he dictated a letter of approbation on the day of Saint Ignatius in 1826. The holy Pontiff saw in the foundress an obedient and useful instrument in God's hands. He admired the little community, whose object was to imitate the life of Jesus, to follow him in company with Mary and the holy women, - in short, to be the faithful companions of Jesus, unreservedly disposed to go wherever the Lord might send them, absolutely obedient to the Vicar of Christ, confiding wholly in the promise of the Lord: "Seek first the Kingdom of God and His justice, and the rest will be added to you." Saint Marie Madeleine Victoire, foundress of the Faithful Companions of Jesus, died after many labours and infirmities, 5th April, 1858.

327. Saint Luigi Pavoni, founder. Born 1784 in Brescia (Lombardy), he was a serious child, who began to discover his vocation when during the holidays he would play with other boys in the country and teach them catechism. The Revolution had closed all the seminaries, and young Luigi studied with the Dominicans until his ordination in 1807. At 34 he was appointed cathedral canon and parish priest of Saint Barnaby. There was an old unused convent by the Church, and the new pastor wished to turn it into an institution to harbour abandoned children in a family atmosphere. With the support of the Bishop, Saint Luigi Pavoli inaugurated his Oratory, as such an institute was called. The next 20 years were for the holy founder a succession of notable accomplishments alternating with the most troublesome negotiations with the Austrian authorities of the time, in his efforts to set up a press and a school of crafts. The Oratory distinguished itself in the Exposition of Brescia, and Saint Gregory XVI praised the foundation, calling it "una buona cosa" - "a good thing." The saint also took on a group of deaf mutes. Although many of his boys were the cast-offs of society, Saint Luigi determined to make them good Christians and good workers. Like Saint John Bosco later, rather than be a severe master, he preferred being a kindly father who loved his sons with all his heart. That the institution might continue, the saint wished to found a congregation and purchased a property in Saiano, near Brescia, where he restored the old buildings, established an agricultural school, and moved the school of deaf mutes to their new home. On the 8th of December, 1847, Saint Luigi Pavoni made his religious profession as Father General, founding on that day the Congregation of the Sons of Mary Immaculate. Shortly afterwards, the Lombards rebelled against Austria, and the holy founder judged it prudent to move all to Saiano. With all his boys, he walked in torrential rain and arrived with his troop, drenched and exhausted, in Saiano. He climbed the hill to see Brescia in flames, and the Oratory, too, where he had passed 30 years of his life. The following week, amidst the tears of his brothers and his boys, he died at the age of 66. It was Palm Sunday, 1st April, 1849. All the day and night, the saint had heard the roar of artillery bombarding the city. He was beatified by Saint Pius XII the Great, in 1947.

328. Saint Placidia Viel. Victoire Eulalie Jacqueline Viel was born in the Norman town of Val-Vacher. She attended primary school until she was 16 and led the simple life of a farming

family, keeping house for her brother. At that age she entered the congregation founded by Saint Marie Postel, taking the name of Placidia. The aged Mother Postel saw in the young religious a successor to govern the congregation. The holy foundress introduced Sister Placidia to administration, sent her to found new houses, and as well to arrange important business in Paris. Saint Marie Madeleine Postel died on the 16th July, 1846, and the general chapter of the Sisters of the Christian Schools elected Saint Placidia to succeed her. For ten years the government was obstructed by her aunt, who had envisaged her own election. Saint Placidia traveled much throughout France, visiting the houses of the ever-growing congregation. She governed for 30 years, constantly adding to the number of orphanages, nurseries, workshops, and free primary schools. She succeeded in bringing to completion the building of the great church undertaken by the foundress. Speaking of the French scene in 1870, the Cardinal Bishop of Bordeaux applied to Saint Placidia what had been said of Saint Anne Marie Javouhey: "I know of only one person capable of restoring order to France . . . Mother Placidia of the convent of Saint-Sauveur-Vicompte." Saint Placidia was of great amiability and simplicity. She had no notable spiritual trials nor mystical graces. Certain miraculous occurrences she attributed to the intercession of Saint Marie Madeleine Postel. She died on the 4th March, 1877, and was beatified in 1951 by Saint Pius XII the Great.

329. Saint Teresa Eustochium Verzeri, foundress. She was born in Bergamo (Lombardy), 31st July, 1801. Her mother belonged to the family of the Earls of Pedroca-Grumelli. The family Verzeri had great devotion to Saint Jerome. One of the sons, later Bishop of Brescia, was called Jerome, and Teresa had also the name Eustochium, in memory of the holy matron, disciple of Saint Jerome, foundress of a convent in Jerusalem. This name proved prophetic, and since her first Communion, Teresa was determined to become a religious. The resolution grew stronger, as with complete obedience she followed the directions of her father confessor. Saint Teresa devoted herself to teaching little girls, and this became the seed of the new congregation she was to found. Although her community lived austere, it soon began to grow. Many young women entered, among whom were three sisters of Teresa and also her own mother, then a widow. The schools increased, as did the works of charity and the centres for young women living and working in dangerous circumstances, above all the spiritual retreats for women. Teresa suffered much opposition, many temptations and doubts. She went to Turin to meet Saint Madeleine Sophie Barat, whose great Congregation was similar to her own work, both in name and in object. But she came to understand that God desired her own congregation, and she continued with heroic patience until it was confirmed in 1847, "the Congregation of the Daughters of the Sacred Heart." She lived another 5 years, consoled to see her congregation growing, and died on the 3rd March, 1852. Beatified in 1946 by Saint Pius XII, the Great.

330. Saint Maria de Matias, foundress. She was born in 1805 in Vallecorsio, between Lazio and Campagna. When she was 16, Saint Gaspar de Bufalo preached a mission in the parish, and Maria felt called to work for her neighbour. She observed the need of education and of moral reform, since at that time after the chaos of Revolution followed by the Napoleonic wars, there was needed a general reform. When her bishop asked her in 1834 to take charge of a school, the saint had

already determined to found a congregation, inspired by that of Saint Gaspar de Bufalo: "The Congregation of the Missionaries of the Precious Blood." One of these father missionaries, the venerable Giovanni Merlini, was her spiritual director. Maria had already extended her work to young women and to married women, and soon other aspirants sought admission as religious. Saint Maria de Matias used her gifts to great effect. Besides teaching catechism and organizing associations for women, she gave spiritual retreats in the school to the younger and married women. As she was devoted to silence and recollection, she used her gift of speech with salutary effect. When her activities were opposed, the bishop supported Maria, to the great satisfaction of the matrons and young women. The holy foundress opened new houses, including two in Rome, all with the support of the Missionaries of the Precious Blood. The expansion of the Adorers of the Precious Blood was accompanied by great trials for the Mother Foundress. Her strength failed, and she passed away in Rome, 20th August 1866. She was beatified by Saint Pius XII the Great.

331. Saint Paula Frassinetti, foundress. After the flood of impiety following the French Revolution, it was imperative to restore Christian education. One who generously responded to this need was Paula Frassinetti. Born in Genoa, 3rd March 1809, and of delicate health, she was sent by her parents to an older brother, the parish priest of Quinto. There her health improved, and she devoted herself to teaching poor children, and in a short time she had discovered her vocation. She felt inspired to gather others around her and to found an institute dedicated to education. She soon encountered difficulties, including the lack of resources. But her spirit of sacrifice, her burning zeal, her long hours of prayer at night, gained the desired end. The Congregation of the Sisters of Saint Dorothea spread and was approved in 1863 by the Holy See. Saint Paula had great wisdom and could read the secrets of hearts. Exhausted by unending work, she died in the Lord on the 11th June, 1882. Beatified in 1930 by Saint Pius XI the Great.

332. Saint Marie de Jesus d'Outremont,

333. Saint Marie de Saint Victor d'Hoogvorst,

334. Saint Marie de Sainte Julienne d'Hoogvorst, foundresses. Saint Marie de Jesus, in the world Emilie Olympia Marie Antoinette, was born 11th October, 1818, in the Castle of Wegimont near Liege (Belgium), of parents distinguished as much for faith and charity as for noble lineage. She inherited great gifts of character and piety, devoting her childhood to the spiritual life. As a young woman she was able to fulfill her obligations to elegant society according to her estate and, obedient to her father as to the Lord, she married Baron Victor d'Hoogvorst, and their life, exemplary as it was happy, was filled with works of piety and charity. Her spouse died in 1846, leaving his holy widow with two sons and two daughters. Shortly afterwards, Emilie consecrated herself to God by vow, and then began the conflicts between the tender heart of a mother and the demands of her supernatural vocation. The children asked each other how it might be possible to remain with their mother, whom they loved with all their hearts. God gave them the grace of a vocation, and the mother became as well a spiritual mother to her two daughters. On the 8th December, 1854, day of the Dogma of the Immaculate Conception, the Most Holy Virgin appeared to

Emilie and confided to her maternal heart the desire of her own Immaculate Heart. In that moment, in the soul of the saint was conceived the Institute of Maria Reparatrix, whose members were to take the place of the Mother of Jesus before the Blessed Sacrament, making reparation for innumerable offenses against Jesus, and to console Him in the Blessed Sacrament. Emilie set to work with all her energy, founding houses and forming her religious, without neglecting the care of her four children. When her daughters joined the community, a storm of criticism broke out. A family council declared the mother to be incompetent, and they appealed to the authorities, both civil and ecclesiastical, and as far as Rome. However, both mother and daughters remained firm, and the two sons were also loyal to their mother, who had by then become Mother Mary of Jesus. Olympia, the elder daughter, had been born in 1844. When at a private audience with the Pope at the age of 4, the Pontiff, Saint Pius IX the Great had said to her: "Olympia, you must become a great saint." At 15, with the independence of spirit of the saints, she entered the convent with the name Mary of Saint Victor, and in a short time became Mother Superior and foundress of the first house in England. Model of heroic patience in the gravest sicknesses, she was cured miraculously at least five times, obeying the voice of her holy Mother Superior, ordering her to be cured.

Margaret, the younger daughter, was born in 1846, and when she entered the convent in 1860, likewise by free choice, she distributed all her possessions, including her jewelry, taking the name Mary of Saint Julienne. The holy foundress educated her younger daughter in an admirable way, correcting faults, encouraging her gift of contemplation, tempering the mortifications of the fervent novice, of whose gift of prayer Mother Mary of Saint Victor wrote: "How content I should be, to pray as she does." The sufferings of her childhood had matured the character of Saint Marie of Saint Julienne, leaving her with tender compassion for those who suffer. She gave herself completely to the Lord and to her sisters in religion. The holy foundress Mary of Jesus found in Mary of Saint Victor her support, and in Mary of Saint Julienne her joy and rest. Soon however, the Divine Spouse was to call the two daughters to Himself. Saint Mary of Saint Julienne lived seven years in religion, and to all the houses where she was sent, she brought with her the joy and the peace of her own heart. She bore the sufferings of her painful illness with a great desire to see her heavenly Mother and died 23rd January, 1867, at the age of 21. Saint Mary of Saint Victor live 14 years in religion, years full of labours and sufferings. Model of observance and of vigilant prayer before the Blessed Sacrament, she was very much loved by her daughters, to whom she gave herself completely. During her long illnesses, which she endured with deepest devotion towards the Blessed Virgin, she would repeat the words of Saint Alphonsus Maria de Ligouroi: "O holy Will of God, what happiness in loving Thee!" She ended her life of innocence and virtue on the 14th December, 1872, at the age of 29. During her long agony, one of the religious suggested to the holy foundress: "Mother, perhaps Jesus is waiting for you to offer Him this flower." "Ah," replied Mary of Jesus, "I have already done so . . . many times." For the Mother foundress there remained some years of labours and sufferings. By means of journeys or letters, she followed the religious life of all her houses, making use of her valiant character, commanding, yet tender and loving. During the night of her own desolation, she was still the unflinching consolation of her daughters. Having completed the mission confided to her

maternal heart by the Mother of Jesus, Saint Marie of Jesus died, 22nd February, 1878.

335. Saint Marie de la Providence, foundress. Eugenie Marie-Joseph Smet was born in Lille, 25th March, 1825. Her parents placed her in the convent school of the Sacred Heart, where she remained from the age of 11 to 18, acquiring a solid piety and absolute trust in Divine Providence, as well as a constant devotion to the Holy Souls in Purgatory. Returning to the parental home, she drew up a plan of life, very active, preparing food for the poor and devoting herself to the reparation, embellishment and cleaning of nearby churches. She made a vow of perpetual chastity, and in November 1835, when her devotion to the Holy Souls was reborn with great fervour, she planned a Congregation dedicated especially to them. When the Archbishop of Cambrai refused to authorize the project, the saint directed an appeal to Saint Pius IX the Great, who with his own hand wrote a formula that set in motion an association of prayer dedicated to freeing the Holy Souls, blessed by himself, and under the patronage of the Archbishop of Cambrai and the Bishop of Belley. Thus, in hopes of founding a congregation dedicated to the holy souls, the energetic Eugenie set out for Paris at the head of a group of young women, and there great trials awaited them. Resources were lacking, but more serious was the lack of understanding between Mother Superior and the spiritual directors, - until there arrived several Jesuit fathers, who were able to put order into the community. Mother Marie de la Providence accepted the constitutions based on the rules of the Society of Jesus and, in 1868, Saint Pius IX the Great approved the Congregation of the Auxiliaries of the Souls in Purgatory. For a long time the holy Mother Superior had been suffering terrible pains, but her fatal disease did not keep the energetic foundress from attending to her houses. She died a few days after the Armistice of 1871, and her countenance, contracted by pain, recovered her attractive expression of tranquil confidence in God's Providence. She was beatified in 1957 by Saint Pius XII the Great.

336. Saint Marie Therese de Soubiran, foundress. Sophie Therese Augustine Marie was born 16th May 1835 in Castelnaudary near Carcassonne (France) of an ancient noble family. She joined a Marian Congregation where there were other pious young women who all felt called by God. At 19 she became superior of a new community in Castelnaudary, and with her companions she gave up her possessions, opened an orphanage, and practised nocturnal adoration of the Blessed Sacrament. Those first years were so difficult that the community was called the "house of suffering." In 1863, Mother Marie Therese, as she was called, with her companions, carried out the Spiritual Exercises of Saint Ignatius, and God made it clear to her that she was to found the Society of Mary Auxiliatrix, as she had been thinking. The object would be to observe the religious life to the full, and to labour for "the most divine and human of all enterprises: the salvation of souls." In 1864 the convent moved to Toulouse, where the auxiliaries devoted themselves to the orphans and to the instruction of poor children and young workingwomen, as well as to nocturnal adoration each night. The Mother foundress based her constitutions on those of the Jesuits. In 1868 a novice of extraordinary ability infiltrated the community who, moved by perverse ambition, came to dominate and almost to destroy the congregation. In 1874 the Lord spoke to the holy superior general: "Your mission has

terminated. Soon there will be no place for you in your congregation. But my power and my goodness will be with you". To which the Saint replied: "Amen." Expelled after 20 years of religious life, she sought admission elsewhere, and at 42, in the year 1877, she was professed in the convent of Our Lady of Charity in Paris. With extraordinary abnegation and trust in divine providence, the saint entered a time of deep tranquility of soul, and in this way of simple heroism obliged the Lord to watch over her orphaned daughters. Thus she died on the 7th June, 1889. She had written: "Only God can measure my sorrow. Time passes quickly, and soon we shall know the reason for many things that disconcert our intelligence." The saintly foundress had predicted that a year or two after her death all would be set right again in the society she had founded. And so it was, in 1890, when the Congregation recovered its original form. Later it was discovered that the usurping mother general had abandoned her husband, for which reason her vows were invalid; and for the same reason Saint Marie Therese de Soubiran had never ceased to belong to her congregation. She was beatified by Saint Pius XII the Great in 1946.

337. Saint Mary of the Cross, foundress. Mary McKillop was born 15th January 1842 in Fitzroy (Victoria, Australia) of Scottish parents. Before the first priest came to Victoria, the family participated in a prayer group at the home of a French carpenter. From her father, a former seminarian, Mary received an unusual education, in letters as well as religion. It was during the tumultuous era of the gold rush and of economic and political upheaval. Together with the great missionary, Father Julian Woods, the saint opened a school in a stable in Penola, which was to become the Bethlehem of the "Sisters of Saint Joseph of the Sacred Heart of Jesus." The holy foundress put herself in the hands of the Divine Master so as to become schoolmistress for children, making the foundation on the 19th March 1866, Feast of Saint Joseph. On the feast of the Assumption, 1867, she took her vows under the name Mother Mary of the Cross. There were countless incomprehensions to support from the ecclesiastical authorities, while the holy foundress, on long and dangerous journeys, went in search of unity in the government of her Order. On one occasion the Bishop of Adelaide excommunicated her and closed the convents. During those years of ecclesiastical oppositions, however, she never lost her deep respect for the priesthood, and she would vigorously defend the ministers of the Lord. In 1874, amidst a sea of troubles, she made the difficult voyage to Rome and arrived when the eternal city was soothing with anti-clerical passions and hatred of the papacy. The holy foundress, young and afflicted, gained access to the venerable Pontiff, Saint Pius IX the Great, himself in anguish for the sorrows of Holy Church. With the consolation she received from the Holy Father, the saint continued serenely to fulfill her mission. Her name, Mary of the Cross, indicates not only the heroic labours of the foundress, but also the suffering of her last years of sickness. Years of Calvary had bequeathed her a deep peace. Her confidence and patience, her love for her daughters and the souls she taught, were rewarded by God even during her lifetime, allowing her to see her congregation flourishing throughout the world. Saint Mary of the Cross died on the 8th August, 1909.

338. Saint Maria Antonia of the Glorious Saint Joseph, foundress. Maria Antonia de Paz y Figueroa, of noble descent from the first Spanish conquerors, was born in 1730 in Silipica (Santiago del Estero, Argentina). Her childhood was passed in

the country, and her youth in Santiago, where the Jesuits were working. The Jesuits admitted into their service women called "beatas," who under private vows helped the priest, taught catechism, and cared for the poor and sick. At 15, Maria Antonia consecrated herself to God, dedicating herself to the Ignatian spirituality and pious works, passing through the narrow streets, visiting the huts of the poor who in turn called her familiarly "la beata Antonia," - "blessed Antonia". As a special favour for his Order, Saint Ignatius had asked God for the persecution of the Society of Jesus, and his sons, after two centuries of heroic apostolate in America, knew how to resign themselves to expulsion, decreed in 1767 by King Charles III of Spain. At this fatal blow, missions were left abandoned, and souls unprotected. Seeing the people fall into the apathy of their sins, and feeling the anguish of desolation, Maria Antonia asked herself how it might be possible to save the Jesuit Apostolate and restore society. Thus, amidst the ruins of the Society of Jesus, there rose up this great woman who, with staff topped by a cross, began to traverse the rural parishes, enter the miserable farms, and invite the poor, fathers, mothers, slaves, freemen, mulatos, mestizos, negroes, all, saying: "There's going to be Exercises in the city. You can come, all of you. You will sleep there and eat, and you will hear the things of God". In the immense jungle of a thousand dangers, across the vast plain, Mother Maria marked her path with the blood of her bare feet, always traveling, because all needed to be called. Despite the prevailing anti-Jesuit climate, Saint Maria Antonia, with 20 others, initiated turns of the Spiritual Exercises. She founded houses for this purpose in the cities, and in 10 years, the number rose to 60,000. Slowly worldly society found its cure in penance, washing its stains in the blessed fount of Ignatian spirituality. The city of Buenos Aires was transformed, from the Viceroy down to the most humble. All the people called upon the "Madre Buena" (good Mother). Aged and exhausted by labours and penance, she could not rest so long as she was able to seek out poor sinners, even in prisons and in the very quarters of vice. Saint Maria Antonia del Senor San Jose, foundress of the Houses of the Spiritual Exercises, and promotress of the Mission of Saint Ignatius, died in Buenos Aires, 7th March, 1799.

339. Saint Arnaldus Janssen, founder. Born on the 5th November, 1837, the ninth child of a deeply Christian family of Goch (Germany), he was not yet 24 when he celebrated his first Mass in Munster in the presence of his family, all deeply moved. He was soon appointed professor in the national college of Bocholt, and was given the care of souls in the parish. Father Arnaldus spent 10 years in pastoral work, and in his vacations he spread the "Apostolate of Prayer". Zeal for the salvation of souls was devouring the heart of the young apostle, and to excite the enthusiasm of Catholics, he began an intense apostolate in favour of the missions throughout the world, publishing "The Little Messenger of the Sacred Heart". Finally, on the 8th December, 1875, he founded in Steyl, a town in Holland, a missionary house which soon became the "Society of the Divine Word". The institute could not be founded in Germany at that time because of the persecution under the Chancellor Bismarck. All the members of the new institute promised to work for the conversion of pagans in foreign lands. Many times over, the saintly founder had the immense satisfaction of imposing the missionary cross personally on his intrepid missionary sons, newly ordained. The congregation spread wonderfully, even during the life of the founder. This did not suffice, - he desired also that young women religious work for the conversion of the pagans, founding the institute, "Missionary Servants of the Holy

Ghost", and these promptly spread throughout the 5 continents. Still not content with these two foundations, he added a third of enclosure and adoration, the "Missionary Servants of the Holy Ghost of Perpetual Adoration". Such was the gigantic work accomplished in 33 Years of intense labours from 1875 to 1909, the year of death of this great lover of the missions. Beatified in 1975 by Saint Paul VI, martyr.

340. Saint Maria Benita Arias, foundress. Born in 1822, near Fort la Carlota (Cordoba, Argentina), she was descended from the founders of Buenos Aires and Cordoba. The child was confided to a married couple of freed slaves, Manuel Mona, a mulatto, and Florencia Videla, an Indian, both of whom dearly loved their adopted child, and educated her with the deepest piety,- while Benita, throughout her life, retained the deepest love for her foster parents. On the occasion of a mission given by the Franciscan fathers, Benita felt her religious vocation, and at 18 entered the House of Spiritual Exercises in Buenos Aires. She kept her Franciscan cord, and always wore it, and was buried in her Franciscan habit. For 30 years as 'beata' of the House of Spiritual Exercises, she fulfilled her duties admirably and acquired rich experience, human as well as spiritual. But in her heart she felt the lack of the three vows of religion,- those three nails which keep one united to the cross, and she also felt the desire to be consecrated to the adoration of the Blessed Sacrament. After seeking permissions for 10 years, she decided to go to Rome. Meanwhile the civil wars and tyranny at home were destroying Christian culture and had awakened in Maria Benita an immense compassion for the young, who were growing up unprepared for life. The saint was resolved to meet this situation. She arrived at the feet of Saint Plus IX the Great in 1870, during months of great affliction for the Pope, who was about to suffer imprisonment and the confiscation of his territories. The Holy Father was gentle and serene towards the unknown American, and counseled her to prepare a rule for approbation. Maria Benita went on pilgrimage to the Holy Land where she wrote her rule and presented it in 1871 to the Sacred Congregation. Returning home she was permitted to begin her work, and in complete poverty, with several companions, she began to teach poor children and to admit orphans to be cared for in certain old houses. Soon she could adore the Blessed Sacrament in her own house. On the 21st November 1876, on the occasion of her vows, so long desired, was founded the Institute of the "Servants of Jesus in the Blessed Sacrament". For 20 years as Mother General, she faced every kind of difficulty, consolidating her great work, which embraced both the contemplative life and the active apostolate. A biographer says of her: "She was outstanding for her iron will, and never yielded to pressure". Saint Maria Benita prayed much, and was very devout towards the Blessed Virgin. Her life was penitential and poor, and she always wore the Franciscan habit under the black tunic. She died on the 25th September, 1894, and her remains await the resurrection in the Church of Jesus Made Sacrament in Buenos Aires.

341. Saint Franco Lippi. Born in Grotti, near Sienna (Italy) in 1211, he passed a turbulent and disorderly youth. Lazy, he squandered his inheritance on gambling, and his time drinking. To avoid imprisonment for a murder, Franco Lippi became a mercenary soldier and was able to devote himself to his vices. Time passed, and his excesses destroyed his health, bringing him more than once to death's door. At 50, he lost his sight, and this finally brought a change of heart. He made a general confession and undertook a long and painful pilgrimage to Santiago de Compostela. There he recovered his

sight, and since the conversion had been sincere, Franco made another pilgrimage on foot from Compostela to Rome. One day, while praying in a Carmelite church, the Blessed Virgin appeared to him and ordered him to do public penance for all the scandals he had caused in Sienna. The holy penitent began to appear in rags in the streets, administering the discipline to himself. He sought admission to the Carmelites, but since his evil reputation had not altogether vanished, he was told to return in 5 years. Saint Franco persisted and was finally admitted as a lay-brother. God granted the fervent penitent 10 years in Carmel. Not only the religious, but all the people admired his life of penance, and were edified by his austerity. He died on the 11th December, 1291, and all the people acknowledged him to be a saint of great austerity. His cult was confirmed in 1670.

342. Saint Thomas Walden. His family name was Netter, though he became known by the name Walden, in which town he was born in 1375. Entering the Order of Carmel, he studied at Oxford, and obtained a doctorate in theology. He became well known, and in 1409 was sent to the Council of Pisa, whose object was to put an end to the disastrous Western Schism, though without success. Returning to England, he combated energetically the heresies of Wycliff and of the Lollards, in preaching and in writing. By 40, he was provincial in England, and confessor to King Henry V. He took part in the Council of Florence, 1414-7, which re-established the unity of the Church, and condemned the heresies of John Huss. He was sent from there as papal ambassador, also ambassador of the emperor, on a mission to Poland, taking the opportunity to found there various houses of the Order. In 1422, he accompanied King Henry V to France, and the English king died in his arms in Valenciennes. On all his missions, whether religious or political, he lived as a man of God. He was kindly and affectionate, but he fought with great energy against the errors of his time. His numerous writings in defence of the Faith earned him the titles conferred by Pope Martin V of "Doctor most excellent," and "Doctor authentic." He died in Rouen (France), the 2nd November, 1430. The miracles at his tomb confirmed his sanctity, and though his cult had not officially been confirmed, he has always been venerated as a 'blessed' in his Order.

343. Saint Baptista de Mantua. Born in Mantua (Italy), he was called the "Spaniard" because his father belonged to a Spanish family. As a child, he was proficient in his studies, and as a youth was well grounded in philosophy and rhetoric. There were some irregularities in his youth which caused pain to his family but, finally, Bautista responded to his religious vocation and entered a Carmelite house in Ferrara. From the start he sought the way of perfection, and at the same time devoted himself to letters and sacred science with such success that his verses place him among the most sublime humanists of his time. God had given him the gift of counsel, and 6 times he was re-elected vicar general the reform. Princes and popes sought his counsel, while the poor and homeless loved him as a father. Outside the monastery, he would never break the rules and, in spite of bad health, continued the customary mortifications. Although humble in his estimation of himself, he was elected superior and lost no time in extending the veneration of the Blessed Virgin. In his incredibly vast production of Latin poems, he glorified the marvels of Loreto and sang the Feasts of the Church. He wished above all to show that good literature is not necessarily pagan. In Mantua was unveiled a bust of the saint that rivaled that of Virgil. The saint declared: "The Roman curia is infested with corruption

and spreads poison throughout the world". "Saint Peter, help us," declared the saint, "because Christendom is not far from ruin". He supported a painful infirmity with exemplary patience and died in peace, in the spring of 1517. He was beatified by Saint Leo XIII the Great in 1885. His feast is 20th March.

344. Saint Maria de los Angeles de Turin. Born in the XVIIIth century in Turin, Mariana was the 9th of 11 children of the pious Giovanni Donato Fontanella, Earl of Santena, and of the no less pious mother Maria Tana. At 6 years, following the example of Saint Teresa of Avila, she planned with her little brother to abandon the paternal home so as to live in the 'desert'. The project collapsed when they overslept on the day of departure. Two years later, recovering from a grave illness, Mariana had her first vision and felt called to a life of penance. Contemplating the Passion, she was profoundly moved by the blow Our Lord received from the servant of Annas. One evening, kneeling at benediction, a man close by turned and gave her a similar blow. In 1676 she entered the Carmel of Saint Christina. At first she experienced repugnance for convent life, but she persevered and was professed with the name Maria of the Angels. God visited her with spiritual trials and permitted temptations and diabolical attacks. Later, she entered a period of peace and reached the heights of contemplation, all the while practising great penances. At 33, she became superior and founded another house, but when she made to go there, the people of Turin prevented her, not wishing to lose the counsel and prayers, of the superior of Saint Christina. The nuns wished to re-elect for the fifth time their mother superior, already seriously ill. She appealed to the provincial and to her confessor, but both refused to intervene. Then the holy Mother begged God, if it should be His will, to call her to Himself. The nuns wished the superiors to order her, under obedience, to recover her health, but this was also refused, and the holy Mother remarked: "I have insisted so much before the Heart of Jesus that finally He has heard me. Now is not the moment to change." Blessing her daughters, she died on the 16th December, 1717. Beatified in 1865 by Saint Pius IX the Great.

345. Saint Anne of Jesus. Born in Medina del Campo (Spain), where Saint Teresa made her second foundation, at birth Ana de Lobera was a deaf mute. Her father died when she was two. At 7, she was miraculously cured, and her first words were the Hail Mary; but soon her mother too died, whereupon the child turned to the Blessed Virgin, asking Her to be her Mother. She began an extraordinary life of prayer and penance, of charity towards the poor and sick, receiving mystical graces and suffering persecution from the devil. Having made a vow of virginity, she was obliged heroically to resist constant proposals of marriage, until finally, in 1570, she received a letter from Saint Teresa of Avila, bidding her make haste and come without delay. Ana de Lobera, recovering slowly from a grave sickness, rose from her sick bed, and on the 26th July, Feast of St. Anne, entered the Convent of Saint Joseph in Avila. She became the great co-adjutor of Saint Teresa, propagator of the reform in foreign lands. The holy foundress recognized such exceptional qualities and virtues in her daughter that she destined her to bear the reform, even the whole edifice, and both set out on the work of foundations. Saint Teresa at her death appeared in glory to Saint Anne of Jesus, who was gravely ill, and cured her. It was the night of the 4th October, 1582, the last day before the new Gregorian Calendar came into force, according to which the following day was the 15th October. Saint Anne continued to receive

visits from Saint Teresa, especially on her great feast of the 15th October. In spite of great and prolonged difficulties, but with the support of Saint Clement VIII, Saint Anne of Jesus was able to satisfy the demands of important persons in France and establish there the Reform of the Discalced Carmelites. With complete fidelity to the spirit and constitutions of the Holy Reformer, she laboured heroically, founding houses in France, Flanders, and as far as Krakow (Poland). A French priest declared that no one had done more to destroy the power of Satan in France than Mother Anne of Jesus. Full of every virtue, after years of grievous infirmities, the Saint died in Brussels on the 4th March, 1621,

346. Saint Ana of Saint Bartholomew. In the writings of Saint Teresa of Avila, there are several allusions to a young lay-sister, Ana of Saint Bartholomew, whom she describes as "a very good servant of God." She was born 1st October, 1550, in a country family of Almendral, near Avila, and was a shepherdess until she was 20, when she entered the convent of Saint Joseph in Avila. Saint Teresa so esteemed her, that she took her wherever she went during the last years of her life, declaring that there was no better companion. At various times the Holy Reformer urged the young sister to take the black veil of the choir nuns, but the humble and timid lay-sister did not wish this. Years later, as superior in France, she complained at the foot of the crucifix that she was neither worthy nor competent to govern, that She was only a handful of straw. And the Lord replied: "With straw I kindle my bonfires." The holy lay-sister has left us a description of the last moments of Saint Teresa. She writes thus: "Mother was very fond of cleanliness and order. The day she died, she could not speak. I changed her sheets and pillowcases, her wimple and cuffs. Mother examined herself and seemed very pleased. Then she sought me with her eyes, gave me a smile, and showed her gratitude by signs." It was in the arms of Saint Ana of Saint Bartholomew that Saint Teresa of Jesus died. When the great coadjutor of Saint Teresa, Saint Anne of Jesus, left in 1604 for Paris, the holy lay-sister was in the group. In Paris, while the ladies of the court were welcoming the nuns, the timid lay-sister escaped to the kitchen. But Saint Anne of Jesus took her from the kitchens and subsequently admitted her to profession. Saint Ana of Saint Bartholomew became mother superior and foundress of convents, including the celebrated Carmel of Tours. In 1612, she was sent to found the convent of Antwerp (Flanders). On two occasions when the city was under siege, the prayers of Saint Ana through the night brought safety. By acclamation she was declared defendress and protectress of Antwerp. Her death on the 7th June, 1626, was an occasion of great mourning. More than 20,000 filed past her remains during three days, and the city continued to venerate her memory with yearly processions. Saint Ant of Saint Bartholomew was beatified by Saint Benedict XV in 1917.

347. Saint Mary of the Incarnation. This holy 'woman, Barbe Avrillot de Acarie, known in her time as Madame Acarie or "la belle Acarie", played a fundamental role in the spiritual life of France during the golden age. She was a daughter of Nicholas Avrillot, a high government functionary. She was an unusually pious child and prepared for her first communion with severe mortifications. In spite of her desire to be a religious, her parents arranged for her to marry Pierre Acarie, a young aristocratic lawyer. Pierre was pious and charitable, but his temperament caused his spouse to suffer. Still it was a happy marriage, the saint an excellent spouse and mother of 6 children, to whom she gave a profound spiritual formation.

Her three daughters later entered Carmel, one son became a priest, while the other two lived very Christian lives in the world. The family suffered severe economic trials, when Mr. Acarie contracted large debts to help the Catholic league. King Henry IV banished him from Paris, and his creditors seized his goods; sometimes Madame Acarie had no food to give her children. She was no coward and defended the case of her spouse before the court, and Pierre Acarie was declared innocent of all the charges brought against him. Pierre returned to his home. The charity of Mme. Acarie became known, and many confided to her their gifts for the poor. Her good heart was for all: she fed the hungry, helped the fallen, assisted the dying, instructed heretics, and above all favoured religious Orders, - especially that of Carmel. Saint Teresa appeared to her twice, encouraging her to introduce the Order into France. In a short while, 5 convents were founded. Mme. Acarie was not only the soul of the movement, but as well a kind of married mistress of novices. Her principal counselors were Saint Francis de Sales and Blessed Pierre de Berulle. Her home was a centre for the foremost spiritual personages of the time. After the death of her spouse in 1613, she entered the Carmel at Amiens as a lay-sister, with the name Mary of the Incarnation. Her superior was her own elder daughter, and the saint was the first to promise obedience to her. She joyfully fulfilled the most humble offices, although suffering much in her legs. Later she was moved to Pontoise. She led a profound mystical life, and was favoured with the revelation of great spiritual truths. In the spring of 1618, she suffered an attack of apoplexy and on Easter Sunday surrendered her soul to God during the reception of extreme unction. Barbe de Acarie was already a saint in her marriage, years before taking the veil. Beatified in 1791.

348. Saint Alfonso de Orozco. Born in Oropesa near Avila (Spain), in 1500, at the age of 6 he felt called to be a priest. During his studies at the university of Salamanca, he heard the sermons of Saint Thomas de Villanueva and was drawn towards the life of religion. At 21, he entered the hermits of Saint Augustine and for 30 years devoted himself to teaching, preaching, and the direction of souls. He was prior of several Augustinian houses and was also appointed preacher to the court at Valladolid, where it then resided. There in Valladolid, as later in Madrid, he exercised a beneficent influence on the nobility. There was no ecclesiastic in the Spain of the XVIth Century who with greater enthusiasm maintained devotion and spirit of penance among the nobility. In contrast with the splendor of royal functions, Saint Alfonso lived in great austerity in his convent cell. Previously, when prior of the house in Seville, he had received a vision of the Blessed Virgin, who recommended that he take up his pen for the glory of God and the salvation of souls. His numerous works place him among the best mystics of his century. He labored for 30 more years among the nobility and the servants of the court, dying at 91 years of age. He was beatified in 1881.

349. Saint Veronica de Binasco. She lived in a village near Milan (Italy). Her family was very poor, and she was not able to go to school and learn to read. Very pious, obedient, and humble, she sought to be alone during the work of harvesting, and her companions wondered why. But Veronica hid what passed between herself and God, and they never came to know the reason for her tears. In order to become a nun, she tried learning to read during the night. Discouraged by her small progress, the Mother of God told her that only three lessons were necessary: to put her heart entirely in God, not to be impatient with the faults of others, and each day to meditate on

the Passion of Christ. After three years' preparation, Veronica took the habit in the austere Augustinian convent of Saint Martha of Milan. Her life was an incarnation of the holy rule, whose most minute details she fulfilled. For three years she suffered acutely from rheumatism without seeking any dispensations. God favored the saint with many visions and consolations, and her prayers converted many sinners. Saint Veronica died in 1497 at the hour she had predicted, at 42 years. Pope Leo X in 1517 permitted her to be honoured in her convent is though she had been beatified. Her feast is celebrated on the 11th January.

350. Saint Odon de Novara. In the XIIth century, Pope Gregory IX ordered investigations to be made on the life of Odon, a Carthusian monk of the previous century, with a view to his canonization. Master Ricardo, Bishop of Trivento, affirmed that he had known the blessed Odon, and that he was god-fearing, modest and chaste, devoted to vigils and prayers throughout the day, that he wore a coarse tunic, lived in a narrow cell, which he left only to go to church, and that he always promptly obeyed the bell. Despite his years, he engaged in manual labour in his cell to avoid idleness. Odon had been prior of the Charterhouse at Ceyrac (Slovenia), but there the Bishop persecuted him and he was obliged to leave. Many other witnesses spoke of the edifying life of the holy Carthusian, of his austerities, charity and humility. All who went to him felt new zeal for the service of God. During his last moments, he lay on the floor of his cell, wearing a penitential shirt, and saying in his agony: "Wait a moment, Lord, wait a moment. I'm going with you." When they asked with whom he was speaking, he replied: "With my King, whom I see, and in whose presence I am." The holy Carthusian rose somewhat, as though someone were taking him by the hand, and with hands extended, he went to the Lord. It was the 14th January, 1200, when Saint Odon was about 100 years old. He had worked many miracles, but always feared lest the people should attribute supernatural powers to him. He was beatified in 1859 by Saint Pius IX the Great.

351. Saint Agnellus of Pisa. He was received into the Franciscan Order by Saint Francis in Pisa. In Paris he became Guardian of that convent, and in 1224 Saint Francis chose him to found the English province, although at the time he was only a deacon. Of the 8 friars forming the group, 3 were English, and only one was a priest. Faithful to the precepts of the holy Founder, they carried no money. They stayed at the house for poor priests in Canterbury. It was the winter of 1224, and the friars suffered greatly from the climate. Their daily fare was bread and a little beverage. However nothing could affect their spirit of pious simplicity, and with their enthusiasm, they won many friends. The archbishop of Canterbury, Stephen Langton, called them the Order of the Apostles, and when some were later ordained acolyte, they were bid to come forward with the words: "Come forward, brothers of the Order of the Apostles". Saint Agnellus took charge of the London community, which flourished in an extraordinary way. He established a school of instruction which attracted many young men, and these in turn raised Oxford to a level hardly inferior to the University of Paris. Saint Agnellus possessed great renown for his sanctity; he loved poverty, and during Mass would shed many tears, as also during Divine Office. Returning from a pain-filled mission in Italy, he became grievously ill, and for three days repeated the words: "Come, sweet Jesus." He died at about 41, in 1236. Beatified in 1892.

252. Saint Giovanni de Parma. Born in Parma in 1209, at 25 he entered the Franciscans, and after ordination was sent out to preach. His eloquence moved multitudes, and in 1247 he became superior general. Strong and able to resist fatigue, he was the first superior general to visit the whole Order, and always on foot. Such was his humility that, on arriving at a priory, he would go first to the kitchen to help the brothers. He began the visitation in England. In France he received the king Saint Luis IX on the eve of the latter's departure for the crusade, in pilgrim dress and with staff in hand, asking for the blessing of the holy Franciscan. He went as papal legate to the emperor of the East. He was sent to Paris to still the storm that raged against the mendicant Orders, and his humble and persuasive words brought the response: "Blessed art thou, and blessed thy words." The saint dedicated himself to the restoration of the observance of the Rule, but his determined efforts met with bitter opposition, and he became convinced that he was incapable of realizing the reform. He resigned his office in 1252, and when asked to name a successor, he chose Saint Bonaventure. Saint Giovanni retired to the hermitage of Greccio, where Saint Francis had prepared his work. There he remained for 30 years, and at 80 went to reason again with the Greeks, who had relapsed into schism. Coming to Camerino he said: "Here is the place of my rest," and there he died, 19th March, 1289.

253. Saint Delphine de Glandenes. Daughter of the lord of Puy-Michel (Provence, France), she was born in 1285. As a child, she was promised in marriage to another child, Eleazar de Sobran, who would one day be raised to the glory of the altars. Left an orphan, Delphine was brought up by an aunt, abbess of a convent. When the children were 16, the marriage took place, and the world could observe the life of devotion and charity of that virtuous couple. Saint Eleazar united piety with the virtues proper to his state, and Delphine did likewise, rendering her spouse perfect obedience. There was never discord or disaffection between the saintly spouses; Saint Delphine practiced her devotions without neglecting any of her duties. About 1317, Saint Eleazar went to Naples, taking his spouse, who was to be one of the ladies-in-waiting to Queen Sancha. Several years later, the King of Naples sent Eleazar on a mission to Paris which, having completed, he fell ill. Receiving viaticum, full of joy, he said: "My hopes are fulfilled; in this way I have hoped to die". Years before, Saint Eleazar became godfather to a nephew, Guillaume de Grimoard, a sickly child who, thanks to the prayers of his saintly godfather, recovered his health. Fifty-three years later, this child became the energetic Pope Saint Urban V who, in 1369, canonised Saint Eleazar. Delphine survived her spouse 37 years. After the death of King Roberto, Sancha entered the Poor Clares, while Delphine continued to be her guide in the spiritual life. At the death of the queen, Delphine returned to her native Provence, where she distributed her goods and lived in retirement, patiently supporting the painful illness of her last years, dying in 1360. Saint Eleazar and Saint Delphine were Franciscan tertiaries and have been specially venerated by the Franciscans.

354. Saint Odorico de Pordenone. His family name was Matussi, and he came from Friuli. About 1300, at the age of 15, he entered the Franciscans, distinguishing himself for his fervour, love of poverty and penance. Feeling called to solitude, he received permission to live as a hermit. After a year of close union with God, he felt called to return to the active life in Udine. His preaching was immensely effective,

and multitudes came to hear him. About 1317, he felt called to extend the kingdom of God in foreign lands. He visited successively houses in Constantinople and Armenia. He journeyed to India, and at Salsete collected the remains of Saint Thomas of Tolentino and of 3 other Franciscan martyrs, and continued towards the East. He went to Malabar and Ceylon, visiting the sanctuary of Saint Thomas the Apostle at Mailpur. Then he set out for Java, Sumatra and China. After countless adventures and hardships, he reached the imperial city of Peking, where he met the great Franciscan missionary Giovanni de Montecorvino, now full of years. There he remained for three years, returning to Italy by way of Lhasa, the capital of Tibet. His companion was an Irish Franciscan, brother James. Possibly no other missionary has traveled over as many territories as Friar Odorico, and it would be hard to find a life so full of adventure in secular literature. The accounts of these journeys were dictated later on by the saint. Odorico does not speak of the fruits of his preaching; nevertheless, from other sources it is known that he converted and baptized at least 2,000 pagans. On his return to Europe he sought missionaries for the Far East; but in Pisa, Saint Francis appeared to him, telling him to return to Udine and explained that he himself would see to those remote missions. On his deathbed, the worn-out missionary said that God had given him to understand that his sins were pardoned. He died on the 14th January, 1331. Many miracles were wrought at his tomb. His cult was approved in 1775.

355. Saint Simon de Lipnicza. Born in Lipnicza near Krakow (Poland), he studied there at the university, where in 1453 Saint John Capistran preached a mission. Simon was drawn by the fervour of the holy preacher and sought admission in the Franciscan Order, being received by Saint John. After his ordination, he won many conversions through his preaching and prayers. He visited the Holy Land, hoping for the palm of martyrdom. However, God was not calling him to that glory, and Saint Simon again took up his apostolate at home with new zeal. Saint Simon was one of the illustrious Franciscan preachers of the XV century. Like Saint Bernardino of Sienna, he promoted devotion to the Holy Name of Jesus. For his virtues he was named successively master of novices, guardian and provincial. During a plague which devastated Krakow, Saint Simon, full of love for God and the sick, assisted day and night, until he died of the same disease, victim of love, 18th July, 1482. Miracles multiplied at his tomb, and he was beatified in 1685.

356. Saint Ladislaus of Gielniow. One of the principal patrons of Poland, Russian Galicia and Lithuania, he was born in Poland in 1440. After studying at the University of Warsaw, he entered the Franciscan priory there, founded by Saint John Capistran. He was several times provincial and revised the constitutions. At the request of Duke Alexander, Ladislaus sent a group of friars to evangelize Lithuania, instructing them that example of sanctity should precede the work of evangelization. The missionaries converted thousands of pagans and reconciled many schismatics. Saint Ladislaus was himself an ardent missionary. As guardian in Warsaw, the fame of his preaching spread far and wide. He preached in all parts of Poland, in Latin and in Polish, and he composed hymns to be sung during evening devotions. In 1498, Poland was menaced by the Tartars and the Turks, who together formed an army of some 70,000. Saint Ladislaus ordered the people to pray and to put all their trust in God, as He alone could save the nation. The invaders were camped between two rivers, the Pruth and the Dniester. Unexpectedly both rivers

overflowed, flooding the whole region, accompanied by intense cold and a furious tempest. Many thousands of men and horses perished, and the few survivors were quickly dealt with. The people attributed the victory to the prayers of Saint Ladislaus. On Good Friday, 1505, he was rapt in ecstasy, raised into the air with arms extended in the form of a cross. After his descent, very gradual, to the ground, he was so weak that he was taken to the infirmary, where he died after a month. Beatified in 1586.

357. Saint Hippolyto Galantini. Saint Hippolyto attained sanctity amidst secular preoccupations. Son of a worthy Florentine silk weaver, he acquired the craft of his father. He was but 12 when he attracted the attention of the Bishop, who permitted him to help his priest in teaching the children. He would gladly have entered religion, but his health was too poor. In his father's house, he followed a rule similar to that of a monastery. He acquired dominion over himself by fasts, penance and vigils, which more than compensated his lack of formal education with spiritual discernment. Without resources or erudition, Saint Hippolyto founded a secular institute to teach religion and Christian duties to unschooled children, as well as adults. About 1602, he composed a rule, and his example inspired others throughout Italy to help the work, the Institute of Christian Doctrine, as the congregation is called. He suffered a painful infirmity, receiving the comfort of heavenly visions. He died in 1619, kissing the crucifix, at the age of 55. A tertiary of Saint Francis, he was beatified in 1824 by Saint Leo XII. His feast is on the 20th of March.

353. Saint Bernardo de Corleone. Born Filippo Latini, he had been a shoemaker in Corleone, near Palermo. He was also a soldier, and amongst the best swordsmen in Sicily. In one of his numerous encounters with the police, he wounded one of them, taking refuge in a church. He had a devout nature and took the occasion to reflect over the state of his soul. In 1631, at 27, he became a Capuchin lay-brother with the name of Bernardo. From that moment he displayed the same enthusiasm for the life of penance as before for the life of an adventurer. He performed great fasts, severe disciplines, and vigils, and the devil subjected him to fearful persecution. He received many mystical graces, and one of the gifts that made him very popular was the power to cure animals, because, as he said, they had no doctors or medicines, and cannot explain their sufferings. He died in Palermo on the 12th January, 1667, and was beatified by Saint Clement XIII.

359. Saint Bernardo de Offida. Born of humble family in Appignano de las Marcas (Italy) in 1604, he was first a shepherd, and then, feeling the call to religion, entered the Capuchins as a lay-brother. After profession, he was sent to various houses of the order, and was known for his fervour. When accused of excessive liberality in giving alms, he was remanded in chapter, - which pleased the humble brother. At 60, he was named questor, that is to say, the one charged with begging from door to door. While he would be occupied with this mission, the people would flock to him seeking counsel and consolation. The saint had a special gift for reconciling enemies and setting families at peace. He was so highly esteemed, that they would even ask for miracles. One day, a woman came with a sick child, who expired in the arms of Brother Bernardo. The distraught mother took hold of his habit, and would not release him until he should have restored the child to life. Saint Bernardo took the child to the church, to the altar of Saint Felix of Cantalice, who in the previous century had also been shepherd, capuchin lay-brother, and

almoner. He placed the little body on the altar and exclaimed: "Good Saint Felix, you must get me out of this trouble". He knelt to pray, and the child was restored to life and perfect health. Saint Bernardo de Offida died at 90, on the 22nd August, 1694. In his last years he had served as porter of the monastery. Pope Saint Pius VI beatified this saint in 1795.

360. Saint Crispin de Viterbo. In Rome there has been great devotion to this saint, whose body rests in one of the side altars in the Church of the Immaculate Conception. He learned from his mother that filial love towards the Virgin which characterized his life. He was baptized Pietro, received an elementary education in a Jesuit school, then entering the workshop of an uncle shoemaker. At 20, he entered the Capuchins at Viterbo under the name Crispin, patron of shoemakers. Brother Crispin was very small and slight, but quite capable of performing all his duties. He called himself a donkey, and wished to be considered a beast of burden. He was gardener and cook in various houses, and infirmarian during an epidemic, working several miraculous cures. At Orvieto he was questor, and when moved away, the houses closed their doors to his successor, so that he had to be recalled. The holy lay-brother passed his last years in Rome, where are recalled his prophecies, multiplication of bread, and wise sayings. Saint Crispin of Viterbo died at 82, 19th May, 1750. Beatified in 1806 by Saint Pius VII.

361. Saint Felix of Nicosia. Son of a poor cobbler, he was born in Nicosia (Sicily), and was baptized Giacomo. His parents were very devout, and the child had a horror of sin from his infancy. When 7, he started work in the shoemaker's workshop, where he suffered acutely on account of the bad language of workers and clients. Often he would put cotton in his ears to avoid hearing it. One of the workers accidentally cut the upper part of a shoe, and uttered a terrible oath. The little apprentice sitting beside him seemed struck as though by a blow. He stood up, took the shoe, passed his finger moistened with saliva over the cut, and restored it to the worker intact, without the least mark to show. When Giacomo was 20, his father died and, without losing time, he sought admission with the Capuchins, but was refused. Without giving up, he devoted himself to work, prayer and mortification, and kept applying for admission. After 7 years, he was admitted to the Capuchin house at Mistretta with the name Felix. He returned to the priory at Nicosia to help the brother questor on his rounds. Heaven bestowed great gifts on him. He cured the sick in body and in soul, converted many sinners and criminals in prison. When an epidemic devastated the town of Cerami, the local superiors of the Order requested the services of the holy lay-brother. Unafraid, the holy old man attended the sick, and when 5h343 was a cure, he would say: "So be it, for love of God." His whole life was love and obedience, and he never did anything without permission. When at death's door, he asked permission of Father Guardian to die. It was the 31st May, 1787, and the saint was 78. Beatified in 1888 by Saint Leo XIII the Great.

362. Saint Paula Gambarara-Costa. Born near Brescia (Italy) in 1473, she showed extraordinary piety from childhood. At 12, she was given in marriage to a young noble, and the marriage feast was celebrated with all the pomp that corresponded to the high rank of both families. The holy spouse drew up a plan of life and submitted it to her spiritual director, the famous Saint Angel de Chivasso. She was to rise at dawn to pray and recite the Rosary and then to attend two Masses at the Franciscan church. Besides the details of prayer and penance must be

noted the following promise: "I will always obey my spouse. I will not observe his defects and will do all I can that others may not observe them." Before long, there arose serious difficulties. The first thing that annoyed her spouse was her generosity towards the poor. But what was unpardonable, he brought into the house a young woman of the worst character, who took the place of Saint Paula as mistress of the house. Despite this atrocious humiliation, the saint lovingly assisted the shameless woman in her sickness, summoned a priest, and obtained the grace of her conversion. The fact that Saint Paula was accused of poisoning her rival throws a sad light on the morality of the time. Thanks to her heroic patience and charity, Saint Paula regained the affection of her spouse and his sincere conversion. Until her death, 24th January 1515, at 42, this saint, a Franciscan tertiary, continued her extraordinary life of prayer, penance and charity for the poor. Her cult was confirmed in 1845.

363. Saint Pietro de Mogliano. Born in Mogliano (Marca de Ancona, Italy), in 1442, he studied law at Perugia. At 25, he was deeply moved by the preaching of a Dominican friar, as well as a Franciscan. He took the habit of Saint Francis and was later sent to accompany a great preacher, being himself a notable preacher and spiritual director. He discharged important offices in the Order and always showed deep understanding of men and their problems. Saint Pietro is known mostly through his relationship with the famous Saint Battista Varani, who achieved sanctity in great part through the help of our saint. Six years after the death of Saint Pietro, Saint Battista Varani relates in a letter to the Duchess of Urbino the events of his last days. On the Feast of the Visitation, he had a presentiment of his death, and a few days later he contracted a painful illness. True to Franciscan piety, Saint Pietro supported his sufferings with such patience that the brother infirmarian said to him: "Father, you are going to die laughing." Saint Battista continues: "You have to know, dear lady, that for three years before the death of Father Pietro, all the city and all the province called him simply 'the holy priest.' People loved him so, that wherever he went he was followed by a multitude. When he passed by Camerino, he stayed at our monastery. When he departed, there were so many at the door, that were it not for the kind help of some young men, he would have died by suffocation." Saint Pietro Mogliano died in the early morning of Sunday, 25th July, Feast of Saint James the Apostle, while pronouncing the sweet name of Jesus. His cult was confirmed in 1760.

364. Saint Bernardino of Feltre. Born in 1439 in the Venetian city of Feltre, Marino Tomitani studied at the university during the height of the Renaissance of the XVth century. At the time, great Franciscans were preaching, while pagan frivolity was corrupting the Italian clergy and the high nobility, and the poor remained at the mercy of tyrants and usurers. Influenced by the great preacher Saint Giacobbe de la Marca, he entered the friars minor of the observance, taking the name of Bernardino, in honour of the Siennese Franciscan recently canonized. At that time, there rose up men, moved by the Holy Ghost, ecclesiastics as well as laymen, who dedicated themselves to sanctification and to the poor and sick and who founded as they were called, 'Societies of Divine Love.' It was precisely divine love that Saint Bernardino preached for 25 years throughout the cities of Italy. The people gathered in the central squares, and the saint spoke with complete simplicity to the selfish, proud and depraved crowds, opposing their vices with divine love, austerity and humility. On two occasions, his fury in denouncing public scandal burst his

veins. As at the time of Saint Bernardine of Sienna, the holy preacher at the close of his missions would set up a pyre in front of the church, and the repentant cast their scandalous and obscene objects into the flames. Besides founding many societies of divine love, he was a father to the poor, reorganizing the "Mountains of Piety," and establishing many such houses for loaning to those in need. This brought him enemies; but later, at the Fifth Lateran Council, it was decreed that the "Mountains of Piety" were legal institutions worthy of encouragement. Saint Bernardino of Feltre was active to the end of his life and never ceased to observe all the rules of his religious Order. He died in Padua, 28th September, 1494. His cult was approved in 1728.

365. Saint Marco of Montegallo. This great patron of those charitable banks known as 'Mountains of Piety,' was born in Santa Maria di Montegallo in the diocese of Ascoli (Italy). After attaining academic distinction, he married; but in a short while, both he and his spouse recognized their religious vocation, separating by mutual consent: she to be a Poor Clare, and he a Franciscan. Saint Marco was sent on the missions and for forty years was a preacher. Once in prayer he heard the words: "Brother Marco, preach love," and thereafter, from one end of Italy to the other, from Sicily to the valley of the Po, his theme was divine love. The famous Saint Battista Varani, writing to the saint, tells him that a sermon she heard one memorable day in her childhood had been the foundation of her spiritual life. Full of compassion for those of the poor who fell into the hands of usurers, Saint Marco established houses where the needy could obtain loans with the minimum guarantee, or even none. The compassion he showed to others he denied to himself, and in all his journeys he practiced full monastic discipline. When the plague threatened the region, he prophesied that it would cease should the people repent. Multitudes confessed their sins in the Sacrament of Penance, and the scourge was halted. When he lay dying, he asked that the Passion be read. At the words of Christ: "It is accomplished," he died, 1497, "a new star of divine love," as he was called.

366. Saint Angelo of Chivasso. Angelo Carletti, born in the village of Chivasso, pertained to the Piedmontese nobility. He obtained a doctorate in both civil and canon law; and as senator lived an exemplary life, devoted to his civic duties, to his prayers and to the sick. When his mother died, he distributed his belongings and entered the Franciscan Observants at Genoa. After ordination, he undertook an intense campaign of evangelization of Piedmont. He loved the poor and sought them out in the cities, visited the sick, and he supported the 'Mountains of Piety.' All came to him for confession, poor as well as rich. When the fleet of Mohammed II seized the city of Otranto, Saint Pius II requested missionaries to counteract the invasion of Islam. The Pope had written to Mohammed: "Too many wars have been waged by you and your progenitors against the Christians. If you desire to enlarge your empire, you do not need gold nor arms. A little baptismal water would suffice, if you became a Christian and believed the Gospel. If you did this, no other prince in the world would be your equal in power." The Pope went on to give the famous example of the Emperor Constantine and to show that the only true faith is the Faith of Christ. However, fine letters did not restrain the fulminating onslaught of the Turks, and the Franciscan Observants rose to obey the call of Saint Pius II. The Crusade set out with the holy Pope at its head, the missionary ready to face the greatest dangers. Saint Angelo of Chivasso missioned with zeal and without fear until

old age, dying in 1495 at the age of 84. His cult was approved in 1753.

367. Saint Battista Varani. Camilla Varani, only daughter of the Lord of Camerino, went at the age of 8 or 10 with her family to hear the preaching of Saint Marco of Montegallo. The saint spoke of the Passion of Christ, and urged his audience to meditate every Friday on the sufferings of Our Lord and to feel compassion for them. The child vowed to shed a tear at least each Friday for love of the Saviour. Her father planned a brilliant marriage for Camilla and gave her an excellent education. As a young woman, she was still devout, but on entering social life, she gave herself up to pastimes and, except for the moments when she would meditate on the Passion, lived for 3 years in repugnance for piety and aversion towards religious. Observing the state of her soul and ashamed of the vanity of her life, she made a general confession after hearing a sermon on the fear of God and responded to her vocation. On the 14th November 1481 she entered the Poor Clares at Urbino, with the name Battista. Immediately she received revelations of the Passion, which she wrote down under obedience. She writes: "For 2 years at Urbino, a marvelous grace of the Holy Ghost brought me to the depths of the Heart of Jesus, - an infinite ocean of bitterness, where I had drowned, were it not for the help of God." Her father built a convent in Camerino to which the saint was sent, and thenceforth Saint Pietro of Mogliano was her spiritual director. Saint Battista received extraordinary mystical graces. She was for two months prostrate in spirit at the foot of the Cross. For 3 months, she contemplated in a vast ocean of light the love of God for His creatures. She suffered diabolical attacks and severe spiritual desolation. After the death of her director, she was moved to write her experiences in the form of letter, such as she had sent to Saint Marco of Montegallo. Her father and three brothers were assassinated by their own subjects, but the life of the saint continued until 1527, and as superior maintained her house in absolute poverty. Her mystical works are full of simplicity, common sense, and occasional good humour.

368. Saint Innocenzo Berzio. He was born in Valle de los Caminos, near Brescia (Italy), 29th March 1844, in a deeply Christian family. His mother, an exemplary woman, was widowed and charged herself with the Christian education of her little son, teaching him the faith that she practiced. At great sacrifice, she sent him to the school of the Capuchins, where the child showed all the virtues his mother had taught him. He pursued ecclesiastical studies and was master of novices. The Bishop, Gerolamo Verzeri, admired the virtues of Innocenzo and sent him to the seminary to complete his studies. There, Innocenzo made sanctity his prime object. From childhood he had made his own the words of Saint Lawrence Justinian: "Man must humble himself before God and empty his heart of pride, if he would fill it with grace." Ordained in 1867, he was to direct the seminary of Brescia. He discharged this office zealously, and the Bishop appointed him auxiliary to the Parish of Brescia, where he gave free rein to his charity. Thus he continued till 1874, when he entered the Capuchins, consecrating himself to the way of perfection. During the epidemic of 1889, he contracted the disease while attending the afflicted and shortly after, on the 3rd March, he returned his soul to God in the same region where he had been born.

369. Saint Humble Soria Pons. Vicente Soria Pons was born the 9th January 1844, in Valencia (Spain). He married the

virtuous young woman Vicenta Catala Muninos. God blessed their holy marriage with 12 children, of whom only the youngest survived, who became Father Miguel Soria, great Mexican apostle. Fervent Franciscan tertiaries, the spouses shone in sanctity before all the inhabitants of Oliva and the district of Gandia, where they were regarded by all as saints. At the death of his spouse, Vicente took the Franciscan habit at the age of 46 with the name Friar Humble. In 1897 he came to Benisa (Alicante), where he stayed for the rest of his life. In the humble duties of monastic life, he was a model friar. He spent hours of the night before the Tabernacle. A great lover of Christ crucified and of the Blessed Virgin, he was very good to others, though severe towards himself with every practice of penance and mortification. In his frequent journeys on foot as almoner, he was received everywhere with great joy. He died of a painful disease, and in Benisa there is a niche with the inscription: "Here lies Friar Humble Soria, of the Order of Saint Francis, famous in virtues. He died at the age of 61, the 26th February, 1905. R.I.P."

370. Saint Sebastian de Aparicio. Born in Spain, as a child he tended cattle. As a youth he worked on a farm and found time to pray during the work. To escape grave temptations, he went to America, settled in Mexico where, as a farmer and owner of transports, he earned much wealth, which he used in works of charity, for feeding the poor, and for loans to the needy farmhands, without asking for guarantee. He enjoyed immense prestige amongst the Spanish and the Indians and was called on to settle disputes. Despite his wealth, he lived austere and ate the food of the poor. In 1552, he retired from his enterprises to live near the capital. He was accustomed to give dowries to poor young women, and at the request of the parents of one of them, took her in marriage, which by mutual consent remained unconsummated. His spouse died, and he remarried under the same conditions. He was 70 when his second wife died, when he gave all his goods to the Poor Clares and entered the 3rd Order of Saint Francis. Later he entered the Friars Minor of the Observance. He lived there for 26 years as almoner. He died adoring the Blessed Sacrament, in a transport of joy. Beatified by Saint Pius VI in 1787.

371. Saint Diana

372. Saint Cecilia

373. Saint Amata When Saint Dominic was looking for a place in Italy for his Order, he chose the region of Bologna, but he encountered the furious opposition of the family d'Andalo. Through the supplications of Diana, only daughter of the family, the d'Andalos yielded. The devout young woman had, with deep emotion, heard the saint preach, and in private, Saint Dominic received the vows of Diana, who promised her virginity to God and to enter religion as soon as possible. Diana lived at home, rising early for her prayers and penances. She wished to found a Dominican convent, but her father strictly prohibited this. Diana fled to an Augustinian convent, and her father seized her so violently that one of her ribs was fractured. The valiant young woman recovered and re-escaped from the paternal prison. Saint Jordanus of Saxony founded in Bologna a little convent for Dominican nuns, and there, in 1222, were installed Saint Diana with 4 companions. For lack of experience, they called several nuns from Rome to teach them. Two of these, Saint Cecilia and Saint Amata, remained intimately associated with Saint Diana, were buried in her tomb and the three were beatified together in 1891 by Saint Leo XIII the Great. Nothing is known of Saint Amata,

but is it known of Saint Cecilia that she was a remarkable woman of the noble Roman family of the Cesarini. She was among the first to correspond to the efforts of reform of Saint Dominic, and she persuaded her community in Rome to accept the rule of the Saint. As she was the first woman to receive the Dominican habit, she governed the little convent of Saint Agnes in Bologna. Saint Jordanus felt particular affection for the little community, and he would say that the rapid progress of the Order was due to the prayer of the nuns of Saint Agnes. Saint Diana died on the 9th January, 1236, when she was only 36. Saint Cecilia survived her many years and was quite aged when she dictated her memories of Saint Dominic. She died in 1290.

374. Saint Benvenuta of Cividole. Since there were already 6 daughters in the Bojani family of Cividole (Friuli, Italy), the father naturally wished his 7th child to be a son. When he learned that there was another daughter, he exclaimed with resignation: "That's splendid, let her be welcome (benvenuta)." And so they called the child Benvenuta Bojani. Born in 1254, she began her life like a poem of praise for the Blessed Sacrament, a hymn of purity and joy. Since a child, she used to repeat frequently the first part of the Ave Maria, as was the custom at that time, and to genuflect at each invocation as she had seen the Dominicans do in church. Her parents were as devout as she was, and when she wished to consecrate her virginity to God and become a Dominican Tertiary, there was no objection. Shortly after the death of her mother, Benvenuta, still quite young, went to the church and met there a child. She asked him: "Have you a mother?" The child said yes. "I have no mother now," said Benvenuta, "but if you have a mother, perhaps she has taught you to say the Ave Maria." The child replied, "I know it by heart. Do you?" Benvenuta replied: "I know it too." "Say it for me," said the child. Benvenuta began to recite the Ave Maria in Latin. When she came to the word 'Jesus,' the child said to her: "I am Jesus," and disappeared. Having a deep desire to do penance, Benvenuta took on great austerities. For 5 years she endured various infirmities, and the devil used this occasion to tempt her violently to despair. However her worst suffering was not to be able to assist at Mass and to hear the friars sing the "Salve Regina." On the Annunciation, God restored her health and the saint fulfilled a promise to go on pilgrimage to the sanctuary of Saint Dominic. God rewarded the patience, joy and confidence with which Saint Benvenuta triumphed over the temptation of Satan, granting her many mystical graces, also on her deathbed. She died serenely, 30th October, 1292. Her cult was approved in 1765 by Saint Clement XIII.

375. Saint Margarita of Citta-di-Castello. About 1293, some women of Citta-di-Castello (Umbria, Italy) came upon a little blind girl of 6 or 7, who had been abandoned in their parish. Moved by pity, the good women, by no means wealthy, took turns in providing a home for the poor child, who became the adopted daughter almost of the whole town. The women later acknowledged that Margarita, far from being a burden, brought blessings to her protectors. A few years later, the nuns of a local convent offered to take on the child, and Margarita was happy at the prospect of living amongst religious. But her joy was short-lived, because the community was relaxed and Margarita's fervour was a continual reproach to the nuns, who besides had not received the alms they anticipated for harbouring the orphan. They began to ignore Margarita, to persecute and calumniate her, and the poor young woman had to return to the world. But her old friends did not abandon her, providing her with a little place of her own, where henceforth

she would live. At 15, Margarita received the habit of a Dominican tertiary and consecrated herself fully to God. With God's blessing, Margarita cured another tertiary of an ailment of the eyes. To show her gratitude towards her benefactors of Citta-di-Castello, she cared for the children while the parents worked. Her little school prospered, the children responded to her simplicity, in the little tasks to be performed, the duties towards God and neighbour to be learned and practiced. She taught them to love the Child Jesus and to sing the psalms she had learned in the convent. Thus she lived, ignored by the world, until she was 33 when, in 1320, she died surrounded by her friends, who obtained for her a sepulchre in the parish church. Her cult was confirmed in 1609.

376. Saint Michelina of Pesaro. Michelina Metelli was born in a distinguished family of Pesaro, on the eastern coast of Italy. At 12, she married a younger member of another well-known family. It was a happy but brief union and Michelina was left a widow with a little child. Little troubled, she continued her previous life, scarcely thinking of religion. Michelina was of a generous nature and opened her home to a beggar woman called Ciriaca. This woman was of unusual virtue and obtained the complete conversion of Michelina, who gave up her worldly life. When her child died, being without worldly obligations, Michelina distributed her goods among the poor, took the habit of the Franciscan tertiaries, begged alms from door to door, and lived on the scraps she received. Once she admitted to a friend who had known her in former times that she would love to eat a portion of roast pork. She accepted the invitation of the friend, and when the roast pork was brought to the table, Michelina was stricken with remorse, offered her excuses and withdrew to her miserable hut to take the discipline. At each stroke she spoke thus: "So you still want roast pork, Michelina? Will you have some more?" The old friends considered her unbalanced and had her locked up in an asylum. Her patience and humility disarmed her enemies, and they released her as harmless. Saint Michelina passed her remaining life in prayer and penance. She attended lepers and the sick with great abnegation. She died on Trinity Sunday, 1356, at 56. The people of Pesaro always kept a lamp burning before her tomb in the Franciscan church. Her cult was approved in 1737.

377. Saint Clara of Pisa. Dora (Teodora) Gambacorta was born 1362 in Pisa, where her father, Pietro Gambacorta, was head of the republic. A brother, Pietro of Pisa, who achieved the glory of the altars, was 7 years her senior. When she was 7, her parents arranged a brilliant marriage with a wealthy family. But the child, despite her few years, used to take off the engagement ring during Mass and say: "Lord, you know that the only love I want is yours." At 12, the wedding was to take place. However, Dora had begun her life of mortification, and she joined a group of ladies who assisted the sick. The marriage was short, her spouse dying in an epidemic. When her parents wished her to remarry, she objected with all the energy of her 15 years. A letter of Saint Catherine of Sienna encouraged her resolve, whom she had met previously in Pisa. Dora cut her hair, distributed her goods and her rich wardrobe, fled from her home to the Poor Clares, who immediately gave her the habit. The following day, her brothers came to fetch her, and the frightened nuns gave her up. At home she was kept prisoner for 6 months, but nothing could weaken her determination, neither hunger nor thirst. Pietro Gambacorta finally capitulated and not only permitted Dora to enter the Convent of Santa Cruz but also promised to build a new convent. In the community, she met Saint Maria Mancini, also

a widow, and the two religious, both deeply influenced by the writings of Saint Catherine of Sienna, were able to establish the primitive observance in all its fervour in the newly built convent of Pietro Gambacorta. Dora took the name Clara and was the first prioress of the convent, from which there went forth holy religious to spread the reform throughout Italy. In the convent of Saint Clara there was prayer, peace and study. The saint was distinguished for her sense of duty and spirit of pardon. She generously forgave the assassin of her father and three brothers. When later the widow and daughters of the assassin were left destitute, Saint Clara received them in the convent. She suffered greatly, but before dying, a radiant smile transformed her countenance. She was 57, and her cult was approved in 1830.

378. Saint Maria of Pisa. Caterina Mancini belonged to a very distinguished family of Pisa and at 5 had a first extraordinary mystical experience. For the sake of her family, she married at 12, and at 16 was left a widow with 2 children. She remarried also for the sake of her family, and this union lasted 8 years and was blessed with 5 children. During a mortal illness lasting a year, she cared for her spouse with great self-denial. All her children died young, and when her family wished her to marry a third time, Caterina refused and dedicated herself to pious and charitable works. She entered into correspondence with Saint Catherine of Sienna and later entered the relaxed Dominican convent of Santa Cruz with the name of Mary. She reformed the convent, but desired still greater perfection. Together with Saint Clara Gambacorta, she left to found the new convent based on the primitive observance. God blessed the foundation, which became a model of religious observance, famous throughout Italy. There Saint Maria of Pisa died, in December 1431. Cult confirmed in 1855.

379. Saint Alvaro de Cordoba. He entered the Dominican priory of Saint Paul in Cordoba (Spain) in 1368. He was a great preacher, first in Andalusia and later in Italy. He was confessor and counselor of the Queen Mother Catalina, director of the education of the youthful King Juan II, and the reformer of the court. During the political dissensions, he resumed his apostolate of preaching. It was during the Western Schism, with a succession of antipopes at Avignon, when the Dominicans also suffered a relaxation. Saint Alvaro had long wished to found a priory of the primitive observance, according to the reform of Saint Raimondo of Capua. He built the Priory of Escalaceli in the mountains of Cordoba, which soon became a centre of piety and learning. He also led a movement of opposition to the antipope of Avignon, Pedro de Luna, called Benedict XIII, and urged the people, especially the nobility, to recognize the legitimate Pope. Despite his years, the saint taught and preached by day and at night prayed in the monastery, which subsisted on alms. When he ended his sermons in the market-place, he would declare: "My brothers, the poor friars of Saint Dominic of the priory on the mountain commend themselves to your charity." Saint Alvaro practiced severe penances. There is still to be found in Cordoba a painting of the saint on his knees, his shoulders bleeding, with a group of angels, some of whom are removing the stones from the pathway where he is taking the discipline. He died about 1470. Cult confirmed in 1741.

380. Saint Stefana Quinzani. Born in 1457 near Brescia (Italy), she became acquainted with the Dominican Order in Sancina, where she entered as a tertiary, after receiving a vision of Saint

Andrew bearing his cross. She devoted herself to the poor and sick, until founding a convent in Sancina. In ecstasy she lived all of the Passion, the flagellation, the crowning with thorns and the crucifixion, during which the stigmata appeared. The saint obtained many miraculous cures, and on certain occasions multiplied food or money. She died 2nd January, 1530, and was beatified in 1740.

381. Saint Catalina de Racconi. She was born in Racconi, a poor village of Piedmont (Italy), in 1486, of a family of farmhands, in a miserable shed, a mere cover open to the four winds, a symbol of her whole life spent fighting poverty, illness and misunderstanding, up to the end when she died, forsaken by friends, and even by a priest who might have assisted her. Yet she was favoured with mystical graces of the highest kind. At 5, she was espoused to the infant Jesus, who gave her as patroness Saint Catherine of Sienna. When she wept out of exhaustion in the misery of her home, the Child Jesus brought her consolation and contentment with her lot. On the Feast of Saint Stephen, who had ministered to the needs of Christian women, the Saint appeared to Catalina, spoke encouragingly, and promised her a special visit of the Holy Ghost. She was penetrated by three rays and heard a mysterious voice: "I have come to dwell within you." The holy young woman took a vow of virginity, the mystical espousals were repeated, on her finger appeared the mark of a ring, and she suffered the marks of the Passion, though invisibly. Like her patron, she became a Dominican tertiary, offering herself as victim, and a painful infirmity showed that her sacrifice had been accepted. In her visions she saw the coming chastisements and the future renovation the Church: "The scourge which menaces the clerics, as it is the final one, will be more severe than the others." On the Feast of Saints Peter and Paul, in ecstasy she saw the Apostles interceding for sinners. Seven days later, while praying for all Christendom, she suddenly found herself on a boat menaced by turbulent seas, cast by contrary winds towards the reefs. At every moment the Bark of Peter seemed about to founder. Saint Peter, however, did not take his eyes from his Bark, and though many passengers disappeared in the deep, the vessel continued guided by Saint Gregory. The Saint had this vision towards the end of her life. Saint Catalina de Racconi died in 1547 at 62. Beatified by Saint Pius VII in 1808.

382. Saint Lorenzo of Ripafralla. Because of the Great Schism of the West, when there were antipopes at Avignon, Catholic institutions were severely tried, including the Dominican Order, already fallen from its primitive fervour. The reform of Saint Raimondo of Capua already begun, there entered the Order in Pisa Lorenzo of Ripafralla, a deacon. After a few years of preaching, he became a novice master in Cortona. Of great virtue and ability, Saint Lorenzo became a most emphatic defender of strict observance; however, with keen psychological insight, he awaited the most favourable moment for imposing docility on his novices. Among these were Saint Antoninus and Fra Angelico of Fiesole. Saint Lorenzo urged Fra Angelico to devote himself to painting, saying: "The most eloquent tongue at death is mute, whereas your marvelous and heavenly paintings will speak across the centuries." And that most spiritual of painters, through the beauty of his art, achieved the heights of mystical expression. Saint Lorenzo, as Saint Anthony of Padua before him, was called the "Arc of the Testments" for his profound Biblical knowledge. He preached in all the region and governed the priories that accepted the reform. Having observed that those who remained deaf to preaching were moved to penance by the heroic example of

priests who attended those stricken by pest, Saint Lorenzo left his administrative offices to minister to the afflicted in body and soul. When he died, full of years, in 1457, his former novice, now archbishop, Saint Antonino of Florence, wrote: "How many souls snatched from hell by his words and example, and then led from depravity to high perfection." Saint Pius IX the Great confirmed the cult in 1851.

383. Saint Francisco de Posadas. Born in Cordoba in 1644, of a family of gardeners, who encouraged the lad to become a Dominican, much to his satisfaction. But his father died, his mother remarried, and the stepfather forbade losing time on studies and ordered Francisco to learn a trade. Thanks to his good character and industry, he gained the affection of his stepfather, who then helped him on with his studies. The stepfather died and Francisco took care of his mother and was even able to enter the monastery of Escalaceli. His companions did not understand him and made him a target for their jests. With characteristic patience, he persevered, was professed, and ordained priest. Thus he commenced forty years of apostolate, his appearance as a preacher being acclaimed as a new Vincent Ferrer. He journeyed on foot throughout southeast Spain. In his native city he imposed a radical reform of public and private morality. Always at the service of the poor, his humility made him avoid the highest offices of his Order as well as of various Episcopal sees. Saint Francis de Posadas wrote "The Triumph of Chastity," biographies of Saint Dominic and other saints of the Order, and ascetical works; and after constant apostolic journeys, died at Escalaceli, 20th September, 1713. Beatified by Saint Pius VII in 1818.

384. Saint Andrea de Borgo San Sepulcro. Andrea Dotti was born in Borgo San Sepulcro (Tuscany) about 1250. Of distinguished family, he received a splendid education, although with no mention of religion. Nevertheless, at 17, the youth, who was pious by nature, became a Servite tertiary. When the prior general Saint Philip Benizi was preaching, and Andrea was present at the ceremonies, the subject was the exhortation of Christ: "He who does not renounce all that he possesses cannot be my disciple." The fire of the holy preacher penetrated the heart of Andrea, who went immediately to offer himself to Saint Philip as a Servite religious. After ordination, he was at one of the Servite houses governed at the time by Saint Gerardo Sostegui, one of the 7 holy Founders, and went out as a notable preacher. He accompanied Saint Philip frequently on his missions. He caused several hermits of undisciplined life to enter the Servites. Superior of various houses, he often went out to preach. He was present at Monte Senario in 1310 at the death of the aged Saint Alexis Falconeri, last of the 7 founders, humble lay-brother, who never wished to be ordained. Saint Andrea was so deeply impressed, he asked permission to retire as a hermit and prepare for death. He dedicated himself to mortification and received many mystical graces. The day of his death in 1315, his brethren found him on his knees as in ecstasy, but he was dead. Saint Pius VII confirmed the ancient cult in 1806.

385. Saint Bonaventura Buonaccorsi. When Saint Philip Benizi went to Pistoia in 1276 to preside at the general chapter of the Servites, he took the occasion of preaching in the town, torn as it was by constant civil war. Among those present was a man of 36, of the noble family of the Buonaccorsi, Bonaventura, leader of one of the factions, in matter of piety a complete loss. Yet he was profoundly moved by Saint Philip

and went to him, accusing himself of being a principal cause of the prevailing misery. Deeply repentant, he sought admission in the Order of the Servites. Saint Philip wished to test him with public penance. In effect, Bonaventure was to repair all his excesses and beg pardon of all whom he had injured. He willingly submitted and performed his penance in every detail. Saint Philip brought him to the novitiate at the Mother House. The saint persevered and became the constant companion of the holy Father General. In the towns torn by political divisions, the people were deeply impressed to see the old Ghibelline in the mendicant habit, preaching fraternal charity. He preached throughout Italy, was superior of various houses, and came to his native town of Pistoia, torn by civil strife. He restored the Christian conscience, especially through erecting confraternities, spreading the Servite third order, and preaching the peace of the Gospel. He died in Orvieto, 14th December, 1315, was buried in the Chapel of Our Lady of Sorrows in the Servite Church. Cult confirmed in 1882.

386. Saint Ubaldo de Florencia. Young Ubaldo Adimari, of distinguished family, was an important Ghibelline leader of Florence. Until 30, his life was turbulent and dissipated, causing much disorder in the city. However, one day in 1276, at a sermon of Saint Philip Benizi, he was moved to penance and promised never again to bear arms. Saint Philip accepted him in the Order, and Saint Ubaldo set out to dominate his proud and impetuous nature and do penance. With years, he became so gentle that in the monastery garden of Monte Senario, the birds would light on his head, shoulders and hands. Saint Philip loved his pious disciple, took him on his journeys, and made him his confessor. Most of the biographies of Saint Philip speak of Ubaldo and relate how, when Philip Benizi became ill in Todi, he foresaw supernaturally the death of his master and hurried to see him. Saint Philip asked for "his book." They gave him the Bible, his breviary, his rosary. But Ubaldo, who knew him better, gave him the crucifix, in which the saint had learned all his wisdom. Ubaldo survived him 30 years at Monte Senario, enjoying the gift of miracles, and dying in 1315. His cult was confirmed in 1821 by Saint Pius VII.

387. Saint Gerolamo Ranuzzi. Born at the end of the XIVth century in Sant'Angelo in Vado, near Urbino (Italy), from childhood he was given to prayer and studies. There was at Urbino one of the first Servite houses, and there Gerolamo entered before he was 20. He was professed, doctored in the theology, was ordained, and taught in various houses of the Order. After a few years, he withdrew to the priory in his native town, where he gained the affection of all. For his works of mercy, temporal and spiritual, for his prudence in resolving difficult problems, he began to be called "Angel of good counsel." His fame came to the attention of the Duke of Urbino, who requested his assistance as counselor. This was an occupation the saint hardly desired but accepted under obedience. At the ducal court he completed certain business with the Holy See and aided the solution of state questions, and was finally able to return to Sant'Angelo, where he reconstructed the convent of the nuns. He died suddenly, 11th December 1455. Such was the devotion of the people to Saint Gerolamo, that his body was placed in a niche over the altar of the Servite church at Sant'Angelo. Cult confirmed in 1775 by Saint Pius VI.

388. Saint Giovanna Soderini. Born in Florence in 1301, of the noble family of the Soderini, Giovanna was very devout from childhood. On one occasion she told her governess that she

knew through revelation from heaven that shortly she was to die, and the governess, aware of the child's spiritual life, accepted the revelation and started to prepare for death. When Giovanna's parents arranged a favourable marriage, the holy young woman protested so energetically that she received permission to enter religion. At that time Saint Juliana Falconieri, niece of Saint Alexis, one of the 7 holy founders, was organizing the Third Order regular of the Servites, and Saint Giovanna joined the new community, where she was distinguished for austerity and prayer. She worked in the house, cared for the sick, and performed the most humble chores with joy and meekness. Saint Giovanna suffered spiritual trials with perseverance, until she acquired great graces, including the gift of prophecy. She was the personal assistant of Saint Juliana and never left her during her last illness. She survived her beloved mother superior by 20 years, as Superior General of the Servite Nuns. Died 1st September, 1367. Saint Leo XII confirmed her cult.

389. Saint Julian Maunoir. Born in 1606 in the diocese of Rheims, he entered the Jesuits in 1625. During the spiritual exercises before ordination, he wrote after Holy Communion: "I felt an extraordinary zeal for the salvation of souls and great desire to work for them. The Lord's voice echoed in my heart: 'I laboured, wept, suffered and died for them.'" When his attention was directed towards Brittany, missionary region of turbulent race, negligent clergy, the saint applied himself to the language, mastering it in short time. Given the Celtic character, imaginative and poetic, the holy missionary used images in colour of the Passion, the Our Father, of the capital sins. With images, with the vivacity and humour of his commentaries, and with scenic representation during sermons, Saint Julian penetrated the mystical and religious Celtic heart. The holy Jesuit versified in Breton with deep sentiment and renewed devotion to the ancient saints of Brittany. The mission of renewal was confirmed with many miracles, transforming both the sheep and the shepherds. Saint Julian Maunoir, man of great vision, died 28th January, 1683. Pilgrims came in multitudes to kiss the feet that had trod all of Brittany, bringing the Gospel to every corner. Beatified by Saint Pius XII in 1951.

390. Saint Adolphe Petit. Born in Ghent (Belgium) 22nd May, 1822, at the death of his mother, he was fostered by his godparents. He loved the catechism and sacred history, and felt his vocation at his first Holy Communion. He studied at the Jesuit College, and with his goodness and simplicity won the affection of all. In 1842, he entered the Society and was ordained in 1854, the year of the Dogma of the Immaculate Conception. As professor, he left in his innumerable pupils a deep impression of sanctity. In 1865, he became Master of Tertiaries in the house at Tronchiennes, where he remained 50 years. Soon he became superior, and during his long apostolate exercised a stupendous influence over souls. With a word, he would restore peace to a troubled soul. A remark to the vacillating produced fruits of penance lasting till death. A look of reproach engraved itself indelibly in the memory of a sinner. In short, with sweetness and unction he ruled souls and attracted all classes, poor, rich, workers, soldiers, statesmen, clerics, aristocrats, and the frivolous youth. His spiritual exercises became a national institution, and through his vast influence over priests and men of government Saint Adolphe Petit contributed to the Catholic life of the nation. Devotion to the Sacred Heart was his inspiration, and thanks to the radiant love and spiritual joy of the holy Jesuit, the clerics, convents and laypeople of Belgium were liberated from the pestiferous

stain of Jansenism. Saint Adolphe imitated the divine Master and taught the sublime truths of Christian Faith with words at once simple and captivating. For the happiness of the family he inculcated all homely virtues, and he taught the heroic virtues of the Cross that lead to eternal happiness. His many activities came to an end towards the 1st World War. He prophesied: "Our nation will rise with honour because of her great devotion to the Sacred Heart and her immense charity in receiving the French congregations persecuted out of hatred for God." He died 19th May, 1914. He had said: "I owe all to Mary my Mother, and to the Society of Jesus, my Mother on earth."

391. Saint Sebastian Valfre. Born in Verduno (Piedmont, Italy), in 1625, of a poor and numerous family. From childhood he wished to be a priest and worked to pay his studies. When he left home, all his parents could give him was a barrel of wine. He entered the Oratory of Turin on the Feast of Saint Philip Neri in 1651. He sang his first Mass in Verduno to the great consolation of his parents, and he consecrated himself wholly to his ministry. The Oratory had been in decline, but now it began to prosper. The saint took charge of the Little Oratory, a confraternity of laymen, and achieved great fruits over the years. Contrary to his choice, he was elected superior. His government was a perfect imitation of that of Saint Philip Neri, in observance of the details of the Rule, as well as for kindness towards the sick. Penitents flocked to his confessional. He refused the archbishopric of Turin, preferring the ministry, missionary journeys, preaching and works of mercy. He was tireless in visiting hospitals and prisons. He gave to beggars food for soul as well as body. He was always joyful, like the holy founder, so that he was reckoned a careless and carefree character, - a judgment not at all in agreement with his terrible spiritual desolations. He was frequently tempted to think he had lost his faith and was condemned. Nevertheless, he never ceased labouring for souls, and preaching to the first group of wayward characters he would come across, even entering the places of vice to condemn sin. The ruffians were always impressed by the venerable figure of the saint and held their tongues. Saint Sebastian Valfre died on the 30th January, 1710. Beatified 1834.

392. Saint Antonio Grassi. Born 1592 in Fermo de las Marcas (Italy), the child used to go to the church of the Oratory in Fermo, which had been the third foundation of Saint Philip Neri, and there he entered at 17, making progress in both study and piety. He had been tormented by scruples, but achieved peace of soul on celebrating his first Mass, and from that moment serenity was his great characteristic. He had inherited from his father a great devotion towards Our Lady of Loretto. One day, already a priest, he was in the Holy House of Loretto when he was struck by lightning. When he recovered, he made annual pilgrimages to Loretto in thanksgiving. The shock left a deep impression and incidentally cured him permanently of bad digestion. He understood he belonged particularly to God. During his whole life he made the Sacrament of Penance a principal occupation. He had the gift of reading hearts, even in small details. He was a kindly superior of the Oratory of Fermo, many times re-elected. "Why do you not govern with greater austerity?" he was asked. "Because I do not know how." He had learned of Saint Philip Neri that denying one's own will is more efficacious than a hairshirt. He insisted that his sons observe the letter of the Rule, maintaining thus a high level of observance. The influence of Saint Antonio extended far and wide. He was

consulted by Cardinals and Bishops on questions of administration and spirituality. Always preoccupied with the people, he never made visits of courtesy, but always went, day or night, to the houses of the sick and dying. He enjoyed the gift of prophecy. At 80, he was confined to bed, and the Archbishop, who had said he would not know what to do without Father Grassi, brought him daily Communion. Saint Antonio died in 1671, and was beatified in 1900.

393. Saint Jaime Balmes. Born in 1810 in Vich (Barcelona, Spain), of modest family, he achieved the heights of academic distinction solely by the merits of his personal efforts. From infancy he felt his vocation to the priesthood. He studied at the seminary of Vich, the University of Cervera, attaining degrees in theology and law. He soon found his vocation in the apostolate of the pen, founding periodicals, refuting current objections against religion, and treating social and political questions. He it is who put in place the most solid foundations of traditionalist Spanish thought, all the while in a manner both prudent and balanced. He proclaimed the indispensable religious unity of Spain, only to be effected by Catholicism, as well as political unity, only to be attained perfectly by the monarchy. The last years of his short and productive life he dedicated to the defense of the Supreme Pontiff, Saint Pius IX the Great. His book, "Pius IX," scandalized many critics of the Pope, caused the author much bitterness, and perhaps accelerated his death. Saint Jaime Balmes died prematurely, before reaching 38. He was distinguished for genius and industry, a noble and lovable character, for his great love for the Pope, the Church and the Catholic priesthood. He never forgot his priesthood, even during the most agitated years of residence at court. He began his day with meditation and Mass. He read the Imitation with preference, as well as the works of Saint Francis de Sales, the former representing abnegation, the latter the appeal of sweetness. He would say: "How intimate the union between severity towards oneself and gentleness towards one's neighbour." He spoke of death frequently with his friends. Shortly before he died, he said: "Truth, virtue, conscience, God. . . all else passes." When he suffered attacks during the day, he read the New Testament at night. When he received praise, he took a double ration of the Imitation. Of exemplary humility, he always assisted the poor who came to him. He died in 1848, a holy priest of great genius, whom Saint Pius IX called 'ornament and light of the Spanish nation,' 'priest consecrated to divine glory.' In philosophy, journalism and political science, Saint Jaime Balmes displayed prodigious activity. He began his career defending the dignity and purity of the Catholic priesthood: "Reflection on the Celibacy of the Catholic Clergy" (1839). After wards defending the clergy in the material order: "Observations, Social, Political and Economic, on the Goods of the Clergy" (1840), the periodical "Civilization," and the book "Considerations on the Spanish Situation" (1841). The periodical "Society" refuted objections to religion and treated political and social questions. The book "Criterion" (1843) with penetrating analysis examines the influence of the affective life on the process of thought and defends right reason and common sense. In "25 Letters to a Skeptic" (1843-4) he presents a magnificent apologia of religion. "Thought of a Nation" (1844-6), very important weekly, established the principals of traditionalist Spanish thinking. The book "Protestantism and Catholicism Compared" (1844) is an incomparable apologetic on the civilizing mission of the Catholic Church and the destructive work of Protestantism. The book "Fundamental Philosophy" (1846), in 4 volumes, most important of his philosophical works, treats the tortuous

questions of modern thinking in the clear light of the everlasting philosophy. Finally, "Pius IX" (1847), in defense of the Holy Father.

394. Saint Paul Mary of Saint Michael Archangel Pakenham. Born in Dublin (Ireland), 21st September 1821, of noble Irish but Protestant lineage, he followed a military career in England, where the Duke of Wellington was his uncle. He enjoyed the life of his social class, while at the same time he was devoted to study, acquiring several languages. He felt impelled to seek the truth and recognized it in the writings of Saint Alphonsus de Liguori, entering the Catholic Church at the age of 29. Shortly after, despite delicate health, he entered the Passionists, one of the most penitential orders. He impressed the community not only on account of the life he had given up, but for his virtues which endeared him to all. During the few remaining years of his life, illness was his constant cross. He did not wish for medicines or doctors: "The Rule is my medicine," he would say, and kept observing it exactly. Ordained on the 29th September, 1855, he went to Italy and Rome for his health. There he came to know better the spirit of the Holy Founder, Saint Paul of the Cross, Doctor of the Church. Returning to England, he was sent to found the first House in Ireland, that of Mount Argus in Dublin, in July 1856. Although of Protestant family and English background, in Dublin he felt as though he had always been an Irish Catholic. The new Retreat soon came to be a spiritual centre for the city, although life was soon to end for Saint Paul Mary. After 6 months he died in holiness, 1st March 1857, and all Dublin mourned the death of the saint. 37 years later, at the translation of the body, it was found incorrupt.

395. Saint Antonio Romeu Prat. Born in Vich (Catalonia) in 1863, he entered the Congregation of Saint Vincent de Paul and was ordained in 1888. In order to attend his aged invalid father, he was permitted to leave the Congregation and enter the diocese of Barcelona. He resided at Badalona, where for 30 years he lived an intense apostolate in imitation of Saint Francis and of Saint Vincent de Paul. His father died after being attended with utmost devotion, and left a property which Saint Antonio inherited and immediately sold, and used the sum for works of charity. He built a house for children and distributed all his goods, his bed, blankets, pillows and shoes, even his meals, to the poor. Saint Antonio regarded working men and women with particular compassion. For these he founded free night schools, Catholic syndicates, and arranged for them to practice the Spiritual Exercises in complete retirement. At the same time he promoted the splendour of religious cults, in Church and in Catholic institutions. He founded a periodical and distributed thousands of Catholic pamphlets. It has been said that the patrimony of Don Antonio Romeu was the poor, whom he fed, clothed and instructed. Loved by the poor, workers and children, he had an extraordinary devotion to the Blessed Virgin of Lourdes, being accustomed to accompany the pilgrimages every year. His presence among the sick, his words, his fervent participation, left an unforgettable impression. He shared with his pilgrims his great love for the Immaculate Virgin, giving consolation and encouraging resignation to God's holy will. In his last pilgrimage, September 1929, he himself went as a patient. He had suffered with resignation the previous two years, and he died 10th February 1930, eve of the Apparition of Mary Immaculate at Lourdes.

396. Saint Pascasius of the Mother of God. Thomas, youngest son of Sri Ouseph Chethipuzha, of the family of Arackal and of Isabel Mylador, was born in Anthiyalam, near Bharananganam, 2nd March, 1905. From childhood he had felt a religious vocation, and as a youth he would teach children to pray, and he practiced great charity towards the poor and sick, including the untouchables. In 1904, he entered as a postulant in the Mother House of the Carmelites of Mary Immaculate at Mannanam. After two years, he entered the novitiate at Ampalakkad with the name Pascasius of the Mother of God. During these years of study, he was always a model of simplicity and observance. After ordination in 1936, he began a laborious apostolate, publishing articles, teaching novices, hearing confessions in the churches of the region, preaching retreats, walking up and down the hills to administer the Sacraments to the sick. The people recognized the simplicity and innocence of the holy priest, and his spirit of poverty. After 20 years he was sent to Koothattukulam, where he laboured for the conversion of the Indians, and where his deeply spiritual virtues gained the veneration of all. Saint Pascasius was a great propagator of the cult of the Angels, and published articles on the subject. Despite his poor health, he went everywhere on foot, lived austere, and supported his illnesses with patience and sweetness of manner. All came to him, children, poor, priests, religious, all attracted by his holiness, and the penitents flocked to his confessional. He began to prepare for death with holy impatience. Great disciple of Saint Therese of Lisieux, he loved his sufferings for God's sake and found in them a sweet paradise on earth. When he regarded the great evils that provoke God's wrath, he raised his eyes to the Virgin of Fatima, and the Holy Rosary, the ultimate remedy for avoiding the chastising arm of God. With little time left to live, he said: "I am content to die; but I am also content to suffer more, because to suffer for love of Jesus is the only desirable thing in this vale of tears." He would speak simply of the mysteries of faith, of life here as a Christian, and beyond in glory. More eloquent still, he spoke with the example of his heroic virtues. He died 11th September, 1968 with the words: "I am going home, Jesus is calling. Jesus, Mary and Joseph, I confide my soul in your hands." His body awaits the resurrection in the monastery of Saint Anne, in Kurianad.

397. Saint Jeanne Benigne Gojos. Born 20th July, 1615 in Veronay (diocese of Geneva), she entered the convent at Annecy; later, the Mother Foundress of the Visitation, Saint Jeanne Françoise de Chantal, brought her to the new foundation at Turin. Sister Jeanne, formed in the sweet but strong school of the Mother Foundress, shines brilliantly in the firmament of the early Visitation. Among a thousand things related about her extraordinary life is the following: When the humble lay-sister was in Turin in 1639, and the Franco-Spanish War was at its height, bullets were flying within the convent. Saint Jeanne, charged with gathering the vegetables from the garden asked the superior: "Mother, how many canon shots shall I hear before leaving the garden?" "Three," replied the Mother Superior. And the sister, respecting holy obedience, waited for the third shot before returning. On the way, a dozen shots fell at her feet, or passed her head, without upsetting her recollection. She walked slowly, the baskets of fruit and vegetables on her head, with lowered eyes, with tranquil countenance, and in complete silence. Such was her confidence in obedience, recognizing in her superior God Himself. Her life was a cloth interwoven with sublime revelations and lofty spiritual elevations. Her path was divine love, victim of the flames of love of the Heart of Jesus. She

died in sanctity, 5th November 1692, at 76 years of age, and 56 of religious life.

398. Saint Apolline Andriveau. Louise Apolline Andriveau was born 7th May, 1810, in Saint Poucain (Allier, France). She was a very devout child, always recollected in Church, and she loved the Blessed Virgin. Of tender heart, she practiced great charity towards the poor. Brilliantly gifted in literature and art, she achieved fame in Paris as a writer while still young. At 23, she became a Sister of Charity and dedicated herself wholeheartedly to her vocation, performing her convent duties as well as her apostolate among the poor with extraordinary love. In 1846, the year the Blessed Virgin wept at La Salette over the sins of her people, the Lord appeared to this humble daughter of Saint Vincent de Paul, Sister Apolline. The Lord wore a red tunic and blue mantle. He held a red scapular, showing on one part the instruments of the Passion, on the other the two Hearts, one crowned with thorns, the other transfixed, and between the Hearts a cross. In another vision of the Lord nailed to the Cross, she saw the Sacred Head knock against the wood, driving the thorns into His eyes and temples. The saint writes under obedience: "I shall never forget that moment. There stood the Blessed Virgin. Oh Jesus! Oh Mary! What suffering! What agony!" From that time Saint Appoline was never without the vision of the suffering Saviour. It was the time of the most vile attacks against the Church and against the Vicar of Christ, Saint Pius IX the Great. This great Pope, whose motto according to Saint Malachy's prophecy of the Popes is "Cross of the Cross," immediately in 1847, gave his approbation to the new "Red Scapular of the Passion and of the Most Sacred Heart of Jesus and of the Most Loving and Compassionate Heart of the Immaculate Virgin Mary." In the tragic year 1848, despoiled of his temporal power through the works of infernal Masonry, the holy Pontiff from his exile in Gaeta exhorted the Bishops and Priests to diffuse the Red Scapular. During more than 60 years of religious life, Saint Apolline hid her marvelous celestial favours. Her simple and humble life edified all and brought love and consolation to a multitude of poor. With a cross of suffering, she died 23rd February, 1895, with the serenity of one already reposing in the arms of the Eternal Father.

399. Saint Bertilia Boscardin. Anna Francesca Boscardin was born in 1888 in Brendoa, between Vicenza and Verona (Italy), in a family of farmhands. The child was quiet and industrious. The father was given to drink, and family life was upset, as the father himself testified at the process of beatification of his daughter. The child had to work for the neighbours and could not go to school. She was backward, and the other children called her the 'little dunce.' The parish priest considered her sufficiently intelligent to peel potatoes, so at 16 she entered the Sisters of Saint Dorothy with the name Bertilia. She said to her novice mistress: "I don't know how to do anything. I'm useless, only a little dunce. Teach me to be a saint." After a year in the kitchen and in the laundry, she was sent to the convent in Treviso, where she stayed in the kitchen until after her profession. In 1907, she passed to the hospital, where she worked in the children's ward. Soon she contracted the disease which tormented her to the end of her life. In 1915, the hospital was occupied by troops and in 1917 was on the battle front. During the air raids, Saint Bertilia fetched coffee and wine from the town for the sick, calmly reciting the Rosary along the way. She was sent to a military hospital near Como where all, with the exception of her Mother Superior, admired the industry and charity of Saint Bertilia. Nevertheless she was

put in the laundry, where she worked without complaint. Later she returned to Treviso to the children's ward. Her health deteriorated. She was operated on, but died, on the 2nd October, 1922. Saint Bertilia Boscardin had followed her little spiritual way, simply fulfilling her duty day by day. In the hospital of Treviso there is a plaque with the inscription: "To Sister Bertilia Boscardin, chosen soul of heroic kindness, who during several years, like an Angel, relieved human suffering in this hospital." Beatified in 1952 by Saint Pius XII the Great, in the presence of members of the family and of several patients whom she had assisted.

400. Saint Marian Scotus. Muiredach MacRobartaich of Donegal (Ireland) was a very pious and simple youth. His parents had planned for him to be a priest, and the lad wore a kind of habit. In 1067 he left for Rome with several companions but never arrived there. In Bamberg, he lived in community under strict rule for a year. At Regensburg he stayed at the Abbey, and when the Abbess discovered his skill as a copyist, he began a work which lasted all his life. Saint Marian dedicated himself to copying religious texts with incomparable devotion. Most worthy of admiration are his copies of the Old and New Testaments, with commentaries and explanations. He worked with utmost zeal and with perfection. The endless work of copying he accomplished as a penance to gain heaven, all the while living in great austerity. One night, the servant who brought him candles forgot to do so. Remembering later in the night, she went with another servant bearing candles, and both were astonished to see the saint writing with one hand, and illuminating his work with rays of light from the fingers of the other. By his work of copying, Saint Marian came to know deeply the sacred sciences, not only as a theologian, but also as a poet. He wrote with a characteristic small and delicate style, and his name appeared at the end in Gaelic. He founded a monastery for the Irish, and was the first abbot. Such was the origin of the Scottish and Irish monasteries of Southern Germany. He died 1088.

401. Saint Bernard the Penitent. Nothing of the early life of Bernard is known, except that he was born in the diocese of Marguelone in Provence. Nor could his contemporaries say for certain what crimes he had committed. The document given him by his bishop when he began his life of penance states: ". . . because of the horrible crimes he committed, we have imposed the following penance: He will go barefoot 6 years. He will not wear a shirt during the rest of his life. He will abstain from meat every Wednesday, and on Fridays he will only eat bread with a little wine. He will fast 40 days before Christmas. On Fridays of Lent, he will only drink water . . . Given in Marguelone, in October of the 1170th year of Our Lord's Incarnation." In the habit of a penitent, and weighed down with chains, Bernard made several pilgrimages: 3 times to Jerusalem, once to India, to implore the intercession of Saint Thomas the Apostle. After great suffering, he was told by Heaven to abstain from pilgrimages. He assisted the poor, cleaned the churches. The people were accustomed to his greeting: "God grant you a happy end." He entered the monastery of Saint Bertin. Toward the end of his life, God gave him the gift of prophecy, and of miracles. At his funeral an immense multitude filled the Church. He died in 1182 and his feast is celebrated on the 19th April.

402. Saint Marie de Oignies. Spouse, heroine of charity, penitent and mystic, she was born in 1185 in a distinguished family of Brabant (Belgium). Although she preferred religion,

she was given, according to custom, in marriage to a virtuous youth at 14. She persuaded her spouse to live in absolute continence and to transform their spacious home into a hospital for lepers. The young pair attended their patients with unlimited self-denial. They washed them and watched beside the most grave. They gave alms to the poor of all the region, and their home became a central place of refuge. Marie practiced rigorous penances: hairshirts, vigils. Her tender devotion to the Passion caused her many tears, as well as her devotion to the Blessed Sacrament, from which she confessed she received the strength to perform her penances and works of charity. God gave her many spiritual gifts, ecstasies, visions, knowledge of distant and future things, discernment of sacramentals, relics, etc. She was not affected by cold and was always warmed by her spirit, even during freezing weather. She lay extended from November to March on the stone floor of a church, lightly dressed, without contracting any sickness. During cold nights, a sweet fragrance as of incense was exhaled from her damp clothing. Her fame attracted many pilgrims, whom she edified with her consoling admonitions and good counsels. Among her friends and disciples was Jacques de Vitry, later a celebrated cardinal, who was personal witness of the marvels God worked through Marie, and was later her biographer. Her spouse permitted her to withdraw to a solitary cell beside the Augustinian monastery of Oignies. There the wonders multiplied, and during her last painful illness, she spoke constantly of heavenly things in rhyme and in verse. She was hardly 28 when she died, 23rd June, 1213.

403. Saint Antonio the Pilgrim. Antonio Manzi was born in Padua (Italy), of distinguished family. His father died when Antonio was young and left him much wealth. Antonio at once distributed everything to the poor, and he was bitterly reproached by his relatives for squandering as they said what by right belonged to his two sisters. He was insulted and calumniated publicly in the streets of the town. In the habit of a pilgrim, he left Padua without definite object, until he came to Bazano, near Bologna, where he met an old and sick priest. He attended him for three years for love of God, both living on the alms Antonio begged, using only what was necessary and sharing the rest with other poor and needy. Antonio fasted all his life, used the discipline and hairshirt, slept on the floor with a stone for a pillow. He went on pilgrimage to Rome, Loretto, Compostela, Cologne and Jerusalem. In his native city, he was badly received by his sisters, who were religious. Condemned by all, Antonio built a shelter in the colonnade of a church outside the walls of Padua and died there shortly afterwards in 1267. Miracles multiplied at his tomb. The Paduans petitioned his canonization. But the Pope thought that one Saint Anthony sufficed for Padua. Nevertheless his cult persisted. His feast is the 1st February.

404. Saint Gerardo de Monza. Monza, ancient capital of Lombardy, venerates one of her sons, Gerardo Tintorio, as principal patron. The cult of this great apostle of charity was promoted centuries later by another heroic apostle of charity, Saint Charles Borromeo, who attained the confirmation of the cult. Gerardo lost his parents when he was very young. When he came of age, he used his inheritance to build a hospital for the needy and sick and dedicated his life to the patients. He went out in search of the sick and brought them to the hospital.

He washed the lepers, gave them the kiss of peace, and refused no service he could render, and thanks to his care, many sick recovered their health. He wrote a Rule and put his institution under the protection of the Cathedral canons. Later, the hospital was staffed by Franciscan tertiaries. When the city suffered a famine, the supplies of the hospital became exhausted. The steward hastened to inform Saint Gerardo that they were condemned to death. The saint said he would talk with God about it and began to pray. When the man returned to the store rooms, he could hardly open the doors because of the grain inside, - while in the cellar there was a reserve of new wine. Once in the middle of winter he wished to pass the night in prayer in the Church of Saint John Baptist. The sacristans were not well disposed, and one of them said yes if Gerardo would bring some cherries. The following day, the saint brought a bunch of fresh ripe cherries for each of the sacristans, which explains the cherry branch in the painting representing the saint. Saint Gerardo de Monza died 6th June, 1207.

405. Saint Juan the Sinner. Juan Grande was born in the little Andalusian town of Carmona, in 1546. As a young man, he had a clothing shop; but since worldly things had little attraction for him, he distributed his goods and went to live as a hermit. Of irreproachable life, Juan considered himself the worst of men. He added to his name, so that instead of being Juan Grande, which mean John Great, he became John the Great Sinner; and as Juan the Sinner he is still venerated in Andalusia. Of great compassion, he brought the homeless to his hut, attended to them, and went out to beg for them. He served in the hospitals and suffered persecution because the staff saw in his devoted work a silent reproach for their own negligence. Some benefactors founded a hospital and handed it over to Juan. Patients came, and many youths also came to serve. To perpetuate the work, Juan affiliated it with the Hospitallers of Saint John of God. Saint Juan the Sinner helped all the afflicted, abandoned spouses, prisoners, fugitive soldiers. He gave dowries to poor young women. Amidst all his activity, he lived in the spirit, often falling into ecstasy. He contracted the pest while assisting the victims and died in 1600 at 54. Beatified by Saint Pius IX the Great in 1853.

406. Saint Gregorio Lopez. Born in Madrid, he served as a page in the court of Saint Philip II, King of Spain. In 1562, he went on pilgrimage to Our Lady of Guadalupe in Extramadura, and there he heard of Our Lady of Guadalupe, Mexico. He set out for Mexico, convinced that God would manifest His will for him. In Vera Cruz, he sold all his possessions, distributed all to the poor, and sought a place to live as a hermit. He chose a solitude for prayer and penance and walked 40 kilometres to hear Mass and receive the Sacraments. He moved to a plantation until the earthquake of 1566, then entered the Dominicans, but found that his vocation lay elsewhere. He retired to the Huasteca, and busy tongues began to make of him a man of mystery, so that the Archbishop of Mexico called for an investigation, - after which Gregorio's piety and virtue were recognized. Then the saint tried to flee from the curiosity of the many visitors. Interned in a hospital, he wrote a book on pharmacy, since he had learned much about the medical properties of plants during his solitary life. Until his death, he lived with his friend, Father Francisco Losa, in a well-ordered eremitical life. A student of Sacred Scripture, Gregorio was frequently consulted by clergy and people and passed long hours in prayer. Speaking of union with God, Saint Gregorio said: "Perfection does not consist in feeling joy but in trying to love

God with all one's strength of soul." He died 20th July, 1596 at 54, and his cult was extended throughout Mexico.

407. Saint Margherita Occhiena Bosco. Margherita Occhiena was born in Castelnuovo of a family of Piedmontese farmers. Very industrious and devout, she married Francisco Bosco, whose first wife had died, leaving him a son; and Margherita lavished a mother's love on her stepchild as well as on the two sons born of this marriage. Francisco died when Giovanni, the younger son, was two. The young widow took up all the work of the fields and at the same time made her home a corner of heaven for her family. The poor used to come to Margherita, as did the hungry and sick. Sometimes hunger itself called at her home. Nothing, however, could disturb her profound confidence in divine Providence. Unable to read or write, the saintly mother knew the catechism and what she had heard in sermons. She educated her sons with anecdotes full of imagination and wisdom. She taught them the presence of God, His grandeur and paternal love, awakening their conscience with the words: "God sees you." Gentle and firm at the same time, she moulded the character of her sons and made them practice every Christian virtue. The people used to call John the "son of Margherita," just as we today call Margherita "the mother Don Bosco." The years passed, years devoted to her family, years of sacrifice and poverty. When Don Bosco was ordained, his mother said: "Remember, to begin to say Mass is to begin to suffer." Margherita could have lived as mistress of the home of her elder son, but she chose poverty again and went with her son the priest to Turin, to live in some miserable quarters. "Remember," she told him, "if you ever become rich, I will never set foot in your house." And Margherita became the humble servant and mother of a swarm of boys, abandoned, ragged, rude and rebellious. These were the ones who found the word that made sorrow and desperation disappear: "Mama Margherita!" In the marvelous pages of the life of the son we meet the mother, a woman of incomparable sweetness and of maternal faith, superior to all science and wisdom. Margherita lived ten years in the motherhouse of Turin, inseparably united with her son, founder of the miraculous edifice of the Salesians. The little word of admonishment which Mama Margherita used to give the first boys before they retired became part of the customs of the Salesians under the name of the "Good-night." She died amidst the tears of her sons, 25th November, 1856. She had said: "I was born poor, I have lived poor, and I die poor." She had only one dress, that of a countrywoman, which also served as a shroud. Don Bosco, the saint, said: "My mother was a saint."

408. Saint Dorotea de Chopitea. She was born 4th June 1816 in Santiago de Chile. Because of the revolution provoked against Spain, the Mother country, by Satanical Masonry, her father returned with his family to Spain, settled in Barcelona, and educated their numerous children in every Christian virtue. At 16, Dorotea married Jose Maria Serra, of another distinguished family returned from Chile. During the political violence of the time, the young spouse showed herself a valiant woman. She received into her home an older sister, driven from her convent, who contributed much during many years to the spirituality of Dorotea and to the education of the daughters who came to be born. Dorotea practiced mortifications, used the discipline, and the family recited the Rosary and other prayers with regularity. She could have lived in opulence, but preferred a simple life and practiced a stupendous charity towards the poor. Of most ardent devotion to the Sacred Heart, her courage on certain occasions of

violence was heroic. She helped to establish in Barcelona the month of Mary. When Saint Dorotea was surrounded by her daughters, their spouses, and an ever-increasing number of grandchildren, there reigned in her home an indescribable holy joy,- scenes which, given the destruction of the Christian family by Satanical action of the Masons, have become ever more rare. The maternal heart of Dorotea felt the misery of the working class in an industrialized society. She began to establish day-schools for the children of working parents. It would be impossible in a few words to give an adequate idea of the foundations and of the maternal love and energy of Dorotea and of her personal dedication to each work and each individual, as though each were exclusive and unique. From the day she came to know the work of Don Bosco, which corresponded exactly to her ideals, she left no stone unturned to introduce the Salesians into Barcelona. Don Bosco himself recognized Dorotea as born to the work, and his sons, like their father, called her their mother. Dorotea had conceived a tender devotion towards Mary Help of Christians and invited also to Barcelona the "Daughters of Mary Auxiliatrix." When Saint John Bosco died, his successor, Saint Michael Rua, wrote to Dorotea, calling her "our mamma of Barcelona, of the Salesians and of the Sisters." The 3rd of April, 1891, first Friday of the month, Saint Dorotea de Chopitea died, poor in spirit and in fact, having distributed all her goods.

409. Saint Leonie van den Dijk. This saint resembles Saint Anna Maria Taigi; however, greater were her hardships. Born 18th October, 1875 in Idegem, Flanders, of a humble and numerous family, at ten she had to work for her daily bread. At 17 she married a worker of Onkerzele, who became a slave to drink, and when Leonie reproached him, he left home never to return. They had thirteen children, of whom four died in infancy. Leonie had to work hard for her children, whom she loved tenderly. God made her his instrument, this little and slight poor woman. Despite the pressure of work, she visited daily the Chapel of Our Lady of Dolours to pray the Rosary with some neighbours. On the 4th August, 1933, the Virgin appeared to her, the first of 35 times, begging prayer, penance and conversion. The apparitions attracted more and more both believers and the curious. There were miraculous cures, supernatural phenomena, culminating 18th December 1933 in a "miracle of the sun," like that of Fatima, but which lasted one and a half hours and was witnessed by 20,000 persons. Onkerzele was part of a region of socialist workers, and the reactions were violent against Leonie, defamation and abuse, stone throwing, rubbish, old shoes, etc. Leonie was not to be intimidated and ignored the outrages. There appeared on the scene a company of seers, both true and false, so that Onkerzele fell into disrepute with the people and the ecclesiastical authorities. There began a Calvary for Leonie, as well as other extraordinary graces. Like Saint Maria Taigi, Leonie continually saw things hidden from mortal eyes, the history of the Redemption from our first parents until Jesus Christ, the life of Christ, with participation in the Passion. She saw consciences, sins and crimes, and the lot of the dead, heaven, purgatory and hell,- nothing was hidden from her eyes in the light of God. She saw the future, the 2nd World War, with many details now verified, and the final catastrophes that will come if mankind does not repent, in which three quarters of all men will perish. She saw the reign of Jesus and Mary to come. Leonie, insignificant in appearance, knew more than the theologians and saw more than most mystics. She received the stigmata on the 14th September, Feast of the Exaltation of the Cross, but these were ordinarily invisible. She received Communion frequently from the Lord. From 1933 to 1940,

she slept on the floor, a victim for the sins of men. In summer of 1935, Our Lord appeared at the 6th Station of the Way of the Cross and said to her: "I implore that here be venerated my Holy Face, together with the Sorrows of My Most Holy Mother." Christmas of 1937, she was raised to Heaven and saw things not to be described. When she returned to herself, the persons about her seemed monsters of ugliness. It was revealed that after the purification of humanity, Onkerzele would become a great sanctuary. She died altogether alone, as had been told her, 23rd June, 1949, eve of the Feast of the Sacred Heart. Saint Leonie van den Dijk is one of the great videntes, victim souls, penitents, stigmatists and prophets of the Last Times.

410. Saint Clara Dominica Moes. Thanks to the autobiography that the saint wrote by order of her father confessor, we know something of the wonders God worked in her. Born in Luxembourg, 27th October 1832 in a profoundly Christian family, of which three sons became priests, Clara Dominica was baptized the day of her birth, and there began the prodigies of grace. At baptism, she received the use of reason, knew the mystery of the Blessed Trinity and the mission God had chosen for her, a victim soul for the Church and in particular way for the Dominican Order, greatly in decline since the French Revolution. The child saw constantly her Guardian Angel and other Angels, who taught her prayers and spiritual life. At the age of one, the Blessed Virgin and the Child Jesus appeared and taught her the invocation: "O Mary conceived without sin," – and announced the Dogma of the Immaculate Conception. An Angel showed her a heart surrounded by thorns and explained the reason for the Passion of Christ. The next day, the life of victim soul began for the child, hardly a year old. Her mother, who had put her to sleep in good health, found her suffering greatly, disfigured and almost blind. The doctors could neither explain nor cure the mysterious ailment. Amidst great sufferings and heavenly consolations, the child grew, and God permitted the parents to leave her unattended, without suspecting what wonders were at work in her soul. Later her appearance became gradually normal, and the child could do chores at home and go to school. She could not be taught, as she already knew everything. She kept her secret of how the Angels instructed her. For her first Communion at 10, her Angel gave her a lengthy preparation, and on the day made a vow always to do what was more perfect. The child helped her parents with admirable goodness and humility. She increased her prayers and penance with the years, suffered mystically, was vexed by the devil, and received consolations, as well as the crown of thorns, stigmata, the mystical marriage. In 1810 Our Lord charged her with the foundation in Luxembourg of a Dominican convent of strict observance. She met all obstacles, founded first a little convent of the Third Order, incorporating it later in the Second Order of Saint Dominic. In the world, the saint was called Anna Moes, and in religion Clara Dominica. She fulfilled perfectly her duties as religious and as superior, and became victim soul for the whole Church, especially the religious Orders of the Dominicans, Jesuits and Benedictines. She sacrificed herself for the Holy Souls, who frequently appeared to her. In 1888, her stigmata disappeared but remained invisibly, with the same suffering as before. Her life of victim ended 24th February 1895, and she received her eternal recompense.

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Referring to No. 290 of the present Document, the cause of Saint Rudolfo Aquaviva and Companions, martyrs, we left uncounted 5 of these companions whose names appear in the article. These are:

- 411. Saint Alfonso Pacheco, martyr, Spanish priest.
- 412. Saint Petrus Berno, martyr, Swiss priest.
- 413. Saint Antonio Francesco, martyr, Italian priest.
- 414. Saint Francisco Aranha, martyr, Portuguese brother.
- 415. Saint Gonzalo Rodriguez, martyr, Portuguese layman.

Referring to No. 291, the cause of Saint Roque Gonzalez and Companions, martyrs:

- 416. Saint Alonso Rodriguez, martyr, Spanish priest.
- 417. Saint Juan de Castillo, martyr, Spanish priest.

With this clarification, the number of saints canonized in this Document is 417 by name. To date, a total of 1,483.

Given in Seville, at the Apostolic See, 30th March, 11th anniversary of the Apparitions of Our Mother of Palmar Crowned, Year of Our Lord Jesus Christ, MCMLXXIX.

With Our Apostolic Blessing,

Gregorius XVII PP. Pontifex Maximus

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

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, solemnly declare and proclaim the elevation to the glory of the altars, through most solemn Beatification and Canonisation, of the eminent and venerable servant of God, Christopher Columbus, discoverer of America.

We, as Universal Doctor of the Church, assisted by the most Powerful light of the Holy Ghost, gathering the sense of most chosen and eminently holy members of the Church, after a profound historical study of the glorious life of the exalted admiral Saint Christopher Columbus, assure and guarantee, with our word as pledge, his life of sanctity and heroic virtue.

We, as teacher and Universal Guide of the church, have dedicated Our own life to the enterprise of discovering those illustrious members of the Mystical Body, in order to multiply our praises of God in his great servants.

With unspeakable joy, we present today the lofty figure of Saint Christopher Columbus. Thus we desire to increase and enliven holy desires to attain for the Church of God, through the mirror that reflects the holy life of this model, exalted and splendid saints for the future.

We, as Vicar of Christ on earth, will devote our faculties and abilities fighting valiantly against the calumnies and lies hurled at these noble figures.

We direct our words to you, beloved children: We have carefully and in detail examined certain writings among the many on the life of Saint Christopher Columbus. We have found innumerable calumnies against this exalted saint,- calumnies invented by his many envious detractors. We see with complete clarity, amidst the trash that they wrote, in what prodigious manner there appear between the lines the exalted virtues of Saint Christopher Columbus. They invented every kind of calumny and lie to discredit the invincible faith of this glorious saint. It is no surprise that they have invented stories and framed lies about Saint Christopher Columbus,- since many saints have received the same treatment.

Beloved children: consider the calumnies and meditate over the lies, insults and outrages against Our Lord Jesus Christ. The envious who in the presence of Pontius Pilate hurled every kind of lie against Jesus. These liars and detractors were supported by high dignitaries of Israel, including priests, the High Priests, and the Sanhedrin itself. The tyrant Herod, thinking his kingdom was threatened, acted with all rigour against Our Lord Jesus Christ, King of Kings. The unjust judge, Pontius Pilate, fearing that Caesar would remove him, decreed the death sentence, knowing that Jesus was innocent. The high priests Caiphaz and Annas represented the authority of God. They knew Sacred Scripture perfectly, and the promised Messiah. But they rejected Him when He stood in their presence. After Jesus' confession as Son of the Living God, the high priest rent his garments, with the few words: "He has blasphemed. We need no more proof. He is guilty of death." The high priest Annas had a vicious servant who, to gain his master's favour, dared to lay his vile hand on the Sweet Face of Jesus.

Beloved children, do not forget that on Palm Sunday, Jesus entered Jerusalem in triumph. The whole city wished to proclaim Him king. Everyone cried "Hosannah!" and a few days later, the same multitude cried: "Crucify Him! Crucify Him!" The official church of that day, represented by the Synagogue, made friends with the Romans, who were usurpers and invaders, and thus they condemned Christ: the church, the authorities, and the people in general, with the exception of a small number that favoured the Nazarene. With this infamous judgment, they set the cross on the shoulders of Our Lord Jesus Christ, who went up to Calvary, amidst the insults and outrages of the mob, while his own disciples abandoned Him. The Crucified of Calvary appeared as a failure, but the apparent failure was reversed when the glorious resurrection of Christ took place. In spite of the Resurrection, the enemies of Christ remained against Him. At each moment they sought false witnesses against Him, even saying that while the soldiers slept, the disciples stole the body,- anything to deny the Resurrection. This fable about the sleeping guards collapses entirely, since a person who is asleep cannot be a witness of anything. The soldiers were present at the Resurrection, were taken by surprise, and were left dazzled,- and still they said they were asleep.

We desire you to meditate deeply on these things. You will observe how those who experienced such prodigies, miracles and graces, do not appear in defence of Jesus when he is being judged. Thus they treated the Redeemer of the world without pity. They treated the Divine Master vilely,- and the disciples cannot be treated better than their Master.

We recognize with perfect clarity the heroic sanctity of Saint Christopher Columbus, man of deep faith and piety, desiring to extend the reign of Christ, feeling in his soul the fire that

moved him to undertake the valiant and noble work of discovery. Saint Christopher Columbus was impelled towards unknown lands, where he would find abundant gold and precious pearls, a treasure with which to reclaim the Holy Land from heretics, to put it in the hands of their Catholic Majesties of Spain, Saint Isabel I the Catholic and Ferdinand V the Catholic. At that glorious time, these monarchs were the most powerful in the world. Saint Christopher Columbus desired to use the treasures of those unknown lands in order to enrich the Holy Catholic Church, to assist the Vicar of Christ, to undertake Crusades in defence of the faith. Of course he asked for honours for himself, a certain percentage of the treasures,- all quite logically, to assure himself the means to continue his glorious enterprises. Saint Bartolome de las Casas has left us a precious portrait of Saint Christopher Columbus, as a pious and virtuous man, who heard Mass each day, communicated frequently, and recited daily the canonical hours and the Rosary. He belonged to the Franciscan tertiaries and loved the Franciscan habit. Saint Bartolome de las Casas writes: "He hated blasphemy, was very devout towards the Virgin Mary, towards Saint Ferdinand, king, Conqueror of Seville, invoking him constantly. He was a man of strong character, capable of great accomplishments, and was both authoritative and gentle."

We, as Master and Universal Guide of the Church, accept as manifest truth the description of Saint Bartolome de las Casas, great and intimate friend of Saint Christopher Columbus. It would be rash to depreciate the description that a saint gives of another saint, since without doubt, the saints are most qualified to speak of sanctity.

We consider very important the singular protection Saint Christopher Columbus received from Saint Isabel the Catholic, another confirmation of how the saints encourage other saints. Another distinguished Saint, the great Cardinal, Regent of Spain, Saint Francisco Jimenez de Cisneros, was a great defender of Saint Christopher Columbus. We recall also Francisco of Rabida, Father Marchena, who helped greatly in the enterprise of the discovery of America; likewise the illustrious confessor of the holy Queen. These saintly and distinguished personages testify to the sanctity of the admiral and discoverer. Before the weight of this testimony, the lies and calumnies fall to the ground.

We know by revelation of Our Lord Jesus Christ, that the great admiral and discoverer of America, Saint Christopher Columbus, was born in the Marian city of Seville,- against all opinions of his having been born in other places, especially Genoa, where he certainly did not announce his discovery,- there being nothing more illogical than to neglect to announce a great undertaking to one's own compatriots. In all his letters, both before and after the discovery, Christopher Columbus writes in Castilian, and never in Italian. At the same time, if he is writing in Latin, the mistakes he makes are those of a Spaniard, not of an Italian. His confessor, Father Goricio, was Italian, and all their correspondence is in Castilian. During his 14 years residence in Portugal, he always wrote his letters in Castilian. The weight of these facts destroys the suggestion that he might have been born in Genoa. The 3rd August, 1492, he sailed from Palos, in the province of Huelva, to make the discovery on the 12th October, Feast of Our Lady of the Pillar. He made 3 more voyages. In the third, he was brought in chains to Spain, treated as a criminal. After this outrage, their Catholic Majesties helped him to make his 4th and last voyage. He died in Valladolid, strengthened with Sacraments of the Church, 20th May 1506, after a life of 70 years. After this long life of outrage and suffering, piety and holiness, he committed his soul to God, leaving the problems of the lands to men, and

undertaking the business of eternal glory. His mortal remains await the resurrection in a great mausoleum in the Cathedral of Seville. Providence has committed his relics to the city of his birth. In Seville he found his greatest enemies, those who most defamed him, proving again that "no one is prophet in his own land." Seville was ingrate and cruel towards the saint who enriched her, making her the capital of two worlds,- while he himself was repaid with calumny. Thus the peoples treat their best sons. Jesus was treated worse by his people.

We wish to indicate the following to the faithful. In the life of Saint Christopher Columbus there were also defects, imperfections, errors and weaknesses. No doubt the calumnies he suffered helped to purify his weaknesses,- since the Lord leads souls to Heaven after purifying them on earth or in Purgatory, either before or later, since entrance into Heaven requires complete purity from every stain, perfect crystalline purity. Blessed are those that suffer persecution unjustly, since by this God purifies as by fire, in order later to give the imperishable crown of glory.

We desire to recall the great benefits Christendom has received from the discovery of America, since the Gospel of Our Lord Jesus Christ was preached there, where the light of Redemption had not previously penetrated. We also desire to remind all Spaniards to have deep veneration for Saint Christopher Columbus, since his discovery enriched Catholicism and brought Spain the most vast Empire,- which Empire, in the eyes of God, still belongs to Spain, since Our predecessor Pope Alexander VI, by the Bull "Inter Cetera" of 4th May 1493, entrusted to the Spanish Crown the American continent with its islands, from Pole to Pole, and to their successors in perpetuity. In those glorious centuries all Christendom respected the Temporal Power of the Popes and acknowledged that all lands belonged to the Popes, who had the power in Christ's name to distribute the lands among the nations. The same Pope, Alexander VI, gave Portugal all the lands she had discovered and conquered for Christ. Likewise, other popes committed other lands to the nations who evangelized. Through this Bull "Inter Cetera" of Pope Alexander VI, the American continent still belongs to Spain, the Mother Country. Until now, no Pope has abolished the Bull "Inter Cetera," which means logically that the so-called liberation of America is a Masonic and satanic work, an emancipation contrary to divine right.

We, as Universal Doctor of the Church, teach that the Pope, by Divine Law, also exercises the Temporal Power. We teach that the Pope has not received the Temporal Power either from the Emperor Constantine or from the Emperor Charlemagne. These two Emperors only gave external form to what already exists by Divine Law.

We, as Universal Doctor of the Church, teach that the Pope receives together the Spiritual Power and the Temporal Power, inasmuch as he is the Sweet Christ on earth.

We, as Master and Universal Guide of the Church, teach that Our Lord Jesus Christ is the High and Eternal Priest, as well as the King of the Universe. Therefore the Pope, as representative of Christ, exercises the two powers by Divine Law, since he represents only one person, governs the world in the name of Christ, in the spiritual as in the temporal. Christ is the true Lord of all lands, all islands, all seas and rivers, all plains and mountains, and so forth. From this certain and true doctrine is understood that the Pope is Lord of all lands.

We, as Universal Doctor of the Church, teach that the Pope has supreme power to distribute the lands,- logically entrusting them to evangelizers and not to heretics.

We, as Universal Doctor of the Church, teach as certain doctrine that the Pope cannot validly commit a land to

heretics, as in Sacred Scripture God says that heretics may not abide in Israel.

We teach that the Popes have the duty and the right of supporting and blessing every crusade to expel heretics, since it is not permitted to stain the earth with the cursed and vile feet of heretics.

We, as Universal Doctor of the Church, teach that the Popes should launch holy Crusades against the heretics, until either they are converted or disappear persecuted to the ends of the earth. He who permits the adoration of false gods or the practice of false religion stands opposed to God. We teach that it is not licit for Popes to unite themselves with heretic princes against Catholics.

We teach that a Pope who unites with heretics against true Catholics calls down upon himself the wrath of God, of the Apostles Saint Peter and Saint Paul, and our personal indignation.

We, availing ourself of the present document, feel deep joy and jubilation on speaking of Catholic Ireland. It is certain and true doctrine that our Predecessor, Hadrian IV, had the power in Christ's name to entrust Ireland to the evangelizing nation. However, from the moment England fell into heresy, she lost her power over Ireland, and since Ireland has no Catholic King, the Pope holds direct power over her until he provides a Catholic king.

We teach as certain doctrine and true, that England, when she fell into heresy, lost every right and authority over Ireland.

We recall that Our venerated predecessor, the great crusader Saint Pius V, using the Divine Right of Temporal Power, deposed queen Elizabeth I of England. For this reason, Elizabeth I, as heretic, could not be Queen of Ireland, or for the matter of England.

We, in the name of Our Lord Jesus Christ, with the authority of the Holy Apostles Peter and Paul, and of our own, solemnly declare and proclaim:

The Pope, as Vicar of Christ, by Divine Right, exercises Spiritual Power and Temporal Power, all the world 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 the lands, let him be anathema.

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

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

We, with the authority with which we are vested, anathematize the so-called liberators who robbed the lands the Pope had given to Spain.

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

We teach that masonry is a work inspired by Satan, who attempts to destroy the Holy Church of God.

We, as Vicar of Christ, exercising the Spiritual Power and the Temporal Power, by divine right, will in the proper moment, with the help of God and of the sword, redeem, step by step, all lands,- to lay them at the feet of Christ, King of the Universe.

We declare Saint Christopher Columbus exalted patron and protector of America.

We proclaim as titles of Saint Christopher Columbus, exalted evangelizer and missionary of Spanish America. We establish the universal feast of Saint Christopher Columbus on the 20th May of each year, with proper Mass and preface.

We add the glorious name of Saint Christopher Columbus to the list of protectors of our Pontificate.

Given in Seville, at the Apostolic See, the 40th anniversary of the victory of Saint Francisco Franco against communism, 1st April of the Year of Our Lord Jesus Christ MCMLXXIX.

With our Apostolic Blessing.

GREGORIUS XVII, PP. Pontifex Maximus.

TWENTY-NINTH DOCUMENT

SOLEMN BEATIFICATION AND CONONISATION OF THE GLORIOUS INNUMERABLE MARTYRS OF IRELAND.

JUBILEE CENTENARY YEAR OF THE APPARITION OF OUR LADY OF KNOCK.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the sublime light of the Holy Ghost, gathering the sense of the Church, after detailed examination of the historical facts,- with unspeakable joy, beatify and canonize, elevating to the glory of the altars, the innumerable glorious martyrs of Ireland.

We, as Master and Universal guide of the Church, interpret that the glorious title of martyr is not exclusively for those who pour out their blood. God, Our Lord Jesus Christ, in His infinite mercy and wisdom, has disposed various grades of martyrdom. To some he reserves the dignity to be martyr with effusion of blood in imitation of Himself. We interpret that, even if Our Lord Jesus Christ had not poured out His Most Precious Blood, no one would be able to deprive him of the title of Martyr. Jesus, while serenely and silently hearing the charges and accusations against Himself, showed himself a martyr. Receiving the sacrilegious kiss of the traitor Judas Iscariot, He clearly revealed his martyrdom. Receiving with sweetest patience insults and calumnies, Jesus gave proof of his character of martyr.

We desire to offer the faithful this sublime truth for their consideration: the Most Holy Virgin Mary was Co-redemptrix without shedding blood. This exalted Co-redemptrix, without shedding her blood, has the most glorious title of Queen of Martyrs. It would be a monstrous ingratitude to God to deny that the Most Holy Virgin is a Martyr. This most blessed Mother ardently desired to die with Christ, in order to offer herself to the Eternal Father as Co-redemptrix of humanity. Our Lord Jesus Christ did not desire that His Most Holy Mother die, since it was necessary for the newly born Church to be guided under the visible protection of the Mother. Jesus, in magisterial fashion, satisfied the desire of the Celestial Father, and of the Mother, and of the Church, making her Co-redemptrix without effusion of blood. Thus was fulfilled the prophecy of the ancient Simeon: "A sword shall pierce thy soul." This fulfillment is seen in the certain doctrine of the Virgin as both Co-redemptrix and Queen of martyrs.

We, as Master and universal Guide of the Church, also teach as certain doctrine that the Most Glorious Saint Joseph, Spouse of the Most Holy Virgin and adoptive Father of Our Lord Jesus Christ, is, without doubt, the great martyr. This glorious martyr attained this exalted dignity without shedding his blood. The life of Saint Joseph bears the unmistakable seal of martyrdom. We behold Saint Joseph on a path of constant martyrdom. The most glorious Saint Joseph, in the town of Bethlehem, accompanying the Queen of Martyrs, the Virgin Mary, who is bearing in her virginal womb the Martyr of

Martyrs, the Man of Sorrows. In company with the Martyrs Jesus and Mary, the glorious Martyr Saint Joseph goes from door to door, seeking where the Queen of Martyrs might give birth to Him whom the universe cannot contain. But that ingrate city refuses this sublime grace and closes her doors in the faces of those two sublime Martyrs. Shortly afterwards, this glorious Martyr will accompany the Most Holy Virgin Mary and the infant Jesus, on that anguished flight to Egypt. Saint Joseph, abandoning the place where he is established and detaching himself from everything, obeys the voice of God and goes to a foreign land. In his life, we see Saint Joseph in the carpentry shop, working with his hands with great fatigue, in order to nourish the Holy Family. A man would be foolish to try to deprive Saint Joseph of the glorious crown of martyrdom. The glorious Saint Joseph, in his exalted quality of great Martyr, obtained the sublime dignity of Co-redemptor,- inferior of course, to that of Mary Co-redemptrix. We, as Universal Doctor of the Church, teach as certain doctrine, that there are distinct forms of martyrdom. We teach that the martyr without bloodshed attains this dignity if he truly has been disposed, until his final moments, to defend the Catholic Faith with his blood, if God so will.

We, as Master and Universal Guide of the Church, teach that all those who are vilely persecuted and who offer their sufferings with love and pardon for the persecutors, are automatically martyrs. Who could deny the character of martyr to those who preferred to die of hunger rather than apostatize? These glorious martyrs of Ireland attained this exalted dignity because they preferred death by hunger and other calamities rather than forswear their Holy Catholic Faith. It was not a question of a few days of hunger, but rather of a constant lack of food. Actually, not all who died of hunger in Ireland attained martyrdom,- since, in order to attain such glory, there must be present several conditions. First, pardon for the persecutors, from a heart purified of every stain of hate or vengeance. Second, the offering to God of persecution, in union with the Passion of Our Lord Jesus Christ and the Sorrows of the Most Holy Virgin Mary. Another condition,- that in this suffering and persecution, the sole motive be the glory of God, the splendour of Holy Church, the conversion of sinners and one's own purification. Disposed to love Christ above family, country or goods, the Christian, through the infinite gift of baptismal grace, has always to take the cross, leave everything and follow Christ.

We, as Universal Doctor of the Church, teach as certain doctrine, that we canonize only those who fulfill the conditions mentioned. Only God in his infinite wisdom knows the names and numbers of the glorious martyrs of Ireland.

After examining historical fact, We have made the estimate of approximately 300,000 martyrs. We believe the true number exceeds only slightly this approximation, and we believe that, should the real number be less, the difference remains slight.

We, as Universal Doctor of the Church, guarantee and assure, with our word as pledge, the sanctity and heroic life of these glorious martyrs of Ireland. We also wish to teach that, had the conditions explained above been verified, it would have been possible to multiply the number by 10. But hatred and vengeance, and other worldly motives, deprived many of the glorious crown of martyrdom. We also wish to teach that of these others, many attained salvation.

We also teach the faithful that many of the wars of Ireland against England were truly holy crusades,- although not all the participants were crusaders,- a matter which can be observed in all the crusades of any other nation.

We desire to recall that the Spanish War of 36-39 was a holy crusade,; however, not all the participants were crusaders,

since it is evident that many individuals joined the crusade for personal motives. It is also certain that there were those who joined the crusade out of hatred for the other side and for vengeance,- which persons never acquired the palm of martyrdom.

We desire also to recall for the faithful, that in the holy crusades organized by the Popes against the Mohammedans, there participated individuals with ideals and motives other than those which the holy crusades themselves professed.

We also desire to recall that during the 8 centuries of Mohammedan domination in Spain, the Christians lived in a perpetual holy crusade, but not all were authentic crusaders. There were, disgraceful to say, Christians who joined the Mohammedans against the Christians. In these permanent crusades there were individuals motivated by hate and vengeance, who, of course, lost the palm of martyrdom.

We, as Vicar of Christ on earth, say with Him: "Bless those who persecute you, love your enemies and pray for your persecutors."

We teach: if a Christian under persecution does not pardon his persecutor,- and not only that, but does not love and bless him, then he loses the crown of martyrdom and risks eternal salvation. We say with Christ: "When they strike you on one cheek, turn the other." Terrible and sublime sentence: to receive a blow on one cheek and with love turn the other, all for love of Christ.

We say to all the faithful that the Church, in order to be vigorous, needs persecution,- because it is very easy to be a Catholic when all respect you,- but the important thing is to be a Catholic when the whole world persecutes you. Without doubt the martyrs, with or without bloodshed, fructify and multiply the grandeur of the Church.

Analyzing the historical facts on the life of Ireland, we encounter contradictory stories and statements,- depending on which party is writing. The same occurs in the history of Spain or of any other nation. It is usual to encounter exaggerations in both camps, and the obstinate insistence to blame the other side. All this pertains to the disequilibrium of men, who lower their eyes to earth rather than lift them to Heaven, where true justice and equilibrium reign.

We guarantee and assure, with our word as pledge, that in studying historical fact, we constantly exercise the necessary and sacred role of devil's advocate, seeking possible defects. Beloved children, thank God that the Pope performs this necessary task of devil's advocate because, when he makes a declaration, he does so with full certitude, offering his own head to the executioner, if necessary. Let no one forget that the Pope is the rock on which rests the Church. Let no one put obstacles in the way of the Pope. In the right moment he will illumine the most obscure questions. The Pope, as Visible Head of the Church, regards the causes of saints and martyrs 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 nation, race or language. This sense of the Pope ought to be the sense of all the Church. All the faithful of the Church have to procure the glory of God and the splendour of the Church, seeking lives of sanctity and martyrdom in the place where they live, since all are children of God and of the Virgin Mary. No one, neither family nor group nor country, can attain this sublime and true brotherhood, sonship of the same Father and Mother, unless by the Blood of Our Lord Jesus Christ, all surrounding Peter, common Father of the Church.

We desire to inform the faithful that, with no room for doubt, in number of glorious martyrs, Catholic Ireland occupies the third place after Spain and France. The providential origin of

the Irish is to be found in Spain, since part of the Iberos, who inhabited Spain, settled in Ireland. On the one hand, the primitive name of Spain is Iberia, and Ireland has a similar name, Hibernia. It is certain, moreover, that both nations, being Iberos, are also Celts. For twofold reason then, the two nations are akin. Through this brotherhood, we find in both nations many saints and many warriors,- but also many proud and vengeful spirits. Virtues and defects quite parallel, even if it is true to say that the Spaniards are more disciplined, due to the numerous invasions of the Iberian Peninsula. To this brotherhood we find necessarily united the nation of France, known as Gaul.

We find that God has loved these three nations always in a most particular manner since, if we delve into their history, we discover their Hebrew origin. We ask you to consider the following: as proof of this truth, one must meditate on the visit of the Most Holy Virgin during her mortal life to Spain, to the banks of the Ebro, in the city of Saragossa where, for 20 centuries there has remained the Pillar. Spain was evangelized by the Apostle Santiago, disciple of the Lord and most dearly beloved by the Most Holy Virgin Mary. The Apostle Saint Paul also preached in Spain, so that it can be said that Spain received a great example to defend the faith with energy.

We recall that France received the friends of the Lord, Saint Mary Magdalene, Saint Martha, Saint Lazarus, Zachaeus, etc. We wish to emphasize that Ireland was evangelized by Saint Patrick, of great devotion to the Most Holy Virgin, no ordinary devotion, but a devotion most profound and most singular.

We await with great desire the day when the three nations form a holy league to re-establish the Faith of Christ among the nations. The ponderous sword of Pope Gregory XVII will not rest till it has redeemed the world for Christ, with the powerful help of the Most Holy Virgin Mary.

We establish a yearly feast to be celebrated with proper Mass on the 7th November, under the title of the Glorious and Innumerable Martyrs of Ireland.

We address our beloved children of Ireland. Most dear and beloved children, beg the intercession of these glorious martyrs in order that you persevere firm in the Faith, disposed to be reckoned in the number of martyrs. For this end, the present epoch is more propitious than the former, since the apostates of today call themselves Catholics and papists, while they follow the antipope of Rome and a liturgy that separates them more and more from true doctrine. We are living the terrible moments of the great apostasy. There is hardly a greater sadness than to contemplate millions and millions of apostates who dare to call themselves Catholics. Blessed be God who permits this terrible epoch in which we can attain sanctity and martyrdom.

We say to you: the Pope is with Ireland,- but of course, with the Ireland that is with Us, since those who are not with Us are against Christ, whom We represent. It is necessary that the devout faithful of Ireland accomplish an intense apostolate in their nation, that all recognize the true Pope,- inasmuch as we have the obligation to preach first to those who still call themselves Catholics, although fallen into apostasy,- just as the apostles preached first to the Jews.

We, with the authority with which we are vested, establish the jubilee centenary year of the apparition of Our Lady of Knock. This jubilee, in which a plenary indulgence is gained, will commence the eve of the Feast of Our Lady of Knock and conclude the 21st August the following year of 1980. The plenary indulgence is to be gained in the Chapel of our Bishop who represents Us in Ireland. Those who daily frequent the

Chapel will gain the indulgence at the Sunday Mass that ends the week, under the usual conditions.

We exhort paternally the devotees of Ireland to do everything possible that this document, and that of the Patronage of Our Lady of Knock, reach those who once were devotees, in order for them to receive this light. However, if they reject it, do not maintain dialogue with them, as that is very dangerous and exposes you to loss of faith. Of course, those who bear this mission ought to be, to the degree possible, our missionary Bishops, who are among you. A difficult mission,- but we desire to make this paternal gesture and give this opportunity to those children of ours who have departed, and for whom we pray intensely.

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

With our Apostolic Blessing.

THIRTIETH DOCUMENT

SOLEMN ELEVATION TO THE GLORY OF THE ALTARS OF 663 SAINTS, BY SOLEMN BEATIFICATION AND CANONISATION.

ESTABLISHMENT OF THE FEAST OF CHRIST REPARATOR, AS ALSO THE FEAST OF THE PERPETUAL VIRGINITY OF MARY.

THE INCLUSION IN THE LITANY OF LORETTO OF THE INVOCATION "VIRGIN MOST HUMBLE."

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We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, with the help of the Holy Ghost, taking the sense of the Church, and after the study of historical fact, solemnly proclaim the heroic virtue and life of sanctity of the 663 members, all distinguished, of the Mystical Body of Christ, whom today with jubilation we elevate to the glory of the altars, by means of their Solemn Beatification and Canonisation.

We, as Master and Guide of the Church, give assurance, while pledging our word, of the exemplary lives of these glorious saints. Among these you will find a majority of holy martyrs of different nations, times and circumstances. We recall again the high worth of martyrdom, inasmuch as their blood, united with the Most Precious Blood of the Redeemer, falls like a plentiful and purifying rain on the Church, marvelously watering and bringing wonderful freshness to the olive trees in the midst of the great desert. These lovely green olives are the beauty of our path towards God. We urge you to meditate on this spiritual desert through which God Our Lord desires to lead us. Indeed, the desert we have to traverse is full of dangers and beasts of prey, not to speak of the dry expanses, because it is very necessary to completely cross the desert in order to achieve sanctity. Not all follow the identical route. The Lord leads us individually by different paths within the same desert, all of which implies that this desert is the Church, One, Holy, Catholic and Apostolic, and that the different paths

represent the different crosses that the Lord entrusts to each on his path through the desert. Studying the lives of the saints, you will always find the marvelous desert, since sanctity is not possible apart from this desert, which signifies the one, only and true Church of Christ. Certainly the desert has its greatest beauty in that tremendous obscurity which we experience in our path towards sanctity, for there are moments when the Lord seems to have abandoned us. Yet it is only an apparent abandonment, because He never abandons his children. It is necessary to pass through this apparent abandonment, because Our Lord Jesus Christ, with arms extended on the Cross, experienced profoundly the apparent abandonment of His Father, and thus is perfectly followed the authentic way of the disciples of the Lord, who cannot expect to receive any better treatment than did their Divine Master. Our Most Holy Redeemer spent 40 days and 40 nights in the desert, to teach us the hard way we have to go to reach Him. Of course, after the desert, there follows the way of the cross up to Golgotha. We should be foolish to attempt to reach Christ without following the way He marked out for us. Our Divine Saviour puts in the hand of each one a most precious and artistic coin, the fair price to purchase heaven. Of course, this precious coin has the form of a cross, indispensable for gaining heaven, thus fulfilling the words of the Divine Master: "Take up thy cross, deny thyself, and follow Me."

There you see how perfectly is understood the form of this precious coin. Our Lord puts the coin in our hand, but He leaves the bearer free to invest it. This precious coin can be turned to salvation or to eternal ruin, depending on how we use our freedom. Beloved children, we desire to teach you that this marvelous coin grows in value as we wear it out with use. How glorious it will surely be when, at the end of our desert wandering, Our Lord meets us and says: "My son, give me your coin," and we reply, "Lord, here is my coin, worn away to nothing, wasted away by all my labours." In this majestic encounter, when we return our worn coin that had been our cross, behold the transformation into crown of glory. Thus we teach that the wear of the coin is apparent, that it is not destroyed, rather that it is transformed, - because the crown of glory is not possible to attain without the cross. Of course, the coins of each are different, proportioned as they are in weight to the strength of each one, no more, no less.

Beloved children, think and reflect, this coin is not subject to the same commerce as worldly coins. It is not subject to the official rates of exchange, inasmuch as the bank teller is the Supreme Judge, who will pay the just equivalent to each one. In this spiritual bank, there are not deceits; no one escapes Divine Justice, nor Him who holds the just scales. The coin we receive in the form of a cross we have to turn to pure gold and deck with precious pearls. However we do not find such treasures in the world of commerce and banking, since the precious metals and jewels that adorn the cross are found in the Sacraments. In order to carry a cross so richly adorned, we need a metal that perfectly alloys, and we find the metal that perfectly blends with the metal of the Sacraments in the Most Holy Virgin Mary, who makes possible this beautiful and mystical alloy. We can blend the most rich metal called Mary in limitless ways. For example, as Cyrenean, for who understands crosses better than the Virgin Mary? Again, as the holy Veronica, to wipe our face during the dolorous way of the cross. Above all as Mother, most authentically so, since this most beautiful Mother will be on Golgotha, where each of us has to suffer. Our body will rest in the arms of the Most Holy Virgin Mary. Very dear children, We teach you that

Christ entrusts this coin within a precious case or reliquary, which is precisely the Most Holy Virgin Mary. It is but logical that when we go to meet Jesus, we return the coin in the same case in which it was received. If we change the case, the Lord of the mint will not accept the coin, but will throw it to the flames. Once more we have made clear the universal mediation and universal dispensation of all graces exercised by the Virgin Mary.

In the name of Christ, We say paternally, each of us has received the coin to attain sanctity.

We beseech all the saints we today elevate to the glory of the altars that they be our models and examples for attaining sanctity.

We establish the Feast of Christ Reparator, to be celebrated each year with great solemnity on the 22nd October, ordaining a proper Mass with preface, sequence, communicants and hanc igitur.

We ordain that the Feast of Christ Reparator be preceded by a vigil, in which fast and abstinence is to be observed according to customary norms.

We proclaim the day of the Feast of Christ Reparator to be a day of pardon, when a most plenary indulgence can be gained by those who assist at the Holy Sacrifice of Mass, having repented profoundly, confessed and communicated within the customary space of time.

We ardently desire that you penetrate the heart of this Feast, which recalls the principal object of the Passion, Crucifixion and Death of Our Lord Jesus Christ, since reparation is the principal object of Jesus in His Passion. We must consider that sins are an infinite offence against God the Father, and that they require infinite reparation, such as Christ accomplished on the Cross and perpetuates on the altar. Since the fall of Adam and Eve, the Eternal Father was angered against men. The first thing Our Lord Jesus Christ did was to make reparation to the Father, and in consequence of this infinite Reparation, the precious Redemption comes gratuitously to us. One ought to distinguish clearly between Reparation and Redemption, making it clear that Reparation is foremost. Reflecting tranquilly, we find that Reparation was a necessary obligation, which creatures could not attain, since an infinite offence cannot be repaired by those who are not infinite. Whence is understood the necessity of the incarnation of the Word of God, by which marvelous means, Jesus Christ, true God and true Man, with Divine Nature and with Human Nature, by his Passion, Crucifixion and Death, accomplishes perfect Reparation and Redemption. The Eternal Father could have left Heaven eternally locked against us, and in his just anger left us without Redemption, which consideration clearly shows that Redemption is the effect of infinite Reparation and the complacency of the eternal Father. This truth shows the urgent need of celebrating the Holy Sacrifice of Mass, in which is perpetuated the Sacrifice of Reparation on Calvary, which on Calvary was bloody, and on the altar, unbloody. The logic of this doctrine leads us constantly to insist that Holy Mass is a propitiatory Sacrifice.

We urge you to think and meditate on the world situation in which you find yourselves, - that actually the greater part of humanity is living with its back turned to God, which is to say that the world is headed for perdition, through materialism.

To this state of the world, there is added as consequence the general apostasy and the lack of innumerable Masses required to make reparation to God. The greatest disaster that could strike the world is the lack of innumerable Masses, since in the Mass, on each altar, is perpetuated the propitiation of reparation that brings abundant graces and blessings on the world.

We establish the Feast of the Perpetual Virginity of Mary, Mother of God and Our Mother, to be celebrated on the 25th May each year.

We are disposed to proclaim to the whole world the truth that Mary was Virgin at the Birth of Jesus, before His birth and after His birth, because, disgraceful to say, in these apocalyptic times, the enemies of God furiously and satanically attack the perpetual virginity of Mary, under pretext of attaining unity with the Protestant heretics.

In honour of the Virgin Mary, We include in the Litany of Loretto the invocation "Virgin Most Humble" (*Virgo humillima*), preceding the invocation "Virgo Potens." With this addition to the Litany, we jubilantly sing the humility of the Most Holy Virgin Mary, who, full of jubilation, exclaimed: "Ecce Ancilla Domini" (Behold the slave of the Lord). In this way, the true devotees of Mary shall learn to be humble, knowing that he who humbles himself shall be exalted.

We point out that, including the present Document, we have thus far raised to the glory of the altars the considerable number of 2,147 Saints, who will exercise their powerful intercession to help us in the desert we have to persevere in crossing.

We leave to these saints to speak through the historical accounts that follow.

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1. Saint Charles of Austria. When this scion of the glorious line of the Habsburgs was born, few imagined that he was to be the last Austrian Emperor and that one day he would attain the glory of the altars. Elder son of Archduke Otto of Austria and of Maria Josefa of Saxony, he was born in the castle of Persenburg, 17th August, 1887. As a child, he showed deep piety, goodness, sense of duty and love of the truth. One day, while playing in the garden he accidentally damaged a statue of the Blessed Virgin. This caused him such bitter tears, that for the rest of his life he would venerate with particular devotion all images of the Virgin, in reparation for his unintentional disrespect. During his youth, he scrupulously guarded his purity. He would often leave gatherings at the sign of an indecent story. In 1911, he married Princess Zita of Bourbon-Parma, who gave him 8 children. He said to his youthful spouse: "Now it behooves us to help each other on the road to Heaven." He consecrated his family to the Sacred Heart of Jesus and with special solemnity celebrated the First Fridays. As often as possible he assisted at Holy Mass. He dearly loved his children and devoted all his free time to them. He prayed thus for them: "Sweet Saviour, protect my children, keep them safe in body and soul, and let them die rather than commit a mortal sin." When the Crown Prince Franz Ferdinand was assassinated in Sarajevo, Carl had to succeed to the throne of the aged Franz Joseph, who died in November 1916, and his life because a true way of the cross.

The young Emperor, hardly 29 years old, inherited a tremendous burden when, not through his own fault, the empire was involved in the First World War. Charles suffered deeply to see his people subjected to the ravages of war and did his utmost to alleviate their sufferings. Wholeheartedly he supported the peace proposals of Pope Saint Benedict XV. However, masonry had already conspired to make an end of the Catholic Austrian Empire. The young monarch was obliged to sign a humiliating truce in the iniquitous treaty of Versailles. The Empire was dismembered and Vienna proclaimed a republic. A campaign of calumny was loosed against the innocent monarch and he was exiled, taking refuge in Switzerland. The masons made three attempts to reach an agreement with him in return for his crown. But to no avail, because, as he said, he could not accept from the devil what God had given him. He contrived secretly to reach Hungary, where the people received him with great enthusiasm, hoping to re-establish the monarchy. But he was betrayed by the regent Hertz and handed over to the English, who brought him to Madeira, where his example greatly edified the people of the island. With heroic patience and submission to the will of God, the holy monarch accepted the cross of exile and the monstrous calumnies of the world press. He generously pardoned his enemies, calumniators, and those who had betrayed him. He fell ill with pneumonia in March and on the 1st April, 1922, he died, pronouncing the sweet name of Jesus. Already in 1923, the preparatory steps towards his beatification were initiated.

2. Saint Joseph Mindszenty, Primate of Hungary, martyr. This heroic prince of the Church and glory of the Hungarian nation, was born 29th March, 1892, in the town of Mindszent. Ordained in 1915, he assisted in a parish, and later was professor of religion and Latin in Zalaegerszeg. There he displayed the integrity of his character, boldly denouncing the brief communist dictatorship of Bela Kun in 1919, for which he was jailed. When set at liberty, he was appointed parish priest at Zalaegerszeg. There he devoted all his energy for 27 years, forming a model parish and showing himself a true pastor of souls. In March 1944, he became Bishop of Veszprem, when the Nazis had already occupied Hungary. He protested strongly against the persecution of the Jews and was imprisoned a second time. When the Nazis withdrew, Easter 1945, he was released from prison and was able to contemplate the ravages of war. With his accustomed energy, he set himself to relieve the greatest needs. In September 1945, he was named Archbishop of Esztergom and Primate of Hungary. In such difficult circumstances he accepted the appointment, confiding solely in God and in the valour of his people. He quickly proved how worthy he was of the trust placed in him by Pope Saint Pius XII the Great. He was a tower of strength, not only as the valiant religious leader of his diocese, but as well of all Hungary. Meanwhile, the communists had seized power and, as is their tactic, promised at first to respect the rights of the Church and religious institutions. However, Mindszenty had studied well communist ideology and tactics and was not deceived. As the best defence against atheistic materialism, he chose to deepen the spiritual life of the people. Untriflingly he visited his diocese and frequently participated in religious gatherings in other dioceses, speaking to hundreds of thousands of the faithful. He proclaimed 1947 a Marian Year, and on the tenth anniversary of the Eucharistic Congress of Budapest, he celebrated a grandiose manifestation of faith in the Eucharist. The communist government observed these things with disapproval and determined to eliminate the prelate. When

Mindszenty, with all the media at his disposal, defended Catholic education, open war was declared against him. On the 26th December, 1946, Feast of Saint Stephen Protomartyr, he was imprisoned, and an iniquitous process was initiated against him. Using every means, physical and psychological, the communists tried to break his will. Night after night, instead of sleeping, he was made to appear before different judges who took turns. The guards clubbed him brutally and did everything to humiliate him. With these measures and with drugs, they contrived for a time to neutralize his personality. However, Mindszenty had sent, via trusted hands, a letter in which he had previously declared null any confession he might make in those circumstances. The public trial took place in February 1949, and he was accused of treason, conspiracy, and illegal trafficking, and was condemned to perpetual prison. He was put successively in 7 different prisons and devoted the time to prayer and meditation. His health improved somewhat, and at the beginning of November 1956, with the popular rising against the communist government, he was freed and led in triumph to Budapest. Only a few days later, the revolt was crushed by the Russian troops. At the last moment, Mindszenty took refuge in the Embassy of the United States of America, where he remained for the next 15 years. During this time he suffered intensely for being condemned to inactivity. He prayed, meditated, studied and prepared his "Memoirs." In 1971, negotiations between the Vatican and the communist government opened the way to go to Vienna. Then began the last phase of his life. In spite of his age, he traveled throughout the free world, visiting the Hungarians, confirming their faith, and warning the nations against the threat of communism. The greatest sacrifice of his life, as he himself said, came when the Vatican requested him to resign his Archbishopric and his Primacy. After a trip to South America, he died unexpectedly in Vienna, 6th May, 1975, having submitted to an operation. His remains were brought to Mariazell, the principal sanctuary of Austria, and his tomb has become the object of pilgrimage. Miraculous cures have been attributed to his intercession. Although he did not die directly by martyrdom, he merits the title of martyr by all he suffered.

3. Saint Anastasius Hartmann, Bishop. This great Swiss missionary was born 24th February, 1803, in a country town in the Canton of Lucerne, to a family of ten children, and was baptized Joseph Alois. After brilliant studies, he entered the Capuchins with the name Anastasius. Ordained in 1825, he was, in different houses of the Order, preacher, confessor, master of novices, and professor of Theology. His great hope was to bring the Gospel to the pagans. In 1841 he was sent on the Capuchin mission to the Indies. After two years preparation in Rome, he embarked in 1844 for the mission at Gevalior, and there he soon distinguished himself for extraordinary apostolic zeal. Two years later, he became Vicar Apostolic in the new Vicariate of Patna. In 1849, he was provisionally placed in charge of the diocese of Bombay, where grave problems had arisen with the division of the Catholics into three hostile parties. It was a heavy cross; though by his prudence, energy, heroic fortitude and personal holiness, he solved the difficulties, and Saint Pius IX the Great appointed him Vicar Apostolic of Bombay. Under his rule, the missions of the area began to flourish in every respect until, in 1858, the Jesuits were placed in charge. The holy Bishop then traveled to Europe to restore his health and to seek aid for the missions of India. Everywhere he went he awoke new missionary fervour. With renewed health and zeal, he returned to Patna, again named Vicar Apostolic by the

Holy See. With every kind of difficulty and danger, amidst hostility, he visited his immense diocese, preaching and administering the Sacraments. He converted Mohammedans and pagans, and reconciled thousands of schismatics with the Church, erected new mission posts, built churches, founded schools and publications, seminaries and convents of nuns, orphanages and homes for girls in danger and for widows. He translated the New Testament into Hindustani and wrote a catechism and other works in 7 languages. In his person were united indomitable energy and a goodness of heart for all those in need. He lived as poor as a son of Saint Francis, laboured as an apostle, suffered like a martyr, and died a saint, 24th April, 1866. His cause of beatification was introduced in 1906.

4. Saint Ezekiel Moreno Diaz, Bishop. Son of a humble and pious family, he was baptized 10th April, 1848, in the parish Alfaro. At 15, he entered the Augustinian Recollects at Monteagudo. He was sent to the Philippines before finishing his studies. Ordained priest, his first assignment was to a military camp, in an unhealthy and burning climate, where he attended the soldiers with extraordinary zeal. At 25, he returned to Manila, gravely ill, and was appointed Provincial Superior, already enjoying a reputation for sanctity. In 1885, he was called to Spain as Rector of the College of the Order at Monteagudo. Three years later, he was sent to Colombia to re-establish the Province of the order, after its expulsion by the anticlerical government. In the shortest space of time, he won the veneration of the people of Bogota by his apostolic zeal. In 1893, Saint Leo XIII the Great named him Vicar Apostolic of Casanare, a vast territory of the Eastern plains. In constant poverty and burning climate, he organized ecclesiastical life. At the end of 1895, he was named Bishop of Pasto, a diocese in the South-west. The journey on horseback was a month of hardships. In Pasto, the well organized diocese was quick to observe the holiness of the new bishop. He was kind yet firm, intransigent with error, charitable towards all. He had compassion for the sufferings of others, but not for his own. Infirmary accompanied him constantly, yet he carried on with his work. Besides enduring the hardships of his pastoral visits in a diocese that reached from the high ranges of the Andes to the torrid areas of the Pacific coast, his spirit of penitence urged him on to greater mortification, hairshirts, disciplines, etc. Because of his bold and untiring fight against anti-religious ideas, the enemies of the Church did not desist from attacking the holy prelate with calumnies and in pamphlets. Nor did the saintly prelate tire in defence of the faithful, who admired and loved him. At the beginning of 1906, a cancer of the nose, palate and then the brain obliged him to return to Spain, where he twice submitted to painful surgery without anesthetic. He did not complain amidst the most severe sufferings, but remained serene. He gave up his heroic soul to God, 19th August, 1906, and was beatified by Saint Paul VI, martyr, in 1975.

5. Saint Thomas Frederick Price. He was born 19th August 1860, in North Carolina. His parents were converts of great virtue, and on becoming acquainted with this family, Saint Pius IX the Great had referred to it as "the Holy Family." Like his mother, Thomas had the deepest devotion towards the Immaculate Virgin. He was the first ordained priest from North Carolina. He missioned to an extensive district, exercising an exhausting apostolate for 24 years, visiting his scattered Catholics, celebrating Holy Mass, preaching with impressive simplicity and sincerity. He loved poverty and lived austere. He built churches and schools, preached

missions, published a periodical called "Truth," and never ceased doing good. He established an orphanage, hoping that it would one day produce vocations. The mission of North Carolina produced fruit, though not as Father Price had hoped, and he turned to another mission. In collaboration with Father James Walsh, future missionary Bishop, with the support of all the North American Bishops and of Saint Pius X, he founded the "Missionary Society of Maryknoll." The holy founder laboured tirelessly in his foundation and left it a heritage called the "Spirit of Maryknoll," which was his own joy, making every burden sweet and light. He desired to work on the foreign missions, and at the age of 58 he came to China. Although he could not speak the language, his presence was an inspiration to the missionaries, and the Chinese, who loved him, called him the "holy priest." He lived only a short time in China and died 12th September 1919, Feast of the Sweet Name of Mary.

6. Saint Matthew Crawley-Boevey. He was born on the 18th November, 1875, in Tingo (Peru), of an English father and Peruvian mother. He studied at the College of the Sacred Hearts at Valparaiso (Chile), where he entered the Congregation of the Sacred Hearts, being ordained in 1898. A zealous propagator of the Christian social apostolate, he founded in 1903 the Catholic University of Valparaiso. He suffered a breakdown, and was cured in the Chapel of the Apparition of the Sacred Heart at Paray-le-Monial (France), where he felt the inspiration to inaugurate a world crusade for the social reign of the Sacred Heart, by means of the enthronement of the Sacred Heart in the home. With the support of Saint Pius X, and later of his successors, Father Matthew preached with extraordinary success in the whole world. Through giving retreats, he brought his influence to more than 100,000 priests and religious. He preached ardently on the merciful love of the Divine Heart, attaining the conversion of a multitude of hardened sinners. Saint Pius XI the Great, asked him to preach Catholic Action in Italy. His worldwide crusade notably influenced family life, and at times national life. Despite his infirmities, Saint Matthew continued preaching generously the love of the Divine Heart. He was always faithful to his priestly duties, the three vows of religion, and two additional vows: to exert himself always to achieve sanctity, and to abandon himself completely to Divine Providence. Saint Matthew Crawley-Boevey offered the sufferings of his last 14 years for the reign of the Sacred Heart. He died in Valparaiso, 4th May, 1960.

7. Saint Solanus Casey. Bernard Francis Casey was born in a log cabin near Prescott, Wisconsin, 25th November, 1870. He was the 6th of ten sons and six daughters of a patriarchal family whose parents had emigrated from Ireland. In the heart of this farming family of deep faith, Bernard grew in piety and habits of diligence, as in a school of sanctity. At the age of 17 he sought work to help the family, until in 1891 he was able to begin ecclesiastical studies. In 1896 he entered the Capuchins with the name Solanus. He had difficulties with his studies, but his religious observance was so edifying that he was ordained in 1904 at the age of 33. Because of academic incompetence, he did not receive faculties to preach or hear confession, but he fulfilled the duties of a lay-brother. For more than 50 years he fulfilled the office of porter in various houses of New York and Detroit, and was sacristan also. There in his office at the house gate he exercised a marvelous apostolate among souls, who came in numbers seeking the counsel and consolation of the holy porter. He always had time to listen. He spoke few words, but his simple remarks

were frequently, even daily, followed by miracles, cures, conversions, and always spiritual consolation. The holy Capuchin attracted souls through his simplicity and was a marvelous representative of the primitive Franciscan spirit. He loved the missions, and offered the sufferings of his last illness for the conversion of the world. He died 31st July, 1957, at the age of 86 years.

8. Saint Johannes Baptista Reus. The life of this saint was not remarkable for outward show, rather for the extraordinary depth of interior life. He was born 10th July 1868, in Pottenheim (Germany) in a very pious family. After receiving an academic degree, he served for a year in the army, where he became an officer. He did not desire a military career, since he felt called to the priesthood. In 1893 in Bamberg, he was ordained and laboured zealously for a year as assistant priest in a parish. However, in his desire to attain sanctity, and with this purpose, he entered the Society of Jesus, which has given so many saints to the Church. In the novitiate, as spiritual father, he had the Servant of God, William Eberschweiler. In 1900, he was sent to Brasil, where he spent the remaining 47 years of his life, in various houses in the south of this immense country. He discharged various offices, prefect, professor, superior, parish priest, spiritual father of seminaries, and so forth, always with the most perfect obedience. There were no extraordinary happenings, nor unusually successful accomplishments, only that in all his assignments he served God and man with the most generous devotion. He had taken a special vow always to do what is more perfect, and he accomplished this with all the integrity of his strong character, never seeking his own preference or satisfaction, but rather that of God. God rewarded his generosity in truly divine fashion, with every kind of mystical grace and favour. The saint was by nature sober and reserved, and had little trust in extraordinary things. Nevertheless, for 40 years, he found himself so frequently flooded with graces of Divine love, that he could not offer resistance. He was favoured with mystical marriage, and received the stigmata invisibly in reply to his prayer to suffer with Christ. With the eyes of the spirit, he saw the supernatural, especially when celebrating Holy Mass. These graces were largely hidden from those who lived with him. Only his superiors became somewhat acquainted with the extraordinary interior life of Father Reus. He was obliged under obedience to write down all his divine favours, which the holy priest declared was the greatest humiliation of his life. During the years, he wrote more than 1,000 pages. He did not receive Messages, strictly speaking, but his life forms an eloquent message, especially for priests, and shows how God is never outdone in generosity to those who give themselves up wholeheartedly. God called him to eternal glory on the 21st July, 1947, and his body was interred in the Jesuit cemetery at San Leopoldo. His grave at once became a place of pilgrimage, and the extraordinary favours received through his intercession have been innumerable. The process of beatification was begun in 1953.

9. Saint Joseph Passerat. Joseph Armand Constantine Fidele Passerat was born in Joinville (Haute-Marne, France), 30th April 1772, of parents distinguished for their profound faith and piety. Joseph conserved his innocence from childhood, and on his death-bed was able to say: "I have never committed a mortal sin". He lived during the French revolution, and during the subsequent war with Austria, judging that God had greater rights over him than the state, he escaped from the army and went to Germany to find a seminary where he could study for the priesthood. Because of the heresies generally

taught in the German seminaries of the time, he entered the Redemptorist house at Warsaw, founded by Saint Clement Hofbauer, who was then superior. The saint recognized the great worth of his postulant, and after the ordination of Joseph in 1797, wrote of him to Saint Alphonsus Liguori, saying that Father Passerat was the "first among the best," a "man of eminent sanctity and virtue." The new priest received offices of high responsibility, and as favourite son of Saint Clement was to receive with him the title of "Illustrious propagator of the family of Alphonsus." Father Passerat founded a monastery in the diocese of Constanz, living in absolute poverty, the inspiration for all of the marvelous primitive spirit of the sons of Saint Alphonsus. Living under the constant persecution of that time, he accomplished an exhausting apostolate throughout the region. When the Redemptorists were expelled, the holy superior and heroic community began their wanderings on foot through Switzerland seeking a home. Repeatedly the persecution returned to expel them from their home, and each time they took up their baggage and set out on foot. They even crossed the snow-covered mountains in winter. But they always left behind a Catholic life renewed by their example of holiness and apostolic zeal. The fervent Redemptorists experienced in a special way hatred, pillage, expulsion and the destruction of their monasteries, but the holy superior felt no bitterness towards his enemies, only the joy of being persecuted as was the Divine Master. In 1820 an extraordinary providence enabled him to found a house in Vienna, and shortly commenced the foundation of houses in Belgium, Holland, Bavaria, England, Lisbon, the United States of America. At the revolution of 1846, the saint was brutally expelled from Austria with his community, and he came to Belgium, there to pass the rest of his life. A man of deep and constant prayer, Saint Joseph Passerat shone with a personal sanctity that was the foundation for the transalpine Congregation of the Redemptorists and of its extension further abroad. Full of years, suffering illness and spiritual desolation amidst heavenly favours, Saint Joseph Passerat, great lover of the Blessed Sacrament, of Mary and Joseph, died on the 30th October, 1857.

10. Saint Thomas of the Virgin. He was born in Villanueva de los Infantes (Ciudad Real, Spain) at the beginning of January, 1587, called in the world Rodrigo de Bustos y Sanchez, of parents eminently Christian. His father was a near relative of Saint Thomas of Villanueva. The child had the most tender devotion to the Most Holy Virgin, and practised a deep and simple piety. He was not at all gifted and remained behind in his studies. At 19 he was received by Juan Bautista de la Concepcion, founder of the new reform of the Discalced Trinitarians, who recognized in Rodrigo a spirit full of God, and gave him the name of Thomas of the Virgin. Turning completely from the world, the new religious became in a few months a consummate master of the spiritual life. One day while praying with the community in choir, he tried to hide the divine favours he was receiving and did himself so great violence that 5 veins burst in his chest, with great loss of blood and high fever. So commenced the mysterious illnesses that Thomas bore to his death. In spite of his deficient studies, and the impossibility now of his studying, the Lord, who had called him to the priesthood so manifestly, filled him with all the gifts necessary, including infused knowledge. His sufferings did not leave him for a single day, and the holy priest had to confine himself to his bed in his very narrow cell. For more than 50 years, Saint Thomas of the Virgin accomplished from his bed of suffering a most fruitful apostolate towards every class of person, those who daily

passed through his cell. There he dissipated tears, sorrows and afflictions. How many conversions, how many prodigies and mystical graces! The venerable invalid shone with the loftiest virtues of love, patience, humility and obedience, which Saint Pius VII declared to be heroic. In his lovable manner of speech he would communicate his own devotion to the Adorable Trinity. In his humility he knew how to give severe corrections with fatherly tenderness and a sweetness that won the heart of the sinner. When the longed-for hour of death arrived, Saint Thomas of the Virgin summoned his brethren and sweetly expired, the 7th October, 1647.

11. Saint Luigi Gentili. He was born 14th July, 1801, the first of ten children of a good Christian family of Rome. He was a brilliant student, and achieved notable academic distinctions. Despite great worldly ambition and immense popularity in the elegant society of Rome, he was always a practising Catholic, of tender devotion towards the Blessed Virgin. He suffered a series of disappointments, was impressed by the vanity of this life, converted from all worldliness, and dedicated his great gifts of mind and heart to the life of perfection. Acquainted with the famous priest, Father Anthony Rosmini, who had recently founded the Institute of Charity, Luigi entered the Institute and was ordained in 1830. He had given, during the years of preparation, a deep impression of holiness, austere observance and Marian devotion. The great apostolate of Father Gentili was in England and Ireland, and coincided with the Restoration of Catholicism in the two nations. His personality and holy energy stands out among all the celebrated ecclesiastics of that time. The impact of his sermons and his sanctity actually gave to the awakening Catholicism of the two countries its proper impulse and direction. Father Gentili introduced the 40 hours, the yearly parish mission, Eucharistic processions, the Month of May, the wearing of the clerical collar, in fact the very practices which were to come from the Catholic traditions of England and Ireland. He confronted all opposition with holy intrepidity, confounding the enemies and confirming the vacillating. He worked with all his strength to allay the hunger in Ireland, thus winning all hearts. When he died in Dublin, 26th September, 1848, he was universally mourned by the people, who said at once, "The Saint is dead". He is buried in Dublin.

12. Saint-Rupert Mayer. Nothing is more characteristic of this great apostle that the words of Saint Paul: "I have made myself all things to all men". He was born 23rd January, 1876, in a Catholic family of strong faith in Stuttgart (Germany). After receiving an excellent formation, he was ordained in 1899. The following year, in order better to serve God and the Church, he entered the Society of Jesus. Worthy son of Saint Ignatius, he laboured first as a popular missionary and helped to found a community of sisters for the sanctification of the family. When war broke out in 1914, he volunteered as military chaplain, distinguishing himself for his untiring zeal and fearlessness in danger. Thus he lost a leg, and for the remaining 30 years of his life, used an artificial leg. His future apostolate lay in Munich. In this large city he fulfilled every kind of apostolate with tireless zeal and complete self-denial. He preached as often as 70 times in a month, spent hours and hours in the confessional, directed the great Marian Congregation for men organized by the Caritas movement, attended those without number who sought counsel or help, material or spiritual, meanwhile reducing his own needs to a minimum. His extraordinary zeal merits him the title of "Apostle of Munich". He saw the rise of the evil national

socialism of Hitler. He quickly observed its anti-Christian character and began valiantly to oppose it in sermons and lectures. He was several times imprisoned but was not to be intimidated, and was put into a concentration camp. Even there, he contrived to give spiritual help to his companions. His enemies did not wish to make him a martyr, so they confined him to the Abbey of Ettal, where he lived for four years in complete isolation, under custody. Hardly had he been set free at the end of the war, when he resumed his Munich apostolate for some months, until death surprised him during the celebration of Holy Mass, at the moment when he began to preach on the Eucharist, fount of all sanctity. It was the Feast of All Saints, 1st November, 1945. The translation of his remains to the Church of the Marian Congregation became the most grandiose manifestation in the history of Munich.

13. Saint Joseph Johannes Bader. Called the "Holy Cure of Ars of the region of Baden", he was born 6th November, 1807 in Friburg of Breslau. His mother, Maria Mosch of Frick (Switzer land), was a decisive influence in his religious formation. In contrast to the Cure of Ars, Joseph was highly gifted. While he was studying theology in company with Saint Alban Stolz at the University of Friburg, he acquired 5 new languages. After ordination in 1830, he was professor at various colleges. He did not content himself with teaching only the subject matter, but penetrating the supernatural basis, he tried to educate his students above all, for an authentic Christian life. His reputation as counselor and confessor attracted both young and old, and he became the moot sought-out father confessor of Friburg. The civil authorities and the clergy of the time, imbued as they were with rationalism, became alarmed, and he was forbidden to hear confessions. As he continued to attend his penitents at their homes, he was removed from his office, after having taught for 15 years. The unjust action was providential, as he became parish priest at Neusatz, where he worked for 21 years like a second Cure d'Ars. He preached with a supernatural power that none could resist. His fame as confessor spread throughout the land, and even abroad, and from everywhere there came penitents. He occupied the confessional for many hours of day and night. He anticipated Pope Saint Pius X by 50 years, introducing frequent and early Communion for children in his parish. He celebrated divine cults with all splendor. Frequently he spent the whole night before the Tabernacle. He was a born catechist, wrote a book of devotions, and a popular catechism. He gave himself to works of charity, and initiated what later would be called Catholic Action. In order to have perpetual adoration in the Parish, and to continue works of charity, he founded a community of religious with this two-fold object. He had much to suffer from government authorities and from certain priests because he bravely fought against the errors of rationalism and liberalism, which prevailed in those days. After heroically suffering a painful illness, he died on Tuesday of Holy Week, 16th April, 1867, and at his funeral on Good Friday was manifest the tremendous devotion of the people.

14. Saint Appollinaire Morel, martyr. This holy martyr, one of the numerous victims of the French revolution, was born 12th June, 1739, in a village of the Canton of Fribourg. At 23 years he entered the Capuchins, and was ordained in 1764. He spent 10 years labouring zealously in the cure of souls. In 1774, he was named Lector in Philosophy and Theology at Fribourg, and was later director of the College of Stans. His great desire was to go on the missions among the pagans, and for this end he was sent first to Paris. Once there, he was provisionally given the cure of souls of German-speaking

Catholics, at that time some 5 thousand persons. And there he was caught up in the bloody events of the French revolution. He opposed the anti-Christian constitution with valour, and refused to take the oath condemned by the Holy See. After prison and maltreatment, he heroically accepted martyrdom, the 2nd September, 1792. Beatified by Saint Pius XI, the Great in 1926.

15. Saint David Garcia Muga. Bernardo Garcia Muga was born on the 20th August, 1913, near Burgos (Spain). In 1924, he entered the Congregation of the Brothers of the Sacred Heart Seminary in Renteria, Guipuzcoa. In 1929, he was professed, and continued his studies until the end of 1932, when he was sent to the Argentine republic, taking perpetual vows there in 1934. Brother David dearly loved his adopted country, to which he generously gave his heart of apostle. He was teacher and professor of youth. He doctored in Philosophy, letters and economic science. He even became a master of the organ. To his exceptional gifts was united great Christian virtue. In 1967 he was given two months to live. The holy brother, of profound faith and love for the Virgin, recommended himself to the Blessed Virgin of Carmen of Garabandal, promising that if she would restore his health, he would dedicate the rest of his life to the diffusion of her Messages. To the amazement of the doctors, he recovered, and traveled to Garabandal. When he returned, he began to preach. He gave hundreds of conferences in the country and elsewhere. He founded 'Difusora Mariana Argentina', the White Legion of Our Lady of Carmen, and the Cenacles of Prayer. Thanks to his intrepid faith, he initiated and bore forward a Marian movement in Spanish America. He supported his sufferings with great patience, and on the morning of his death in Buenos Aires, the 11th June, 1974, he had taken leave of the sister who had attended him, saying: "Today I go to Heaven, Sister. Thank you for all you have done for me."

16. Saint Kostka Wasel. Joseph Wasel was born 28th March, 1868, in Albrath, in a poor dwelling of shepherds, near Grevenbroich, of the diocese of Cologne (Germany). In his family the Blessed Trinity was venerated in a very special way. All the children received a painstaking Christian education. One day, the child confided to his mother that frequently he adored the Three Divine Persons. Years later, he confided to his spiritual director that from early childhood he saw, in an "interior light", the Blessed Trinity. After elementary schooling, he worked to help the family, and everywhere he left a pleasing impression of diligence and seriousness. He prayed much, felt the call to religion, and in 1896, God led him providentially to the Society of the Divine Word in Steyl (Holland), where the founder, Saint Arnold Janssens, received him as a lay-brother with the name Kostka. The holy lay-brother began religious life with a new office, which he learned to perfection, - that of cook. He was never sent on the missions, but he was missionary in spirit, in his devotion to duty and penance. At the College of Saint Vendelin (Rhine), where he spent his long life, he found in the young future missionaries the presence of Jesus, and as though in another Holy Family, regarded them with paternal solicitude, giving them the love of Saint Joseph. Later, when he managed the bookshop, he exercised a vast influence on all who met him. He felt that God was asking him to repair the sins of men, and he offered himself as a victim, doing great penance for the conversion of the pagans. He used the discipline, hairshirts, chains with sharp points, and watched at the Tabernacle hours of the night, all in secret as, with his

accustomed serenity, he fulfilled his ordinary duties of the day. At each Holy Mass, he saw with the eyes of the spirit all the scenes of the Passion as they are related in the Holy Gospels. He saw them too when he prayed the Sorrowful Mysteries of the Holy Rosary. He said to his father director: "I vividly perceive that the Holy Mass is the renewal of the Sacrifice of the Cross. I see that the flagellation and crowning with thorns truly pertain to the Sacrifice of the Cross as well as to Holy Mass." A certain brother said: "I do not understand brother Kostka. He never moves during Holy Mass." The reason for this recollection remained hidden from him and from the rest. The college suffered great trials during the wars. Saint Kostka fulfilled his duties to the extent his infirmities permitted, until a general collapse kept him permanently in bed. He died on the 1st December, 1946, at the age of 78.

17. Saint Frederick Jansoone. Frederick Cornelius was born on the 19th November, 1838, in Ghyvelde, a village of French Flanders, of farming parents, who gave him a careful Christian education. During his life, Frederick continued to hold his mother in reverence, a woman of exceptional piety and virtue. When his father died, Frederick had to interrupt his studies, but on the death of his mother, he entered the Franciscans, keeping the name of Frederick. After fervent preparation, he was ordained on 17th August, 1870. During the war, heroically he assisted the wounded and those afflicted with contagious diseases. After an apostolate of preaching, he received permission to mission in the Holy Land. For 12 years he accomplished a stupendous work of construction and diplomacy, and received the highest Franciscan dignity of Vicar Custodial. At the same time he was the zealous Franciscan missionary, man of prayer and exemplary observance. He passed the last years of his life in Canada, where he came in 1888, definitively to remain. He was witness of the prodigy of the Image of the Virgin, and initiated the great work of Our Lady of the Rosary of Cap-de-la-Madeleine, for 14 years the great apostle of the Virgin. After a long life, as contemplative as it was active, Saint Frederick Jansoone died in Montreal, 4th August 1917, at the age of 77.

18. Saint Charles of Saint Andrew Houben. Andrew Houben was born the 11th December, 1821, in the village of Munstergeleen (Limburg, Holland) in a farming family which, during the protestant reform, had tenaciously conserved the traditional faith. The family began the day with prayer, and at night recited the Rosary before the image of the Blessed Virgin. As an old man, Andrew writes to a brother: "Thanks be to God for having given us such good and virtuous parents." Young Andrew knew two roads, one that led to the school, the other to church. He had great difficulty with his studies, but he also had the tenacity of his people. He wished to be a priest, and he persevered in his studies and in long hours of prayer before the Blessed Sacrament. In 1845, he presented himself at the Passionist monastery near Tournai (Belgium), founded by Saint Dominic Barberi 5 years before, and entered with the name Charles of Saint Andrew. His character, serious but amiable, gained the affection of all. He was ordained in 1850, and shortly afterwards sent on the English mission. There, in an atmosphere hostile to Catholicism, he experienced contempt, ridicule, and the violence of protestant ruffians. Above all, he felt the misery of the Irish immigrants, who had fled from the hunger in the country, dominated by anti-Catholic landlords. He ministered day and night to the immigrants, going on foot everywhere to encounter those he called 'my people'. In 1857, he was sent to Dublin, to Mount Argus, the first Passionist foundation in

Ireland where recently had died the superior Saint Paul Mary of Saint Michael Archangel. Saint Charles was not an elegant preacher, but a physician of souls. He had a horror of mortal sin, which he communicated to the innumerable penitents who came to his confessional. He was horror-struck at the thought of souls who do not confess, and thus he was able to attain the conversion of the most hardened sinners. He had also the gift of curing sicknesses. Daily he received pilgrims from all parts, including America, England and Australia, and gave each an individual blessing. Wherever he appeared the people would recognize him, and knelt to receive his blessing. This was quite painful for the humble religious, who only wished to fulfill his ministry and follow the austere life of the Passionists. He spent long hours before the Tabernacle, and during his last years he bore with perfect resignation the great sufferings of his illnesses. He died on the 5th January, 1893, and for 5 days, there came many thousands of 'his people' of Ireland to "poor old Charlie," as he had called himself, to venerate this "Knight of the Crucified", as he was called by others.

19. Saint Konrad Scheuber von Altsellen. This holy Swiss, grandson of the Father of Switzerland, Saint Nicholas von Flue, followed the footsteps of his holy grandfather. He too was born in a country family of a mountain village of Nidwalden. His father was Johann Scheuber, and his mother Dorotea was the eldest daughter of Saint Nicholas. He was born in 1481, at a time when his grandfather enjoyed great prestige among his compatriots for having freed the country from a fatal civil war. At the age of 6, he accompanied his mother to the death-bed of his grandfather and received an impression never to be forgotten. Like his grandfather, he lived in the country with his family of two daughters. As a soldier, he fought in defence of his country and of the Catholic religion, since the Protestant reformation had begun under the influence of Zwingli, and the Protestant cantons sought by force of arms to impose their heresy on the Cantons of central Switzerland, that had remained faithful to Catholicism. With an army of 24,000, the Protestants advanced against the Catholics with only 10,000. In the celebrated battle of Gudel, the Catholics gained a decisive and crushing victory, taking 21,000 prisoners, and losing no more than 10 men. Saint Konrad was a man of peace, and hated war, but as captain of his men, he was a valiant soldier. For his integrity, prudence and exemplary life, he was chosen for public office, although he had little formation. In spite of himself, he had to accept the highest office of 'Landammann,' and became a true father of his people. At the age of 63, with his daughters married, and with the permission of his spouse, following the example of his holy grandfather, he went to pass the rest of his days as a hermit. He went to the same gorge of Ranft, sanctified by his grandfather, and remained three years. The large number of visitors obliged him to seek a more distant place, high on the mountain of Nidwalden, where his two sons-in-law built him a hermitage. God did not grant him, as to his grandfather, to live entirely without food, although he fasted continually; once a day he would take some vegetables and fruits. He contemplated principally the Passion of Our Lord, the Most Holy Sacrament of the Altar, and the Blessed Virgin. As he had requested, God sent him bodily and spiritual sufferings. He had sought solitude, but could not prevent persons of all classes from seeking counsel and intercessory prayer. Thus he became a bulwark of Catholic Faith in the time of the turbulent Protestant 'reform.' He died in sanctity, 5th March, 1559, at 77, and at his funeral was manifest his immense prestige with the people.

20. Saint Ricardo Pampuri. He was born on the 2nd August, 1897, in Trivolzo (Pavia, Italy), and, while still a child, set out to become a saint. He was successively, as college and university student, as soldier, surgeon and religious, an example who left in each place the memory of his virtues and apostolic heart deeply impressed. He cared for the sick with heroic charity, providing them with food and clothing, as well as with medicines. He spent long hours in the company of Jesus in the Blessed Sacrament. He worked to spread devotion to Our Lady's Rosary, which he himself prayed several times daily, always living in poverty, and practising penances and fasts. In 1927, he entered the Hospitallers of Saint John of God, and there his virtues developed to an extraordinary degree. He died the 1st May, 1930 in Milan, and his body awaits the resurrection in the parish church of Trivolzo.

21. Saint Meinrad Eugster. This humble Benedictine was born on the 23rd August, 1848, the last of 12 children of a schoolmaster of the mountains of the Swiss Canton of Saint Gallen, and he was baptized Joseph Gebhard. From childhood he manifested virtues of goodness and piety. He acquired the trade of tailor, which he practised in several places until, led by his desire to leave all for God, he entered the Benedictine Abbey of Maria Einsiedeln, whose marvelous basilica is the principle sanctuary of Switzerland's Marian devotion, yearly visited by hundreds of thousands of Pilgrims from all over Europe. Joseph Gebhard received the habit in 1874, taking the name of Meinrad, in honour of Saint Meinrad, over whose tomb the celebrated Abbey was built. There he spent 50 years of religious life as a lay-brother in the humble offices of tailor and sacristan. His sanctity consisted in accomplishing with complete self-surrender his ordinary duties, in an extraordinary manner. He was perfect model of religious observance, profoundly humble and devout, with spirit of mortification and self-denial, never seeking his own advantage, and never committing the least fault against charity. His favourite saying was: "Patience,- everything passes except eternity". His great joy was to assist at many Masses and to pass many hours in the Sanctuary of the Virgin, whom he loved with most tender devotion. When the monastery bells tolled his death, on the 14th June, 1925, they all said: "A saint has died." They began at once to invoke his intercession for their needs, and the many favours that have been received led to the opening of the Process of Beatification. In 1960, Saint John XXIII decreed that Brother Meinrad had practiced Christian virtues to an heroic degree, according him the title "venerable."

22. Saint Niklaus Wolf von Rippertschward. This holy man of the countryside, true son of his local region, the Canton of Lucerne, was born in the parish of Neuenkirch, 1st May, 1756, of a very religious family. At 19 he went on foot as pilgrim to Rome, for the Jubilee of 1775, an experience indelibly impressed on his spirit. At 23 he married, founding a family of 8 children, and becoming a model for all Christian families. His farm also was a model for the region, since Niklaus, with open mind, constantly studied his work, and became the best-informed farmer of the area. He was soon chosen for public office, in very difficult times, those of the French Revolution and the Napoleonic wars, during which Switzerland also suffered. The revolutionary armies invaded Switzerland, as did later the troops of Napoleon, causing great havoc. Many souls were corrupted by revolutionary ideas, including part of the clergy, and the Catholic Faith was endangered. Niklaus knew that only God could remedy the evil. He renounced public

office, and gave himself up to a life of intense prayer. He began to pass the night in prayer, a chain of Rosaries. He invited the neighbours to join in the rosary on Mondays, thus starting a movement that spread throughout the country, the Union of prayer, which came to number some 10,000 Catholic men, all promising the weekly prayer of the Rosary. This contributed enormously to conserving and strengthening the Catholic Faith during those perilous times. God granted his faithful servant extraordinary graces, the curing of the sick, and the exorcism of demons. Everywhere he was called a wonder-worker, and he, with staff in hand and with his rosary, traversed the country on foot, curing the sick in the name of Jesus, consoling and exhorting all to an authentically Christian life. There were even cases where he cured at a distance. Thus, without being an ordained exorcist, he obliged the demon on a certain occasion to sing the truth. Under the power of the holy man, the demon confessed how they seduce men. This confession was written down, and spread far and wide, becoming famous under the title the Sermon of the devil. Soon the ecclesiastical and civil authorities became alarmed, and for a time prohibited Niklaus from exercising his charismatic gifts. Niklaus obeyed humbly, but when the people clamoured, he was permitted to resume his apostolate. Thus the holy man of the countryside passed the remaining years of his life, doing good, curing the sick, confirming the faith everywhere. Death took him by surprise, 18th September, 1832, in the Cistercian Abbey of Saint Urban. Amidst a great throng, his body was taken to the parish church of Neuenkirch. In 1958 was begun the process of beatification.

23. Saint Joseph Lo-Pa-Hong. This extraordinary apostle of faith and charity is an example of how even very wealthy persons can attain sanctity, when they use their talents and riches in doing good. Joseph was born on the 27th March 1875 in Shanghai, the descendant of an old Catholic family. Due to his intelligence and ability he became one of the wealthiest industrialists of his country. Above all else he was an exemplary Catholic, with a missionary spirit difficult to equal. On Sundays he preached in the poor districts and in the country, to as many as 60,000. He taught religion, cared for the sick, visited the prisons, baptized the dying, and assisted those condemned to die. At the same time he was the generous apostle of charity, founding homes for abandoned orphans, even gathering them himself from the streets. He built many hospitals, and renovated many that were dilapidated, supporting them in large part from his own means. He promoted and supported all works of charity. During the war with Japan (1931-7), he went in person to the battlefields, at the risk of his life, to assist the wounded. He called himself the errand-boy of Saint Joseph, in whom his confidence knew no limits, and whose protection he frequently experienced. Joseph Lo-Pa-Hong participated actively in the Eucharistic Congresses of Chicago (1926) and Manila (1937). In 1937 he was received in audience by Saint Pius XI the Great, and given the honorary title of "Private Chamberlain to His Holiness". During the occupation, he made contact with the Japanese to alleviate the horrible misery of the country. His enemies accused him of being a traitor, and murdered him, on the 30th December, 1937, while he was traveling to visit one of his hospitals. Saint Joseph Lo-Pa-Hong died a victim of heroic charity.

24. Saint Bernhard Lehner. The life of this holy youth lasted hardly 14 years, from 1930 to 1944. Born in a parish of the Diocese of Regensburg (Bavaria), he displayed no extraordinary quality, only this, that his conscience was

extremely delicate and that he had a horror of the least sin, and that he constantly strove to please God. He practised deliberately and constantly the virtues of his years, perfect obedience, respect and gratitude due to his educators, faithful fulfillment of his duties as a schoolboy, goodness and generosity towards his companions. He liked to play with them but was careful to avoid anything that might displease God. With intense devotion he assisted daily at Holy Mass, greatly edifying both priests and faithful by the fervor with which he fulfilled the office of acolyte. He visited the Blessed Sacrament several times a day, and his great joy was to receive Holy Communion. He longed to be a holy priest and, after elementary schooling, he entered the minor seminary at Regensburg, where his example edified professors and fellow students. The young Saint, it must be recalled, lived at a time hostile to the Christian faith, the time of German national socialism. He had to suffer the consequences of Hitlerian madness, when Regensburg, more than once, was bombarded. In 1943, Bernhard fell gravely ill, edifying all by his heroic patience and total surrender to God. After his death on the 24th January, 1944, they began to invoke his intercession in their many necessities, and in 1950 the process of beatification was begun. As Italy claims the holy youth Saint Dominic Savio, so Germany claims Bernhard Lehner.

25. Saint Joseph Leu von Ebersol, martyr. The life of this holy martyr is much like that of Saint Niklaus Wolf Rippertschward, since he too was born of country labourers, and remained so all his life. He was born on the 1st June, 1800, in Hohenrain, municipal town of the Canton of Lucerne. His mother, Maria Elmiger, a woman of great virtue, such as the Book of Proverbs describes the valiant woman, had a great influence over her son. When his sister was ill, the holy man Saint Niklaus was called. The saint recognized the exceptional qualities of the lad, and although they were separated in age by over half a century, they were united in the same ideals. Thereafter the two, day and night, planned together how to make their region once again a truly Catholic country. Joseph prepared himself by study and prayer, without neglecting his work. In 1829 he married a very virtuous young woman, who died after a few short years, leaving her spouse with three daughters. Joseph remarried, and there were two children of this union. The country people had chosen Joseph as representative in the assembly of the Canton, and Joseph Leu fearlessly opposed the anticlerical machinations of the government. Contrary to all law, he was put out of the assembly. In union with his holy counselor, Niklaus Wolf, he began to form a spiritual army, "the union of prayer", which became an authentic school of Catholicism. At the death of Saint Niklaus Wolf, the young Saint Joseph Leu assumed the direction of the movement. He became the religious guide of the people of the countryside, and soon their political leader, being elected once again their deputy. His house at Ebersol became in effect the town Council, where the Catholic leaders met to form a Catholic constitution. Mockery, insult, injury, threats of death,- nothing could move him from his project,- while the army of prayer produced its fruits. In the popular vote of the 23rd January 1841, an immense majority approved the new constitution. Joseph Leu was the hero of the day. As he wrote in a letter; "All I do is not for me, but for my Church and Country." His soul was not dazzled by success. He only aspired all the more to the things of heaven. He was made minister of Education in the new government. In this capacity he called the Jesuit fathers to Lucerne as educators, while for his rabid enemies, he had only words of pardon. The hatred of the anticlericals did not diminish: they hired a poor wretch to

murder the Catholic leader. Saint Joseph Leu knew this perfectly well, and was not to be intimidated. On the eve of the Feast of Our Lady of Mount Carmel he went with his family to confession, and on the 19th July,- the Sunday on which they celebrated the Feast of Carmel according to their custom, he was assassinated. His last words were: "Jesus and Mary." Some 10,000 Catholic men and 50 priests accompanied the body of the martyr for the Catholic faith to its burial place.

26. Saint Claude Stephen Pernet. He was born on the 23rd July, 1824, in Velleuxon (Haute-Saone, France). His father, an honourable working man, died in 1838, and his mother continued to practise with great devotion her customary charity towards the poor and sick. She was the inspiration of the priestly vocation and of the future mission of her son. The young Claude Stephen, with his extraordinary sweetness of character and love of obedience, was the perfect seminarian. When he had doubts about his own worth, he left the seminary, and divine providence led him to a convent of the Oblates of the Assumption. The Mother General sent him at once to the founder himself, Saint Emmanuel d'Alzon. Thus in 1849, the humble Claude Stephen presented himself at the college founded by the Saint in Nimes, and there he devoted himself wholeheartedly to the life of professor. The holy founder loved him as a favourite son, and persuaded him to enter among the first members of the Augustinians of the Assumption, and then to be ordained. He became a priest on the 3rd April, 1858,- the very day, 41 years later on which he would die. Besides leading an exemplary religious life, he continued his apostolate to the poor, and was particularly anxious over the lack of religion in poor and worker families. The holy priest from childhood had tenderly loved the Lord and His Most Holy Mother, and unconsciously he left an impression of sanctity with everyone, many of whom have given very beautiful testimonies to his virtues. In 1863 he was sent to Paris, and there his apostolate to the poor showed him their deep misery. Considering the liberalism of the 19th century, the declared independence of the human spirit, the prevailing sensuality, the persecution of the Church and the corruption of the family, he said: "God has been expelled from our schools and institutions. The rich and powerful increasingly exploit the poor and the workers. How is it possible to restore Christian society?" At once he saw revealed his great work. The memory of his good mother, who entered the houses of the poor and sick, showed him the ideal of his Congregation of the "Little Sisters of the Assumption", the consecrated women, worthy daughters of the Most Holy Virgin, who would enter the house of a poor sick mother, to tidy the house, care for the patient, wash the children, prepare the supper, and after some prayers leave, without accepting any money. The miracle was achieved. Divine providence sent the vocations who, with the same love of the holy founder, were to gain the hearts of the poor, and even convert the very workers who had been deceived by the pernicious doctrines of the masons. During the war of 1870-1 and the revolution that followed, Saint Claude Stephen Pernet laboured heroically, also among the combatants. He traveled to England where he introduced his Congregation, and with admirable sweetness and resignation supported his last illness, deeply loved by innumerable poor folk and workers.

27. Saint Emmanuel d'Alzon, founder. Emmanuel Joseph Marie Maurice Viscount d'Al zon was born in Viga (Midi, France), 30th August, 1810, in a distinguished family, whose coat of arms a certain priest interprets thus: "The gold of charity, the strength of a lion, the courage of a warrior, the

purity of the lily, and above all, the surrender of oneself to God and to the Church." So were his fathers, and so was this son, worthy of his lineage. When Emmanuel was born, his father said: "Blessed is he who comes in the name of the Lord". Young Emmanuel had great ideals, and in his studies he sought the most beautiful themes of philosophy and literature. In 1828, he writes: "I have found my object. I will devote myself fully to the defence of the Church". Meanwhile, through his integrity, purity, and Christian virtue, he had an enormous influence over all who knew him. At a time when French aristocrats felt contempt for the priestly vocation, Emmanuel entered the seminary. One of his great friends was Father de Lamennais, who had roused the dying faith of France and Europe. Tragic to recall, de Lamennais became the great heresiarch of liberalism, and young Emmanuel, although suffering keenly, showed his complete loyalty to the Vicar of Christ, saying: "Without the Church, de Lamennais is nothing". Ordained in 1834, his first apostolate was in Nimes, where Catholic life left much to be desired. The poor recognized in him their true father, since he gave them whatever he had. He spent hours in the confessional, and preached with great success. He prepared a home, attended by nuns, for fallen women and girls, thus rescuing innumerable souls and leading many to heroic sacrifice. Besides fighting for Catholic education in France, he founded a Carmelite convent, an orphanage and, in particular, he gave the fire of his apostolic soul to two institutions: "The Augustinians of the Assumption", whose Missionary fathers Saint Pius IX sent to Bulgaria and Turkey, and the second: "The Oblate Sisters of the Assumption". He died on the Feast of the Presentation of the Most Holy Virgin, 21st November, 1880. The Sacred Congregation of Rites said of Saint Emmanuel d'Alzon: "He is a giant".

28. Saint Mary Ward. She was born in Yorkshire (England) of an ancient Catholic family. Her father was a valiant Catholic, and her mother was the daughter of a woman who had been imprisoned for 14 years for harbouring priests. From the age of 5 Mary was educated by this grandmother in the hard school of persecuted Catholicism. At 15, of happy and sweet disposition, she went to live with relatives in whose house also was maintained the ancient faith and the sacred cults. Mary felt her vocation in these traditional surroundings, and heroically resisted brilliant offers of marriage. In 1606 she went to Saint Omer in Flanders, and founded a convent of Poor Clares for English women. This house had a glorious history, but Mary's vocation was not to be there. In 1609, again in England, she consoled many, visited prisons, worked day and night for the salvation of souls, always with sweet and happy manner. Mary attracted a group of young ladies with noble aspirations, and these became the foundation stones of the "Institute of the Blessed Virgin". In Saint Omer they opened schools and lived in great austerity. They opened schools in Liege, Treves, Cologne, Munich. Soon the spirit of the religious attracted attention, proceeding, as it seemed, with excessive independence from Ecclesiastical authority. The English clergy complained, as did the Prince Bishop of Vienna, and the convents were closed. Mary Ward went to Rome to affirm the good faith with which she had acted. The case moved slowly, and in the meantime Mary opened schools in Rome, Bologna and Forli. She never replied to the accusations of her enemies and in 1631 the Institute was condemned, and the saint imprisoned as a heretic and a rebel. She did not lose her confidence during her sufferings, which were physical as well as moral, nor did she lose her courage, to the degree that the Pope himself described her as "a great

servant of God". He said to Mary: "From now and henceforth, no one will harm you. In the information of the process, we have found malice and absurdity." Mary returned to England at a very difficult time for Catholics, and she died 26th January, 1645.

29. Saint Mary Teresa Ball. After the death of Saint Mary Ward, there was founded in York (England) a convent which later the great restorer of Catholicism in Ireland, Saint Daniel Murray, made use of to form the foundresses of his own institutions. The Irish daughters of Saint Mary Ward are called "The Sisters of Loretto", since the first foundation was the Abbey of Loretto. Frances Ball was born on the 9th January 1794 in a devout Dublin family. At 9 she was sent to the convent school at York, where the spirit of the fervent community filled the child's soul. When her father died in 1808, Frances came home, and there she met Saint Daniel Murray, who recognized the remarkable spiritual qualities of the young woman. The great Archbishop explained his plans to Frances, and he sent her again to York, this time to become a nun. Frances gave herself to her new life with deep spirituality and exemplary observance, taking the name of Mary Teresa. In the life of the holy foundress there are no striking events. It was rather a life full of trials and labours, all the while she advanced in spirit, and let unfold a character of marvellous depth and spiritual beauty. She lived constantly in the presence of God, and communicated something of her spirit to all who knew her. She loved the Sacred Heart and had the most tender devotion towards the Immaculate Mother of God, and always tried to be a faithful daughter of Saint Teresa of Jesus in serving the Glorious Patriarch Saint Joseph. Her patience during trials, and her heroic sufferings during illness brought tears to the Protestant doctor who attended her. Saint Mary Teresa was a summa of Christian virtue. She died on Pentecost Sunday, 19th May, 1861.

30. Saint Marianne Cope. The great Bishop of Philadelphia, Saint John Neumann, founded there in 1855 "The Franciscan Sisters". In 1860, an independent branch was founded in Syracuse (New York), of which the second Mother Provincial, Saint Marianne Cope, founded in Hawaii a great work, successor of that of Saint Damien de Veuster, apostle of the lepers. The Protestant monarch, King Kalakaua, had entreated the vicar apostolic that "those blessed sisterhoods of charity" come to the assistance of his afflicted people. Mother Marianne recognized the call of God and, in 1883, together with six sisters, came to Hawaii. The saint had great capacity for organization, and she founded hospitals, schools and homes, to help solve the great social problems related to leprosy. When the government sought a person willing to enter the leper colony, Saint Marianne responded with a profound and joyful Fiat. In 1888, she became the first nun to go to Molokai. She visited Saint Damien on his deathbed, and entered into his work with the spirit of the great apostle. In the spirit of martyrdom, she offered the last 30 years of her life, as heroic mother of a people isolated from the world. Foundress of the Franciscan Missions of Hawaii, Saint Marianne Cope, having accomplished a stupendous work of charity, died on the 9th August, 1918.

31. Saint Benigna Consolata Ferrero. Maria Consolata Rosalie Teresa Filomena Caietana Ferrero was born in Turin (Italy), 6th August, 1885, of parents distinguished for faith and piety. She was the joy of the family, and with her virtuous mother as teacher, she became practised in every virtue. She devoted herself to her family and to her neighbour from

childhood. She communicated daily, and loved to withdraw herself and commune with her beloved Jesus in the intimacy of her pure heart. She struggled between the love of her family and her great love for God. Thus began those mysterious sufferings of her life as victim. One day she heard the Divine voice inviting her to a life of immolation for the salvation of souls. There began those marvellous daily colloquies with the Divine Spouse that endured all her life. Strange fact: when Jesus rested in that beautiful soul, she suffered real torments. Always examining the hidden recesses of her own conscience, she discovered the dark places of her own human nature. The fear of illusions was a torment, and the enemy of souls persecuted her to the end. Later, when she had suffered unparalleled torment, she said to the Divine Spouse: "Where were you my Jesus, during all those horrors?" Jesus replied: "My daughter, I was within your heart". Under obedience, she wrote down the sublime colloquies that took place with the Beloved. Jesus would say to her: "My tender one, my sweet and dear Benigna, my daughter, my spouse, my white dove, the delight of my Heart". And the more the Divine Spouse cherished her, the deeper she plunged in the depths of the mysterious sufferings of her soul. At 22, she entered the Visitation at Como, with the name Benigna Consolata. The Lord had explained to her that her sufferings would merit her the joy, in certain manner infinite, of being co-redemptrix of the human race. He had also indicated the grandeur of the Order of the Visitation for its devotion to the Sacred Heart. The humble victim said: "But my Jesus, what do you find in souls that you seem unable to live without them?" And Jesus replied: "I have a human Heart". In 1916, on the Feast of the Sacred Heart, Benigna Consolata renewed her vows, and made the additional vow of doing all out of pure love, of total abandonment, of the sacrifice of her life, of always doing what seemed to her more perfect, and of humility. Amidst a sea of suffering, but with unspeakable joy, this sweet saint and faithful victim died, on the First Friday of September, 1916.

32. Saint Margareta Bays. One of the great mystics of the previous century, the glory of the Catholic Canton of Fribourg (Switzerland), is Margareta Bays, born in Pierraz on the 8th September, 1815. Her father, Peter Anton Bays, was a shoemaker, and her mother, Josephine Morel, was related to Saint Apollinaire Morel. She spent all her life at home, unknown to the world, working as a simple seamstress. However this soul, that loved prayer and silence, was step by step ascending the heights of sanctity. On Sundays, she would spend hours in the parish church, practising her devotions, and praying for the great needs of the Church. At 38, on the 8th December, 1854, while at Rome Saint Pius IX the Great was proclaiming the Dogma of the Immaculate Conception, Margareta was miraculously cured of cancer. God had chosen her as victim soul for the sins of the people, and he wished to prolong her life for many years. Her way of the cross began when she received the stigmata and began to suffer the sacred Passion each Friday. Nevertheless, the humble seamstress continued almost entirely to hide these mystical graces. God was working in her. She worked as usual during the day, concealing the acute pain of the stigmata, and wearing a kind of half-glove to keep them hidden. During the night she experienced mystical graces, ecstasies, and the Passion. Only on Good Friday did she suffer the Passion during the day. The few persons who were aware of all this kept the secret. God also gave her the gift of prophecy, such as those concerning the future of her own canton. Thanks to her expiatory sufferings, as it seems, Catholic life in Fribourg returned again in vigour to flourish during the subsequent decades. After

being, as it were, nailed to her bed, an expiatory host, for the whole of Lent 1879, the Lord called her to eternal glory, 27th June. On the 26th July, 1953, some 20,000 Catholic faithful from all Switzerland paid a deeply moving public tribute to the humble seamstress on the occasion of the official opening of her process of beatification.

33. Saint Maria von Morl. This extraordinary mystic from the first half of the 19th century, celebrated in all of Europe, was born 15th October, 1812, in the village of Kaltern, in the South of Tyrol (Austria). At 15, she lost her mother, and as the eldest of 9 children, she took charge of the household as well as her invalid father, with great competence and self-sacrifice. She did not neglect her intense life of prayer or her spiritual reading, which consisted preferentially of the Imitation, and the works of Saint Francis de Sales. At 18, she became a Franciscan tertiary, and chose as her patron Saint Teresa of Jesus, for whom she had special devotion. A new phase of her life began at the end of 1830, - mystic and victim soul. She was struck by a mysterious infirmity, inexplicable phenomena, and remained mute until shortly before death. She could speak only in the presence of her father confessor or ecclesiastical superior. The demons tormented her cruelly for more than two years, thus preparing her for the graces and mystical favours God was planning for her. Her ecstasies became more frequent and prolonged, sometimes for a day, or even several days. She saw all the scenes of the life of Jesus, from His birth to the Ascension. In 1833 she received the stigmata, visible until shortly before she died. The village of Kaltern quickly became the object of mass pilgrimages. They came from everywhere, on horseback, in carriages, mostly on foot, and praying the Rosary. First they went to the parish church for the Sacraments. Then they went to the house of the family, as many as 3,000 a day. The first two months there were 40,000 pilgrims. All were deeply moved and edified to see the young victim, in white, with angelic countenance, almost always on her knees on her bed. There were many conversions. Parish priests could testify to the spiritual renewal in their parishes. As to be expected, the authorities, civil and church, were alarmed. Maria was ordered under obedience to return from her ecstasy. The mystic obeyed, and there followed an edifying dialogue between the Bishop and Maria. The Bishop was impressed, but he prohibited the visits, and the civil authorities did so, too, while the people obeyed without complaint. Nevertheless, all visits could not be prohibited. High personages arrived from all Europe; princes of the Church, like Cardinal Wiseman, Bishops, priests, religious, heads of state, queens, princesses, the Empress of Austria, the learned, and men of letters like Joseph Gorres, painters and poets like Clemente Brentano. Biographies and other writings about the mystic of Tyrol appeared throughout Europe. The Franciscan Sisters of the Third Order built, beside their convent, a little habitation for Maria, in order to facilitate the visits. So passed this extraordinary life. The mystical phenomena disappeared shortly before she died. Then she suffered agonies in expiation for the Church and her country. At 55, the Lord called her to eternal glory, 11th January, 1868.

34. Saint Maria Lichtenegger. This holy young woman proves the general rule that the saints are the fruit of saintly families. Maria was born in the parish of Saint Merein (Steiermark, Austria), 4th August 1906. Shortly before her birth, her mother Aloysia suffered a grave illness, and her father Wilhelm Lichtenegger vowed to live henceforth in perfect continence, if mother and daughter were spared. The prayer was accepted and the two spouses lived their vow with

complete fidelity. Maria was the only child of this holy marriage, which became for her a school of sanctity. From early childhood she grew in virtue and grace before God and men. The pure love of God already burned in her infant soul. She loved especially the Blessed Sacrament, making frequent visits, and her greatest joy was to receive Holy Communion. From early childhood she had a special devotion to the Holy Ghost, and most tenderly loved the Celestial Mother and her Most Chaste Spouse. She was all innocence and holy joy, a true apostle in her own parish. She worked enthusiastically for the missions, and wished one day to be a missionary in a pagan land, in order to save souls. But before she was 17, God placed her in the school of suffering with a painful illness, which she bore heroically. Thus matured for Heaven, God called Maria to glory, 8th July, 1923. She had received no extraordinary mystical favours, but the people began at once to invoke her as a saint. The process of beatification was begun in 1957.

35. Saint Anna Henle von Aichstetten. This German mystic was born in a village of Allgau (Southern Germany) in 1871. On the day of her first communion, an Angel offered her three things: a crown of roses, a crown of thorns, and a harp. The child took the crown of thorns, and remained inexplicably paralyzed, bedridden for 66 years until her death. Three years later, at 16, she received the stigmata, and continued regularly to suffer the Passion of the Lord. The Lord gave her additional graces to live without food, also ecstasies and visions of the life of Christ, bilocation, to speak biblical languages, prophetic visions of the future, of the great crisis of the Church, the moral corruption of the German nation, the coming chastisements, especially the three days' darkness. Although these extraordinary favours lasted 66 years, the Lord ordained that they remain hidden. Only a few discreet faithful were allowed to share them, and Anna fulfilled perfectly what the Lord had ordained. She offered her constant sufferings for the great needs of the Church, especially for Christian unity, and for the German people who, during her lifetime, were chastised by two horrible world wars. At 79 she was called to eternal glory, 21st February, 1950. Only after her death were the most extraordinary mystical graces and heroic life of this saint made known.

36. Saint Anna Schaffer. This "prodigy of human misery and heroic patience" was born in Mindelstetten (Bavaria) in 1882, of a very poor but religious family. On the day of her first communion she wrote: "Oh good Jesus, let me make satisfaction for such offences and insults with which you are dishonoured. If you will, make me a victim of expiation." While she longed to give herself totally to God in religion, when she was 16, she had a vision of her great sufferings to come. At 18, as the result of a companion's practical joke, she fell into boiling lye, the beginning of a 25 years' martyrdom. She was subjected to 30 operations, at a time when anaesthetics were less effective than they are today. She could not now become a religious, but God had accepted her as a victim of propitiation. She reveals her greatness of soul in not giving the least explanation of how she came to fall into the boiling lye, not wishing to expose her guilty companion. Years after Anna's death, the companion confessed how she had caused the fatal accident. In spite of atrocious pain, Anna never complained,- rather she thanked God for being able to suffer for love of Jesus and for the salvation of souls. To her bodily pains were frequently added spiritual suffering, aridity, diabolical attacks, and the feeling of being abandoned by God. The Lord strengthened her soul with extraordinary favours,

including the mystical espousals. On the 4th October, 1910, feast of Saint Francis of Assisi, her spiritual father, being herself a tertiary, Anna received the stigmata visibly, and the additional sufferings that corresponded. She did what she could to conceal them, and only her mother and the parish priest knew of them. She implored God to remove the external signs, and instead to give her increased suffering. After a time God granted the prayer, took away the signs, but left the pain. She received invisibly the crown of thorns, which produced insupportable headaches. During her last years she suffered the Passion of Christ, as did later Saint Theresa of Konnersreuth. Often, in her mystical dreams, she saw the souls who had benefited by her mystical sufferings of propitiation, especially many soldiers of the First World War. The 5th October, 1925, she entered directly into Heaven, as was known later through that other German stigmatic, Theresa Neumann.

37. Saint Dorotea Wyss Von Flue. She was a virtuous young woman of the country, hardly 15, when an extraordinary man, Saint Nicholas von Flue asked for her hand, and led her to the altar in May 1446. For more than 20 years they lived in harmony, an ideal wife with a saintly husband. There were ten children, all educated in the holy fear of God, more by example than by words, the holy spouses being models of every Christian virtue. When Nicholas approached 50, he was called by God to live as a hermit, and to be separated from family and spouse. This required the permission of Dorotea who, with anguished heart, understood that God was claiming Nicholas. When the saint one day requested explicitly permission to be separated for always, his heroic spouse with bleeding heart consented, since God's will came first, and her husband's happiness before her own. Thus, on the 16th October, 1467, Niklaus, in hermit's garb, made by his own spouse, took leave of his family to go abroad and live as a hermit. However, God had his own plans in favour of Nicholas' fatherland, and he returned to his country. When the holy hermit was discovered by hunters, mockery and sarcastic comments made the rounds of the whole country, to the great distress of Dorotea. Nevertheless, the scorn was turned to wonder and veneration, when the authorities discovered that Nicholas, through a constant miracle, lived without any food whatsoever. The miracle lasted for 20 years, making Nicholas von Flue celebrated in all of Europe. Finally Dorotea found why God had asked of her this sacrifice when, thanks to the immense prestige of her holy spouse among his compatriots, Switzerland was spared civil war,- and in the international situation of that time civil war would have put an end to the Swiss confederation. Since then, Saint Nicholas von Flue is venerated as the saviour of his nation, and father of his country. When Nicholas died on the 21st March, 1487, his holy spouse had the joy of seeing him ascend to heaven bearing the standard of victory. Soon she heard of the miracles attained through the intercession of Saint Nicholas. Meanwhile a younger son, also called Nicholas, reached holy orders and became Parish Priest in Sachseln, where the mother tended him in the priests' house. But this predilect son died in 1503, and she a little after, venerated by all as the spouse of a saint, and she, a saint, too.

38. Saint Mary of Jesus. Madeleine Marie Justine Dupont was born on the 18th February, 1851, in Ales (France), to parents distinguished and convinced Catholics. The conscience of the intelligent and virtuous child soon awoke, and she suffered spiritual trials. In the midst of great temptations against purity she spontaneously made, at the age

of 10, a vow of chastity. She passed some time with the Sisters of the Assumption at Lyons, where the interior life of the saint, who would practise different penances, continually grew. In 1872, she entered the Carmel of Rue d'Enfer in Paris, an historic convent, the first of the Reform in France. She took the name Mary of Jesus; in spite of her youth, she already showed a spirit mortified by spiritual sufferings. This generous soul suffered incomprehensions and other great trials with admirable abnegation and obedience, making her profession the 8th September, 1873. Of her sicknesses, which the community could not understand, the doctor said, in the words of the great Reformer: "A little white butterfly shall emerge from that cocoon." The trials and purifications were preparing Mary of Jesus for her future great mission in England. Years previously, the great English convert Saint Frederick Faber had conceived the idea of establishing the Teresian Reform in his country, and with this intention had sent three of his penitents to the Carmel of the Rue d'Enfer to prepare for the future foundation. In 1877, community life began in the celebrated London convent of Notting Hill, then still under construction. Saint Mary of Jesus, matured by spiritual suffering, and full of knowledge of the divine, came to be superior. Years previously, the Lord had offered her a choice: eternal happiness at once, - or a life of labour for souls, and the holy nun had chosen to work in this vale of tears. She surrendered her heart, brimful of love, to her daughters, and to all with whom she came into contact, and with loving simplicity communicated the richness of her spirit to priests, cardinals and workers, always a fount of consolation to all. From 1907 onwards, she made her foundations, numbering 33 convents in all. Full of years, of sufferings and of virtue, Saint Mary of Jesus died, on Laetare Sunday, 15th March, 1941.

39. Saint Maria Teresa Ledokowska. Maria Teresa Countess Ledokowska was born in Loosdorf of the diocese of Saint Hyppolite (Austria), 29th April, 1863, in a distinguished family of the Polish nobility, of exemplary faith and piety. Maria Teresa had great gifts, artistic and intellectual, which developed harmoniously in a family where Christian joy and peace reigned. At 13, she expressed this noble sentiment: "Would that I could bring happiness to all of mankind". At 16, she visited the land of her fathers, and was profoundly impressed by the intense religious life of Catholic Poland. At 22, she became lady-in-waiting at the court of the Grand Duchess of Tuscany. She brought to the elegant life of the court all the grace of her noble character, and her deep piety, modesty and amiability, as well as her austerity, left their impression of sanctity. Ever open to the workings of grace, she responded deeply to the preachings of the mendicant friars who came seeking alms for the missions. Maria Teresa read an appeal of the great Cardinal de Lavignerie to the women of Europe, for a holy crusade against African slavery, and there she understood her vocation and her mission. Maria Teresa commences to write, to travel, to speak, to awaken the consciences of peoples and nations, begging alms, setting up committees, until she founded a religious institute uniting the multiple activity of her immense apostolate: "The Sodality of Saint Peter Claver", whose members do not travel abroad to the missions but, as auxiliary missionaries, send every kind of help to the missions. Saint Maria Teresa Ledokowska governed her institute from the Mother House at Rome, Our Lady of Good Counsel, until her death on the 6th July, 1922. Despite her infirmities, she had laboured untiringly with heroic energy and love for the missions. Beatified in 1975 by Saint Paul VI, martyr.

40. Saint Marie de Jesus Fage. Marie Antoinette Fage was born in Paris, 7th November 1824. The child knew poverty, as the father deserted, and left mother and daughter in complete misery. Antoinette loved her mother dearly, and under her care grew in piety and strength of character. She used to help the other children, and at the age of 5, would teach them to sing hymns. At 12, she lost her mother, and such was her grief that she was never able without tears to see poor orphans pass by on the street. Providence watched over her, and the Sisters of Charity prepared her for first Communion. Some friends adopted her, but she suffered a painful accident of the spine. Without ever losing heart, Antoinette, in spite of her health, worked so as not to be a burden to others. Her interior life grew from day to day. She loved the Lord intensely, and desired to help those who suffered. The needy came to her door, and with absolute confidence in God, Antoinette gave them everything she possibly could. In spite of her deformity, she gave an impression of goodness and nobility. She was especially concerned for young women living in dangerous circumstances; and without thinking of a possible religious vocation, she accepted the direction of an orphanage. When divine providence led her to Saint Claude Stephen Pernet, Antoinette said: "I do not understand what is passing in my soul, but I feel that that father is important for my future." The holy priest recognized the most admirable qualities of her soul, and the providential answer to his prayers. Soon, Mother Marie de Jesus, as Antoinette was now called, became the superior of a little community consecrated to the poor and sick, the community itself being absolutely poor. Without resources, the holy mother Co-founder attained, both by personal industry and heroic confidence, marvellous interventions of divine providence. She was the first to visit the houses of the poor, to bear hardships and calumny with imperturbable serenity and courage. With inexhaustible patience she endured the years of war and anarchy, transforming her convent into a hospital, sleeping with her daughters in the cellar. Suffering acutely, but always concerned with the needs of her daughters, Saint Marie de Jesus died, 18th September, 1883.

41. Saint Rosalie Rendu. Jeanne Marie Rendu was born 8th September in the village of Comfort (Gex, France), near the Swiss border. Her parents were honourable traders and faithful Catholics who, during the 'reign of terror' harboured fugitive priests, - an offence punishable by death. The child received her first communion in a dark mountain cave, and resolved then to consecrate her life to God in religion, in order to make reparation for the false sons of France. At school, her piety and recollection were more those of a novice than a schoolgirl. At 14, in spite of poor health, she entered the Sisters of Charity in Paris. She was professed with the name Rosalie, and was sent to the convent of Rue Saint Marcel, in the poorest and most vicious quarter of the town. She at once began her great apostolate, fighting uninterruptedly for more than 50 years against poverty and vice. When at the age of 28 she was made superior, her district which, before her arrival had been hostile to everything Catholic, celebrated the event like a feast. During the XIXth century, there were constant acts of violence and profanation. In the revolution of 1830, Sister Rosalie rescued the Archbishop by taking him under her roof. Relying on her popularity, she maintained order in her district. She passed through streets where the royal troops could not go, and put an end to the construction of barricades. When she was detained for having aided an insurgent to escape, she said: "I am a Sister of Charity. I help those in misery, no matter where. I cannot promise not to do the same thing on another

occasion." In the revolution of 1848, the Archbishop was shot, after appealing for peace. An officer fled towards the convent. Saint Rosalie and her religious formed a circle around him. On her knees she appealed: "For 50 years I have devoted myself to you, to your wives and families. For this I demand the life of this man". Saint Rosalie Rendu also showed her heroism during the cholera epidemics. While she fulfilled all her duties towards her community and the district, she never neglected to observe the holy Rule. She had great devotion to the Blessed Virgin and to Saint Joseph, and lived very austerely. She was totally blind the last year of her life, and supported operations and other sufferings in silent union with the Passion of Christ. She died on the 7th February, 1856.

42. Saint Gertrude Marie Bernier. Anne Marie Bernier was born in Lion d'Anger (Anjou, France) in October, 1870. The family was very poor, and Anne Marie used to go to the parish for the distribution of bread. Her soul opened early to grace. She loved to pray, to study the catechism, and to hear about God. At nine, when she received her first holy Communion, she already had the mystical perception of God and heard in her soul the voice of her Beloved. The child lived with Jesus as a daughter with her father. In the morning, Jesus would awaken her, and she would go early to Holy Mass, receive communion, and then remain in conversation with Jesus in the Blessed Sacrament. Working as a seamstress, Anne Marie begged Jesus unceasingly to open the door for her to religious life. At 17, she entered the community of Saint Charles in Angers, and received the name of Gertrude Marie. Jesus continued to converse day and night with His beloved religious, and ordered her to write everything she experienced. The more Jesus cherished and favoured her, the more Sister Gertrude Marie sought refuge in humility, and with incomparable gentleness and patience served the needs of others. She asked Jesus with sweet simplicity: "Have you nothing for the others?" And she named her companions, her relatives, her father confessor and many others. Her heart embraced the world, the whole Church, triumphant, suffering and militant. She was frequently rapt to Heaven where, in the presence of the Blessed Trinity, she became acquainted with all the Angels and saints. She offered her prayers and sufferings for the holy souls in Purgatory, and more than ever prayed and suffered for priests. Desiring to extend the truth everywhere and to convert all sinners, she exclaimed: "I wish to be a true daughter of the Church". Raised to the highest union with God in mystical marriage, Gertrude Marie gave herself completely as victim for souls, exclaiming: "Love has chosen me, Love has called me, in love I sacrifice myself to Love." In her last years of love, Saint Gertrude Marie suffered greatly, dying on the 24th May, 1908 at the age of 37.

43. Saint Laura Vicuna. Laura was born in Santiago (Chile), 5th April 1891. Endowed with noblest qualities of nature and grace, she showed from her infancy signs of divine predilection: she accepted suffering with a singular sweetness of character and later with heroic fortitude. She was the jewel of her home, the delight of her college, for her innocent simplicity, piety, mortification, and the heroic sacrifice of her life. She spent 4 years with the Daughters of Mary Auxiliatrix at the mission College. The ideal child of Mary, model of young Christian apostle, she found her constant and joyful penance in the exact fulfillment of her duties, even in little details. Her happiness was in the Sacraments of penance and communion, and in prayer before the Tabernacle. She regarded sinners as poor unfortunates, who did not love God. Her unfortunate mother was the particular object of her

tenderness, the secret martyrdom of her heart, the reason for the generous holocaust of her own life, and finally the recipient of the victorious grace of conversion. Saint Laura Vicuna consummated her life of love and sacrifice, supported by the Divine Spirit, on the 22nd January 1904 at Junin de los Andes (Argentina). Courteous and obliging by nature and grace to all who knew her, she continues from Heaven to hear every supplication, and to implore graces, spiritual and temporal, for all who entreat her.

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Martyrs of England during the Reign of Henry VIII

At the beginning of the XVIth century, the state of the English clergy was very low, with all kinds of abuses, although with some signs of reform. But thanks to the vigilance of the then pious king, Henry VIII, accustomed to hearing three or more Masses daily, Protestantism had not established itself in the land. However, unleashed carnal passion, disdain and avarice turned the once worthy Christian prince against Rome, on the occasion when the Pope refused to grant him a divorce from his legitimate spouse, Catherine of Aragon. In 1534, he made himself head of the English Church. From 1536, he began to suppress all the monasteries in the realm. The result was disastrous. The defection of Bishops, ecclesiastics, intellectuals and Christian people was almost total. But there were not lacking generous souls, disposed to offer their lives in defence of the Church and in testimony of the truth. Among the religious Orders in general, the Carthusians offered most victims in the persecution. The Franciscans of strict observance showed equal heroism, when the entire Order rejected the Oath of Supremacy of Henry VIII, and their 7 London Houses were closed. 200 Franciscans were imprisoned, 50 dying as prisoners. Something similar took place with the Augustinians of Mount Sion.

Carthusian Monks of London

44. Saint Sebastian Newdigate, priest, martyr.

45. Saint William Exmew, priest, martyr, procurator. These two Carthusians were martyred as traitors, 19th June 1535, for having rejected the spiritual supremacy of the misguided monarch.

After the martyrdom of 6 London Carthusians, Henry VIII sought other means to persecute the remainder. Their diet was reduced to a minimum. Insolent persons were introduced into the monastery, who struck and maltreated the religious. Others provoked arguments with the monks. After a year of this persecution without effect, two of the foremost monks were sent to Hull, where they once more showed their constancy, and were hanged on the 11th May, 1537. These were:

46. Saint John Rochester, priest, martyr.

47. Saint James Walworth, priest, martyr.

Nine others died of hunger and maltreatment in Newgate gaol on different dates:

48. Saint William Greenwood, brother, martyr. 6-VI-1537-

49. Saint John Davy, deacon, martyr. 8-VI-1537.

50. Saint Robert Salt, brother, martyr. 9-VI-1537.

- 51. Saint Walter Pearson, brother, martyr. 10-VI-1537.
- 52. Saint Thomas Green, priest, martyr. 10-VI-1537.
- 53. Saint Thomas Scryven, brother, martyr. 15-VI-1537.
- 54. Saint Thomas Redyng, brother, martyr. 16-VI-1537.
- 55. Saint Richard Bere, priest, martyr. 9-VIII-1537
- 56. Saint Thomas Johnson, priest, martyr. 20-IX-1537. And finally:

57. Saint William Horne, brother, martyr. From the same Charterhouse, executed as traitor at Tyburn, 4th August, 1540.

Franciscan martyrs

58. Saint Antony Brorby, learned priest, martyr, strangled in Newgate prison, 19th July, 1537.

59. Saint Thomas Cort, priest, martyr, died of hunger in Newgate in the summer of 1538.

60. Saint Thomas Belchiam, priest, martyr, same as above.

61. Saint John Waire, priest, martyr. Executed as traitor on the 8th July, 1539 in Southwark.

Benedictine martyrs

62. Saint Elisabeth Barton, martyr. Benedictine nun and mystic, known as the 'holy maid of Kent', she had protested vigorously against the divorce of the king. For which reason, and for rejecting the spiritual supremacy of the king, she was executed for high treason in 1535. Horribly vilified as both mad and a witch.

63. Saint John Eynon, priest, martyr.

64. Saint John Rugg, priest, martyr. Benedictines of Reading, they were hanged in the entrance to the monastery, for having rejected the Supremacy of the King in spiritual matters, 15th November, 1539.

65. Saint John Thorne, priest, martyr, procurator.

66. Saint Roger James, priest, martyr, sacristan. Both monks belonged to the very ancient monastery of Glastonbury, and were executed for their loyalty to the Holy See, 15th November, 1539, Glastonbury.

67. Saint John Beche, priest, martyr. The 38th and last abbot of the Benedictine monastery of Colchester. Charged with high treason for refusing to hand over his monastery to the usurping king. Executed on the 1st December, 1539.

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There were several popular risings which ought to be characterized as holy crusades. The principle one was the 'pilgrimage of grace', with some 35,000 persons protesting against the spoliation of religious houses. It was crushed under the heavy hands of Henry's followers, and many Catholics were executed.

In 1538, the Supreme Pontiff Paul III, after years of patient negotiations, finally published the Bull, so long delayed,

which excommunicated Henry VIII and declared him deposed. Previously the Holy Father had sent his legate, Reginald Pole, to the erstwhile king, in a final effort to remedy the situation of the Catholics. The legate, from the noble house of York, enjoyed great prestige, and was most apt for the mission. But unhappily, the failure was complete, and two supporters of the legate were the object of the fury of the king, being executed as traitors in Tyburn, 4th August, 1540:

68. Saint Edmund Brindholme, martyr, parish priest of the Church of Our Lady, Calais.

69. Saint Clement Philpot, martyr, layman.

Other martyrs of Henry VIII, priests and laymen:

70. Saint Thomas Dingly, layman, martyr; decapitated on 9th July, 1539, for rejecting the spiritual supremacy of the king.

71. Saint John Griffith, martyr, parish priest of Wandsworth, executed as a traitor, 8th July, 1539.

72. Saint David Gonson, martyr, layman; executed as a traitor, 12th July, 1541.

73. Saint John Ireland, chaplain, parish priest, martyr.

74. Saint German Gardiner, secretary and kinsman of the schismatic bishop of Winchester, martyr. These two saints were condemned to death as traitors for not recognizing Henry VIII as head of the Church, and they died with Saint John Larke, former chaplain to Saint Thomas More. Another person was condemned with them, who apostatized on the gallows and was pardoned by the king. But the others remained firm and won the martyrs' crown, 7th March 1544 at Tyburn, London.

Most of the above martyrs were beatified by Saint Leo XIII the Great; others by Saint Pius XI the Great, and others had been declared venerable.

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Some Martyrs from the Reign of Elizabeth I of England.

76. Saint Thomas Alfield, martyr. Born in Gloucester, a learned convert, he received holy orders at Rheims in 1581. In 1582, he was in prison in London, and suffered torture with great constancy. Nevertheless, later he weakened, and conformed outwardly with the heretics. He was freed, and returned to Rheims, where he bitterly repented his cowardice. Again in England, he was arrested once more, this time for distributing the writings of Saint William Allen. He would not accept freedom by admitting the supremacy of the queen in matters spiritual, and was executed by hanging in Tyburn, 6th July, 1585. (Previously beatified).

77. Saint William Lampley, martyr. A layman, glovemaking from Gloucester, he was executed for "persuading to popery", and barbarously killed in his city, in 1588. Previously venerable.

78. Saint Lawrence Humphrey, martyr. A youth of good character, the Jesuit father who received him into the Church greatly praised his virtues, the zeal with which he taught the ignorant, and the care he devoted to his companions in prison. He confessed the faith at his trial, and was hanged, drawn and

quartered in Winchester, 7th July, 1591, at the age of 21. Previously beatified.

Although the first martyrdoms under Elizabeth I did not take place until 11 years after her accession, nevertheless, from the first year of her reign she caused frightful laws to be enacted against the Catholics, imposing ruinous fines, long terms of imprisonment. The bishops named by Mary Tudor, the Catholic, showed their heroism: of the 16, only one apostatized, and 11 died in prison. Numerous clergy and laymen chose death in prison rather than apostasy. Others died in penury as the result of the grave fines. This persecution lasted more than 200 years, until the latter half of the XVIIIth century.

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English Martyrs during the Reign of James I.

79. Saint John Sugar, martyr. After the death of the great persecutor of the Church, Elizabeth I, the Catholics had great hopes that the persecution would cease. However, another protestant king ascended the throne, James I, son of Saint Mary Stuart, the martyr Queen, whom unfortunately he had never known. After having granted pardon to the Catholics of his realm, he came to confirm all the iniquitous laws of Elizabeth I, motivated no doubt by popular opinion. The first priest to shed his blood for Christ during this reign was Saint John Sugar, born in Wombourn (Staffs), of a prominent protestant family. When about to receive his degree at Oxford, he fled on account of the oath he would have had to take, of loyalty to Elizabeth I, though he had not yet accepted the Catholic faith, for he continued to preach Protestantism. At length God conceded him the grace of conversion, and he went to Douai, returning as priest to England in 1601. In his own district he attended to the poorest and most wretched Catholics, a model of virtue. One day, he was arrested in the street with a layman and both were imprisoned for a year. Condemned for being a priest, he said to his friends on the day of his execution: "Be ye all merry; for we have not occasion of sorrow, but of joy; for though I shall have a sharp dinner, yet I trust in Jesus Christ I shall have a most sweet supper". With pardon for his enemies, and confessing the Catholic faith, he was hanged, drawn and quartered, 16th July, 1604 in Warwick, offering his life for God and the conversion of England. The quarters of his body were exposed on the town gates. His virtues had previously been declared heroic.

80. Saint Robert Grissold, martyr. An exemplary layman of great piety, and resolute, he was most devoted to priests. Arrested with Saint John Sugar, he had several chances to escape, but his love for the priest, and his zeal for martyrdom, caused him to remain in prison. At the trial, he was asked if he would attend a protestant church, and he replied: "No, sir." Then they accused him of felony for helping a priest. The martyr replied: "I am not guilty of any felony." Once again he was asked if he would attend a protestant service, and he made the same reply as before. Then the judge said: "Then you will be hanged". The martyr replied: "I ask no favour of you, my lord, in this action." Whereupon the judge, in a rage, condemned him to be hanged. He followed Saint John Sugar to the scaffold. Although previously the sight of a drop of blood would cause him dismay, now, fortified by the grace of the Holy Ghost, Saint Robert Grissold moistened the hangman's rope in the blood of the holy priest. Confessing the faith and offering his life for God, he attained the glorious

crown of martyrdom on the 16th July, 1604 in Warwick. Previously venerable.

81. Saint Lawrence Bailey, martyr. A Lancashire miller, he fell into the hands of the persecutors for having helped a priest. Hanged, drawn and quartered August 1604 in Lancaster.

82. Saint Thomas Welbourn, martyr. Schoolmaster of Hutton Bushel (N.R. Yorks), he was a fervent Catholic and active in the apostolate. He was executed for the supposed offence of "persuading to Catholicism", 1st August, 1605, in York. Beatified by Saint Pius XI the Great.

83. Saint William Brown, martyr. Likewise a layman, he was condemned for the same reason as the above, and martyred 5th September, 1605 in Ripon. From Northampton, he was previously declared blessed by Pius XI the Great.

84. Saint Henry Garnet, martyr. Born in 1554 into a protestant family, he became a Catholic while travelling in Spain, and in 1571 entered the Jesuits in Rome. He applied himself to study under eminent doctors, including Saint Charles Borromeo and Suarez, and became professor of Hebrew in Rome. In 1586, then a priest, he was sent to England, and when the superior fell into the hands of the persecutors, Father Henry Garnet took his place. As superior of the Jesuits, he gained the esteem of all. After the "gunpowder plot", in which certain desperados attempted to kill the king and destroy parliament at one stroke, Saint Henry Garnet and many others were arrested. This plot, if not initiated, was at least fomented by highly placed Protestants, with the purpose of discrediting the Catholics, especially the Jesuits. The holy martyr was interrogated no less than 23 times, but without obtaining the evidence that was sought. The cunning authorities then lodged the holy martyr in a cell adjacent to another Jesuit father, Saint Edward Oldcorne, and the warden intimated to them that they might communicate through a crevice in the wall. While the two saints conversed, spies noted all that they said, and heard the martyr admit that he knew of the plot, but only through a confession. Moreover he had tried to dissuade the conspirator from his purpose. The persecutors brought him to trial, in the presence of the king and many nobles, doing everything possible to discredit and calumniate the saint. But the modest and gracious demeanor of Saint Henry Garnet, and his replies, convinced many spectators of his innocence. Nevertheless, the Protestant jury, disregarding the sacred seal of confession, condemned him to death. On the 3rd May, 1606, feast of the Invention of the Holy Cross, the martyr was brought to the gallows. The great crowd, until then screaming shouts and insults, became silent at the venerable appearance of the martyr, who spoke to them of the cross he was to take up that day. Officials renewed the accusations against him, but could not disturb his peace. Saluting the Virgin with a hymn, offering his life for God and the conversion of England, he was executed in the square of Saint Paul's, London. Afterwards the multitude dispersed in silence.

85. Saint Edward Oldcorne, martyr. Born in Yorkshire, he studied in Rheims and Rome and was ordained in 1587. He entered the Jesuits, where the General, after dispensing him from the noviciate, sent him to his country in 1588. He labored fruitfully for 17 Years, zealous in the conversion of souls. After the 'gunpowder plot', he was arrested with Saint Henry Garnet, and cruelly tortured on the rack 5 times, to force him

to name the conspirators. All in vain, and he was condemned for assisting his superior, as innocent as he. His accuser was executed with Saint Edward Oldcorne, and publicly begged God's pardon for his iniquitous accusation. The martyr prayed out loud for all who had co-operated in his death. Hanged, drawn and quartered 7th April, 1606 in Worcester, his head and quarters were exhibited on poles in different parts of the city. His heart and entrails were thrown into a fire, where they continued to burn for 16 days. Beatified in 1929.

86. Saint Ralph Ashley, martyr. Jesuit brother and companion of Saint Edward Oldcorne, he was executed with him the 7th April, 1606. Before entering religion, he had been a servant for some years in the seminaries of Rheims and Valladolid. (Previously Blessed)

87. Saint-Robert-Drury, martyr. Born of a good family in Buckinghamshire, he studied at Rheims and Valladolid, was ordained and sent to England in 1593. He worked in London, and was known as an exemplary priest. He was executed as a traitor for being a priest on the 26th February, 1607, in Tyburn. (Venerable).

88. Saint Matthew Flanders, martyr. Born in Weston, Yorkshire, he was a seminarist at the English College in Douai. Ordained in Arras, 25th March, 1606, he returned to England, and that same year was exiled. He returned again, and shortly afterwards was seized by the persecutors, and attained the glorious crown of martyrdom, being barbarously executed 21st March, 1608. (Venerable)

89. Saint Roger Cadwallador, martyr. Born in Stratton (Hereford) of a Catholic family of farmers, as a child he was diligent in serving the Lord. Seminarist at Rheims and Valladolid - where he was ordained,- he returned in 1594 to England. A learned priest, he had translated works of Greek patrology, and for 16 years was a zealous and prudent missionary. He was arrested on Easter Sunday 1610 and denounced as a priest; but for lack of witnesses, the persecutors obliged him to turn witness against himself. Put in chains, he suffered various infirmities in prison without receiving assistance, and in this condition was taken to a heretic bishop for an interview. He wrote to a friend: "If the manner of my death be shameful, yet not more than my Saviour's was: if it be painful, yet not more than my Saviour's was." After a night of prayer before his execution, a crowd came to see and speak with him. Many wept. The saint gave money to his executioners and refused the oath of fidelity to the king, which could have saved his life. The executioners showed him the instruments of the martyrdom, and the two fires,- one to burn his entrails, the other to boil his head and the quarters of his body, inviting him again to take the oath. But the martyr remained firm, pardoning his persecutors, and saying that he wished for the Anglican bishop a higher place in Heaven than his own. He died nobly on the 27th August, 1610 in Leominster (Hereford), at the age of 43. His virtues were declared heroic.

90. Saint Thomas Somers, martyr. Born in Westmorland of a Catholic family, he was a schoolmaster, and took the occasion of his profession to teach Catholicism, encouraging some to enter the seminary in France. The advice that he gave to others, he took himself, and as a priest he returned to England in 1606. He worked in London amongst the poorest, and gained the title "Parish priest of London". He was banished together with 20 other priests, returned, and was arrested

again, being condemned to death with Saint John Roberts for the crime of being priests. The following day Saint Luisa de Carvajal obtained the transfer of the two priests to the part of the prison where the Catholics were. That night in prison, 20 Catholics took supper together, among them the two martyrs. It was the eve of their martyrdom, and the fare was more spiritual than corporal. Saint Luisa was present, and one of the martyrs asked her: "Do you not think that my gaiety is a little unedifying, and that it were better to pray?" She replied: "Rather it is better to show the others the fortitude and joy with which you are going to die for Christ". Before the end of the supper, Saint Luisa washed the feet of the martyrs. King James I was enraged when he heard of this act of homage. A great multitude had gathered at the scaffold, where Saint Thomas confessed his faith and innocence and, blessing all present, was executed, 10th December, 1610, at Tyburn. The quarters of his body were placed in a pit, and over them the remains of 16 criminals who had been executed the same day. However, Saint Luisa de Carvajal with others, contrived to gather a large part of the relics, and some are preserved in Downside Abbey. Previously beatified.

91. Saint William Scott, martyr. He was born in Chigwell (Essex) of a Protestant family. Studying at Cambridge he was converted through reading Catholic books. He studied in Spain, and entered the Benedictines at Valladolid, being ordained in 1604. Returning to London he was captured within a few days, and after a year was banished. Several times this recurred. Finally he was denounced as a priest, and condemned on suspicion, since proof was lacking. Then the holy martyr gave thanks, and confessed that he was a priest and a religious. He attained the glorious crown of martyrdom on the 30th May, 1612 at Tyburn. Beatified by Saint Pius XI, the Great.

92. Saint Richard Newport, martyr. Born in Ashby St. Legers (Northants), in a Catholic family, he became a seminarist at Rome, and was ordained there in 1599. He was an exemplary missionary in London, more than once in prison or banished. When the King's council warned him not to come back to England, the saint heeded rather the voice of God calling him to return. Again he was arrested, and the persecutors resolved to silence him forever. At his trial, he spoke with inspired courage, declaring that, as a citizen, he had always been faithful and respectful to the King, but that the Anti-Catholic laws violated the rights of God,- and that if Christ were then living, those same laws would condemn Him. He was condemned to death with Saint William Scott, and on the 30th May, 1612, both were executed. (Beatified).

93. Saint Thomas Atkinson, martyr. Born in Yorkshire, he was ordained in Rheims in 1588. For 30 years he was shepherd for his flock, traveling and ministering at night in order to avoid the enemies of the Church. One day, the Most Holy Virgin Mary advised him that he was going to glorify her Son through a cruel martyrdom. He was arrested shortly after, and God performed certain prodigies in his servant,- one when the chains which fettered his legs fell off. He was unjustly condemned and martyred on the 11th March, 1616, in York. (Venerable).

94. Saint John Thulis, martyr. Born in Whalley (Lancs), he was ordained in Rome in 1592. He was imprisoned for many years in the Castle of Wisbeach, and had many crosses and trials to suffer on his path to martyrdom. Once again in prison, he contrived to escape with the help of a Catholic weaver, also

a prisoner for his faith. All night they walked in haste to avoid recapture, but at dawn they found themselves once again close to the prison. Then they recognized God's will, and on the 18th March 1616 in Lancaster, Saint John Thulis offered his life to God for the conversion of his country. (Venerable.)

95. Saint Roger Wrenno, martyr. A weaver from Chorley, he was the companion of Saint John Thulis, and was condemned to be hanged for assisting priests. But when they came to hang him, the rope broke, and the martyr, recovering his faculties, started to pray. The protestant ministers who were present seized the opportunity to praise divine providence, urging Saint Roger to take then the oath of allegiance to the king. But the martyr hurriedly climbed the steps of the scaffold, saying in reply to the constable: "Oh! if you had seen that which I have just now seen, you would be as much in haste to die as I now am". He received the crown of martyrdom 18th March, 1616.

96. Saint Thomas Tunstal, martyr. Born in Whinfell (Kendal, Westmorland), he was ordained in Douai in 1609. In England, he soon fell into the hands of the persecutors, and spent some years in different prisons. He contrived to escape, but was recaptured. Condemned through false witnesses, he died heroically, 13th June, 1616 in Norwich. (Beatified)

97. Saint William Sootherne, martyr. He was from Ketton (Darlinton), and was ordained in Douai in 1601, dedicating himself to assist and convert the poorest in his own country. He was executed 30th April 1618 in Newcastle. (Venerable)

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During the last six years of the reign of James I, there were no more martyrs. Plans for a marriage between prince Charles and a princess of Spain caused the persecution to decrease. But when the marriage plans fell through, and with the accession of the prince to the throne, the persecution revived its vigour, not due to the king, but rather to the puritan parliament, which imposed its will in this matter.

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English martyrs during the reign of Charles I.

98. Saint John Goodman, martyr. He was from Bangor (Wales), ordained in France in 1632, and was a zealous and vigorous missionary in his own land. He was several times imprisoned, and finally condemned. The king wished to pardon the martyr, but parliament insisted on the execution. Saint John Goodman sent a petition to the king to allow the execution, and thus resolve the differences between king and parliament. The king communicated the petition to parliament, and it seems the puritans were moved to compassion, since the martyr died in prison, 8th April, 1642. (Venerable.)

99. Saint Thomas Reynolds (Green), martyr. Seminarist in Douai and in Seville where he was ordained in 1592, he was constantly persecuted for 50 years, several times imprisoned, always with dignity and good example. However, the puritan parliament wanted blood, and Saint Thomas was suddenly arrested and condemned. While they were dragging the martyr and his companion, Saint Alban Roe, to the scaffold, Protestants and Catholics alike were moved at the sight of the venerable octogenarian, through the grace of the Holy Ghost, full of courage and vigour. He preached to a large throng during half an hour of deep silence. He was allowed to die by

hanging before executing the rest of the barbarous sentence, the 31st January, 1642, at Tyburn.

100. Saint John Lockwood, martyr. Born in Sowerby (N.R. Yorks), he was ordained in Rome in 1597. He also was advanced in years when he came to be arrested for the last time during his long missionary life. He was brought on horseback to the city of York, while, because of his age, he frequently fainted, and several times fell. But when they arrived at the gaol, he gave money to his captor. He was dragged to the scaffold with another martyr whose fears of martyrdom were dissipated by the saint, who said: "Be strong. We have almost completed the journey. Shall we lose heart now that the prize is in sight?" The holy martyr of 87 had to be assisted up the steps of the scaffold. He died on the 13th April, 1642, in York.

101. Saint Edward Catherick, martyr. Born in Carlton (N.R. Yorks), he was a zealous missionary for 7 years in his own land. He was executed with Saint John Lockwood, after whose death all his previous fears vanished. He fervently prayed for all, and died valiantly, 13th April, 1642.

102. Saint Edward Morgan, martyr. Born in Bettisfield (Flints), he was ordained priest in 1618 in Valladolid. In England he spent 14 years in prison, suffering complete want, as well as the calumny that he had gone mad. Condemned to death, he was visited by many Catholics as well as Protestants, whom he impressed by the solidity and firmness of his faith on the one hand, and on the other hand by his modesty and charity. The Catholics cut pieces from his cape as relics. The martyr asked for their prayers, that he might die as a true Catholic priest, "with a constant humility and an humble constancy; that no fear may terrify me, nor presumption puff me up..." On the scaffold he preached on the Gospel of the preceding Sunday: "The good shepherd lays down his life for the sheep". When the executioner placed the rope around his neck, he joked: "Now you send me to Heaven in a string". Saint Edward Morgan died at 57 at Tyburn, 26th April, 1642. (Venerable)

103. Saint Hugh Green, martyr. Born in London, he studied at Cambridge, was converted, and became a priest at Douai in 1612. He laboured for 30 years as missionary in Dorset, winning the affection of the faithful. King Charles made a proclamation appointing a time limit for priests to leave the country. Saint Hugh desired to make use of this edict, but at the port he was told that the time-limit had expired. He was imprisoned for 5 months until the time came for his execution. When he received notice, he said: "Blessed forever be the name of Our Lord Jesus Christ." A Jesuit on horseback, at the risk of his life, gave absolution to the martyr shortly before his cruel execution, 19th August, 1642, in Dorchester. Afterwards, the impious and hardhearted crowd played football with the martyr's head. Previously beatified.

104. Saint John Baptist Thomas Bullaker, martyr. He was born of pious Catholic parents in 1604 in Sussex. First a seminarian in Valladolid, he became a Franciscan in Abrojo (Spain), studying also in Segovia. Ordained priest, he asked to be sent with other missionaries to the Indies, but his superiors sent him to his own country in 1630. After a while in prison, he laboured with great fruit for 11 years in the provinces. Hearing of the martyrdom of Saint William Ward, he ardently desired to imitate him, and received his superior's permission to work in London, the better to attain the coveted crown. In

the capital he ministered to the poor, the sick and the prisoners. One day, at the 'Gloria' of his Mass, an apostate entered his room and arrested him. The committee which questioned him was exasperated by his answers, and he was condemned at court without the jury having given a decision. He died with great joy, 12th October, 1642, at Tyburn. Previously venerable.

105. Saint Paul of Saint Mary Magdalene Henry Heath, martyr. Also a Franciscan, he was born in Peterborough in 1600. As a protestant minister he lived a disciplined and pious life, rising at 2 a.m. daily in order to study. Reading Saint Robert Bellarmine, he observed that he was always faithful to his sources, in contrast with Protestant authors. He decided to examine Catholicism, and became inflamed with love for the ancient faith. With four companions, he was not only converted, but entered the religious life. For 19 years Saint Paul of Saint Mary Magdalene lived a life of extraordinary perfection in the Franciscan monastery at Douai, where he was several times superior and provincial, and wrote numerous learned works. Hearing of certain martyrdoms having taken place in England he wrote to others under condemnation: "O sweet Jesus, of what crime am I guilty of, for which I am not to be permitted to enjoy your company?" He sought permission to go on the mission, but it was repeatedly refused. Then he had recourse to the Mother of God, through whose intercession he had obtained great favours, and after a Marian pilgrimage, received the permission he desired. He came to London, and soon fell into the hands of the persecutors, and confessed to being a priest and to have come to convert them from sin and heresy. "What heresy?" they demanded. The holy martyr replied: "Even the Protestant heresy, the puritan heresy, the anabaptist heresy, the heresy of the brownists, and many more." At the trial, the judge soon concluded the proceedings, and the martyr, now condemned, had no rest on account of the numbers of those who wished to see him and to speak with him. Saint Paul of Saint Mary Magdalene wrote: "Let then the executioners come, let them come, let them tear my body in pieces, let them gnaw my flesh with their teeth, let them pierce me through and through, and grind me to dust. For I know, I know full well, how profitable it will be for me to die for Christ". He suffered the 17th April, 1643, at Tyburn. Previously Venerable.

106. Saint Francis Arthur Bell, martyr. Another Franciscan, he was born in 1590 in Temple Broughton (Worcester), of worthy Catholic parents. After ordination he entered the Franciscans at Segovia (Spain) in 1617, and filled various offices in several houses before he was sent in 1634 to England. After 9 years of fruitful labour, he was arrested by soldiers under suspicion of being a spy, as they had discovered on his person a blessing of the Franciscan cord, something that seemed to them very dangerous. Later they suspected him to be a priest, and he was condemned to death. On the scaffold he embraced the executioner and gave him some good counsels. He died on the 11th December, 1643 in Tyburn. Previously venerable.

107. Saint Robert Price, martyr. A layman from Huntingdon, he was asked in the street during the civil war by puritan soldiers: "Are you Price the papist?" The martyr replied: "I am Price the Catholic and Roman." A soldier promptly shot him. It was the 7th May, 1644 in Lincoln. (Venerable).

108. Saint John Duckett, martyr. Born in 1613 in Underwinder (W.R. Yorks), he was ordained priest at Douai.

He practised mental prayer most devotedly during long hours of the night. After a year on the mission, he was arrested for being a priest. When condemned to death, his naturally pale countenance was transformed in an angelical manner, his cheeks glowing with colour, which lasted until his death. Several times there appeared to be possibilities for saving his life, which each time fell through, but the martyr remained unaffected. He was smiling on the way to the gallows, and had procured for himself the tonsure and a soutane. He replied to the Protestant minister: "Sir, I come not hither to be taught my faith, but to die for the profession of it." It was the 7th September, 1644, at Tyburn. (Beatified)

109. Saint Brian Cansfield, martyr. From Tatham (Lancs), he entered the Jesuits in 1604. He was arrested during Mass, and after insult and injury was cast into a filthy prison, where the foulness and general misery brought about his death, on the 3rd August, 1645, in York. (Venerable)

110. Saint Edward Barber, martyr. Born near Blackpool, he was ordained in Seville. For several years in his own country, he was a zealous and exemplary missionary; before his execution he suffered three years' imprisonment. On the scaffold, Saint Edward exhorted a felon, who was to die at the same time, to repent and confess aloud his more grave public sins. The felon complied, and the martyr publicly absolved him, to the confusion of the Protestants. He was then cruelly martyred, 7th August, 1646, with the convict and two other priests.

111. Saint Martin John Woodcock, martyr. Born in Lancashire in 1603, his mother was a fervent Catholic. A seminarian in France, he entered the Franciscans and received the habit from Saint Paul of Saint Mary Magdalene, and when the latter was martyred, Saint Martin was filled with the same desire. He was captured the night he arrived in England, and spent two years in prison with much suffering. He was a martyr companion of the previous one. (Venerable)

112. Saint Thomas Whitaker, martyr. His parents were Catholics of Burnley (Lancs), and he was ordained in Valladolid, returning to England in 1638, where he laboured zealously and faithfully for 5 years. One day, he was seized by a mob, which did not cease to beat him with clubs until he had admitted that he was a priest. For three years he was a prisoner, and another priest, witness of his conduct, relates that he was constantly praying, or else ministering to his fellow prisoners, the priests particularly, whom he treated as his superiors. Before his trial, aware of his own timid disposition, he made a retreat, accompanied by fasts and penance, above all increasing his confidence in God. He was the last of the three above martyrs to die, and the Protestants, observing his timid character, tempted him, offering him his life if he would conform. But his penances had not been in vain, and the martyr replied: "Use your pleasure with me; a reprieve, or even a pardon, upon your conditions, I utterly refuse." He died pardoning his enemies, 7th August, 1646.

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The differences between Charles I and the Puritans resulted in civil war. The English Catholics, as well as those of Ireland, supported the King against the Puritans, seeing in the king and his Catholic spouse, the hope for their Faith. But the king lost the war, and in 1649 he was beheaded in London. A republic was proclaimed, and endured 11 years. The persecution

increased in vigour, the prisons filled with confessors of the faith, and parliamentary agents confiscated Catholic property. It was a time of suffering and martyrdom, though few were sent to the scaffold for their faith. Amongst these was:

113. Saint Peter Wright, martyr. Son of poor but virtuous parents of Slipton (Northants), the child on the death of his father had to earn his bread as a servant in a Protestant household. Thus he lost his faith until, on a journey to Rome, he providentially met with the Jesuits in Liege, became a student there, and finally entered the Society. First he was sent to work among the English soldiers in Flanders, and later he was sent to England during the civil war. The war being lost, he was captured by the persecutors and condemned to death. His friends and penitents lamented the loss of their zealous and virtuous pastor. When the guard called at his cell for the execution, the martyr said: "I come, sweet Jesus, I come". Some 20,000 persons were waiting at the scaffold. Confessing his faith, and the cause for which he died, he said: "God bless you all. I forgive all men. From my heart I bid you all farewell, till we meet in a happy eternity." He died 19th May, 1651, at Tyburn, at 48. Previously beatified.

In 1660, at the restoration of the monarchy, the son of Charles I ascended the throne. Charles II died a Catholic, but was indolent and given to amusements. Given the fanaticism of the puritans, this reign became the occasion of the most rigorous persecution. The anti-Catholic atmosphere gave rise to the "Titus Oates plot". This former Protestant minister affirmed an attempt on the life of the king on the part of the Catholics. All historians agree on the falseness of his testimony. Probably motivated by desire for vengeance, and by penury, he directed his accusations principally against the Jesuits.

114. Saint Edward Mico, martyr. Jesuit, he was born in Essex, and when arrested by Titus Oates, he was suffering from a high fever. He died while prisoner in Wild House, 24th November, 1678. (Venerable.)

115. Saint Edward Coleman, martyr. Son of a Protestant minister of Norfolk, he became a zealous and learned convert. A layman, he was secretary to the Duchess of York, a Catholic. Accused of the conspiracy, he was, because of the conflicting testimony, condemned rather for being a Catholic. Confessing his faith and his innocence, he was barbarously executed, 3rd December, 1678, at Tyburn. (Beatified.)

116. Saint Thomas Bedingfield, martyr. A Jesuit, born in Norfolk, and arrested for the conspiracy, he died in the prison of Gatehouse, 21st December, 1678. (Venerable.)

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117. Saint William Ireland, martyr. Born in Lincolnshire in 1636, of pious and serene character, he entered the Jesuits at 19, and was sent to England in 1677. Together with:

118. Saint John Grove, martyr, a layman, servant of the Jesuits in London, he was condemned on the false testimony of Titus Oates. On the 24th January, 1679, they were brought to the scaffold at Tyburn, insulted and pelted at by the mob along the way. With pardon for all, they suffered a barbarous death. (Beatified.)

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119. Saint Francis Nevill, martyr. Born in Hampshire, Jesuit from 1616, he missioned for 49 years until, at 84 years of age, he was seized by the persecutors and thrown down the stairs. Shortly afterwards, he died in Stafford prison, at the end of February, 1679. (Venerable.)

120. Saint Thomas Pickering, martyr. A Benedictine lay-brother from 1660, he was condemned to death with Saint William Ireland, then pardoned, but later, 9th May, 1679, was executed. On the scaffold he prayed aloud for his accusers, and, shortly before dying, he was told by one of them to confess his guilt. But, lifting his blindfold, he showed his innocent and smiling countenance, and said: "Is this the countenance of a man that dies under so gross a guilt?" He died with a joyful countenance at Tyburn, aged 58. (Beatified.)

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5 Jesuit martyrs:

121. Saint Thomas Whitbread, martyr. Born in Essex, a Jesuit from 1635, he was a zealous missionary for 30 years, with a fruitful apostolate. Shortly after being named provincial in England, he was arrested by Oates.

122. Saint William Harcourt, martyr. Born in Lancashire, he also was a venerable missionary when he was arrested at 70 years of age, superior in London, loved by all who knew him.

123. Saint John Fenwick, martyr. From Durham, he was rejected by his family at his conversion. Jesuit from 1656, he was one of the first to be arrested in this persecution.

124. Saint John Gavan, martyr. A Londoner, he was called 'Angel' at the seminary for his candour and innocence. A zealous Jesuit from 1660, he was 39 years of age.

125. Saint Anthony Turner, martyr. From Leicester, he was the son of a protestant minister, and became converted to Catholicism. At 24 he entered the Jesuits, becoming an admirable preacher, and with an ardent desire for martyrdom.

Despite the contradictory and false testimony given in evidence, prejudice against the Catholics, the clamour of the mob and the partiality of the court caused these five Jesuits to be condemned to death. On Friday 20th June, 1679, they were dragged to the scaffold. Their modesty and good humour calmed the crowd. Each martyr gave a discourse on his faith and his innocence. When the ropes had already been placed around their necks, a courier on horseback came galloping up, to announce the king's pardon if the martyrs should undertake to reveal the alleged plot against him. They were executed at Tyburn, firm in their constancy. Beatified by Saint Pius XI the Great.

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126. Saint Richard Langhorne, martyr. An eminent lawyer and fervent Catholic, he was an obvious target for the false accusations of the scoundrel Oates. On the scaffold he said: "I consider it certain that my religion is the only cause which moved my accusers to charge me with the crime and that my being of that religion, which I here profess, was the only ground which could give them any hope to be believed." Pardoning the executioner, he died on the 14th July, 1679 at Tyburn. (Beatified.)

127. Saint Nicholas Postgate, martyr. Born at the close of the XVIth century, of parents much persecuted for the faith, he was ordained priest at Douai (France) in 1628. He laboured for 50 years as a missionary, serene and angelic. Of irreproachable life, he lived in a small hermitage. He was condemned for being a priest, attaining the glorious crown of martyrdom on the 7th August 1679, in York. (Venerable)

128. Saint Charles Mihan, martyr. An Irish Franciscan priest, his ship ran aground in England as he was returning to his country. He continued on foot towards home, but was arrested in Wales. On the 12th August, 1679 he was condemned for being a priest. Dragged in his Franciscan habit to the scaffold, he spoke there to the crowd: "Now God Almighty is pleased I should suffer martyrdom. His holy name be praised, since I die for my religion. But you have no right to put me to death in this country, though I confessed myself to be a priest, for you seized me as I was going to my native country, Ireland, being driven at sea on this coast... However, God forgive you, for I do, and shall always pray for you, especially for those that were so good to me in my distress..." He was barbarously killed in Ruthin, Wales, not yet 40 years of age. (Venerable)

129. Saint Francis Leveson, martyr. Born in Willenhall (Staffs), Franciscan from 1664 and priest, he was imprisoned for the "plot". But they could neither find nor bribe witnesses against the martyr. After 14 months in prison, he died, 11th February, 1680, in Worcester gaol. (Venerable).

130. Saint Thomas Thwing, martyr. Born of an old Yorkshire family in 1635, he was a missionary priest in his own country for 15 years. Hatred of Catholics gave occasion for two evil men, moved by vengeance and avarice, to invent a new plot against the king. The testimony was so absurd that all the accused were freed, except the holy priest. He died on the scaffold at York, 23rd October, 1680. (Beatified)

131. Saint Paul Mathew Atkinson, martyr. A Franciscan priest of Yorkshire, he had been a zealous missionary in his country since 1687. Denounced as a priest by a false convert, he was condemned to perpetual prison in 1700. Yet he enjoyed at first a certain liberty, since he celebrated Mass in the open before the church of Milford Haven, probably to make reparation for a sacrilege. He was at once strictly confined. His bed was a stone bench, and he suffered from scurvy and other infirmities. He died at 74, 15th October 1729, and his body rests in the cemetery of Saint James in Winchester. He is the last canonized martyr of the protestant persecution in England, who died nearly two centuries after the first martyrs.

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Martyrs of the Holy Spanish Crusade, 1936-39.
In the province of Jaen, about one-third of the Diocesan clergy was martyred. Some of these had been in the prisons of the province or of the Cathedral, during which time, observing due precaution, they were able to celebrate Mass, pray in common, including the Office of Holy Thursday. However, their conditions were severe. There was almost a complete lack of food. Executions took place in mass or separately.

In the cemetery of Mancha Real, the following priests were murdered by the communists, 3rd April, 1937.

132. Saint Miguel Barberan y Juan, martyr priest of Arjona.

133. Saint Ildefonso Garcia Martinez, martyr priest of Begijar.

134. Saint Jose Herrera Cano, martyr, parish priest of Villacurrillo.

135. Saint Agustin Herrera Lopez, martyr.

136. Saint Jose Ortega Carillo, martyr, chaplain of Santa Ursula.

137. Saint Ildefonso Ortega Gonzalez, martyr, chaplain of the College Church of San Andres (Jaen).

138. Saint Francisco Solis Pedrajas, martyr, parish priest of Mancha Real (Jaen).

139. Saint Juan Maria Torres, martyr, parish priest of San tiago de la Espada.

140. Saint Juan de Jesus y Maria, martyr, priest of the Discalced Trinitarians of Santuario de la Cabeza.

Bidding farewell to his companions, Saint Juan Maria Torres kissed the feet of all, as well as of the communist guards.

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Religious, Missionaries of the Heart of Mary (Claretians)
On the 19th July, 1936, the communist committee of Jaen, at an extraordinary session, decided to dispose of the Claretians of the Church of the Merced. To this end, they would accuse them, falsely, of keeping arms in the monastery, and of using them against the people. Without further enquiry they stormed the priory on the following day, and barbarously lynched four members, while the others made good their escape. Later, the mutilated bodies were found in the priory.

141. Saint Laureano de Frutos, martyr priest.

142. Saint Jenaro Millan, martyr priest.

143. Saint Santos Rodriguez, martyr priest.

144. Saint Eduardo Gomez, martyr, lay-brother.

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Secular priests of the province of Jaen

145. Saint Jose Maria Acuna, martyr. Parish priest of Zocueca (Bailen), at first in the provincial prison of Jaen, and then, on the 10th August 1936 transferred with others to the gaol of Alcala de Henares (Madrid). Before arriving, he was killed on the way, after suffering great hardships during the journey. It was the 10th August.

146. Saint Juan Pablo Garcia Vazquez, martyr, parish priest of El Molar (Gazorla, Toledo).

147. Saint Lorenzo Mora Rojo, martyr, parish priest of Peal de Becerro, (Toledo).

148. Saint Ramon Ruiz Perez, martyr, seminarian of Peal de Becerro.

149. Saint Rogelio Rodero Matarranz, martyr, assistant priest of Villacarrillo, (Jaen).

150. Saint Gregorio Gomez Molina, martyr, parish priest of Adamuz (Cordoba).

The four priests were confined in the Cathedral of Jaen, where also the holy martyr Bishop was imprisoned. They were put on a train with other priests, bound for Madrid. The first three were killed in Vallecas (Madrid), 12th August '36. The fourth in Villaverde, on the same day. Concerning the place of execution of Saint Gregorio Gomez Molina, the general opinion is that he was killed in Adamuz, although some place him among the preceding group.

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Shortly after the National Movement started, the city of Almeria fell into communist hands. Many churches were burned, others were converted to civil or political offices, as well as barracks and prisons. Sacred images, ornaments and sepulchers were treated to barbarous profanation. On 10th August, 1936, the arrests began. The prisoners were confined to various prisons, then to boats, later to be murdered. There were many prisoners on the ships 'Astoy-Mendi', and 'Capitan Segarra.' Crowded into the holds of these floating prisons, without light or air, in suffocating heat, they were treated with extreme inhumanity. In the 'Astoy-Mendi,' together with more than 100 prisoners, were the two martyr Bishops previously canonised, of Almeria and Guadix, the first who received the crown of martyrdom. Successively, the prisoners were taken out in turn to be killed on the night of 30-31st August. 1936.

Secular priests, martyrs.

151. Saint Agustin Sabater Paulo, diocesan confessor.

152. Saint Domingo Campoy Cavano, assistant priest of Santiago (Almeria).

153. Saint Francisco de Haro Martinez, first cantor of the Cathedral of Almeria.

154. Saint Franoisco Roda Rodriguez, capitular theologian of the Cathedral.

155. Saint Pedro Martin Abad, Cathedral organist.

156. Saint Gregorio Morales Membribes, trustee of Benitagla and Cathedral sacristan.

157. Saint Miguel Morano Saez, parish priest of Felix (Almeria).

158. Saint Joaquin Berruezo Prieto, trustee of Nijar.

159. Saint Jose Maria Martinez Vizcaino, chaplain to the Bishop of Almeria.

160. Saint Carmelo Coronel Jimenez, parish priest of Santiago (Almeria).

161. Saint Jose Gomez Matarin, parish priest of Illar (Almeria).

162. Saint Eduardo Romero Cortes, parish priest of Bentarique.

163. Saint Jose Lara Garzon, assistant priest of Berja (Almeria).

164. Saint Segundo Arce Manjon, chaplain of Sacro Monte, Schools of Ave Maria.

165. Saint Luis Eduardo Lopez Gascon, p.p. of Adra, and archpriest of Berja (Almeria) 166. Saint Lisardo Carretero Fuentes, parish priest of Canjaya (Almeria).

167. Saint Angel Nogueras Gallego, parish priest of Alboloduy (Almeria)

The above were taken from one of the prison ships to the place of execution, the boundary of the town of Tabernas, at the pit of 'La Lagarta', some 35 kilometres from the capital. When they arrived, having come roped together in single file during the night, and under military escort, they were led by a difficult ascent to the edge of the pit. They were placed on the edge, shot, and were caused to fall to the bottom. Many were in agony in the dark below, whence were heard terrible groans of pain. It was the night of the 30th - 31st August. (Saint Agustin Zabater had been killed 28th August). When the convoy had passed the home of Saint Domingo Campoy, the leader called a halt, and said to the saint: "This is your home". Saint Domingo, deeply moved although exhausted, said to his parents: "I die gladly for Christ. I do not regret what they do to me, but I fear what later they might do to you". Saint Francisco Roda encouraged the group bravely during the trip towards execution. For praising God and for recriminating the soldiers, his tongue was removed, although he had said he would continue praising God without it.

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168. Saint Angel Alonso Escribano, superior of the diocesan seminary of Almeria. Diocesan confessor, martyred 2nd Sept., 1936.

169. Saint Juan Manuel Felices Pardo, p.p. of San Jose (Almeria).

170. Saint Antonio Garcia Padilla, parish priest of Huerca (Almeria).

171. Saint Nicolas Gonzalez Ferrer, assistant priest of Vera (Almeria).

172. Saint Torcuato Perez Lopez, sacristan of the Cathedral of Guadix.

These four priests were killed with the two holy martyr bishops of Almeria and Guadix, in the gorge of the 'Chisme,' at the city limits of Vicar, about 93 kilometres on the road Motril-Malaga, the 30th August, 1936.

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Religious of various Orders, martyrs.

173. Saint Manuel Luque Fontanilla. Jesuit priest of Almeria, of acknowledged virtue and holiness, of great prestige among the workers. At a communist meeting at the 'people's house' of Almeria, when death was demanded for all priests, Saint Manuel Luque was unanimously exempted. Several times he was able to pacify the criminal passions of the communist

mobs in the streets, who dispersed cheering their venerable priest protector. Nevertheless, the holy priest was not spared martyrdom, and was the strong support of a group of fellow martyrs, to whom he gave heart.

174. Saint Alfonso Payan Perez, Jesuit priest of Almeria.

175. Saint Tomas Morales, Dominican priest of Almeria. This last martyr suffered unspeakably before dying. He was the first to cry "Viva Christ the King", and give heart to his companions. The squad of soldiers reacted viciously, tied him by the neck, and dragged him to the edge of the pit. His body was horribly shattered when they shot him.

176. Saint Fernando Grud Jimenez, Dominican priest of Almeria.

And the Christian Brothers (Lassalle), of Almeria:

177. Saint Amalio.

178. Saint Edmigio.

179. Saint Valerio Bernardo.

These 6 religious were killed, together with other secular priests, at the pit of 'La Lagarta' (Tabernas), on the night of 30th - 31st August, 1936.

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Other Secular and Religious Priests Martyred in the Province of Almeria.

Five priests from Zurgena (Almeria), assigned in different places, returned to their village seeking refuge, and relying on the sympathy of their fellows. All went well the first months of the war. Later, the communists seized power, profaned the churches, and arrested the 5 Priests. They were placed in lorries and driven away in spectacular fashion from the village, being killed at the pit of La Lagarta, 1st September, 1936. Before execution, they had been submitted to a trial by the communist soldiers of Zurgena, and were acquitted - apparently - since they themselves had advised the soldiers from Madrid of their coming, thus to avoid the appearance of crime.

180. Saint Andres Iniesta Egea, p.p. of Fuencaliente (Almeria).

181. Saint Antonio Lorca Munoz, assistant priest of Albox (Almeria).

182. Saint Juan Jose Egea Rodriguez, assistant priest of Zurgena.

183. Saint Pedro Meca Rodriguez, parish priest of Sierra (Almeria).

184. Saint Agustin Navarro Iniesta, chaplain to the nuns, and assistant priest of Carabanchal Alto (Madrid). He distinguished himself by his cries of "Viva Christ the King" on boarding the lorry and at his execution.

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Six more priests were sacrificed at the pit of 'Cantavieja,' at the limits of Tahal, 13th August, 1936. They came from the prison of the Adoratrices, and from that of Astoy-Mendi. After mockery and maltreatment, they were taken during the night to the place of execution, after a long and arduous climb.

185. Saint Juan Ibanez Martin, archpriest of Albox.

186. Saint Pio Navarro Moreno, cathedral canon of Almeria.

187. Saint Ramiro Arguelles Hevia, Master of the cathedral school of Almeria.

188. Saint Jose Garcia Gonzalez, parish priest of Cabo de Gata (Almeria).

189. Saint Juan Capel Sagura, priest of Huerual.

190. Saint Emilio Antequera Lupianez, rector of the Church of the Sagrado Corazon. 191. Saint Jose Alvarez Benavides de Ia Torre, Cathedral dean.

On the 26th September 1936, also killed at the pit of "Cantavieja," having come from the prison ship "Astoy-Mendi,":

192. Saint Gines Cespedes Jerez, p.p. of Fernan Perez-Nijjar (Almeria).

In the action of the 13th August 1936, together with the 6 secular priests, were also killed these two religious of the Christian Brothers (Lasalle) of Almeria:

193. Saint Aurelio Maria

194. Saint Jose Cecilio

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In the province of Grenada: On the 25th July 1936, the communist soldiers established themselves in the city of Motril, which became the principal place for the slaughter of the clergy.

Religious Martyred

Six Augustinian Recollects were arrested without preliminary investigation, led through the mob amidst jeers and insults to the outskirts of the town. Near the Hermitage of 'La Virgen de Ia Cabeza,' they were told that they could go, but at the same time they were fired upon, and five were killed, 25th July, 1936.

195. Saint Deogracias Palacios, priest.

196. Saint Jose Rada de los Dolores, priest.

197. Saint Leon Inchausti del Rosario, priest.

198. Saint Julian Benigno Moreno de San Nicolas, priest.

199. Saint Jose Ricardo Diez del Sagrado Corazon de Jesus, lay-brother.

One priest, also an Augustinian Recollect, escaped when the religious were arrested in the monastery. He sought refuge in

the rectory of the Divine Shepherdess, together with the parish priest. On the 26th July, the same mob invaded the Church, and killed the two priests there, who displayed heroic courage:

200. Saint Vicente Pinilla de San Luis, priest, Augustinian. Also martyred:

201. Saint Vicente Soler de San Luis, priest, another member of the community, and former General of the Order. He was put in the district prison where, until the day he died, he fulfilled a great apostolate. In utmost secrecy, he led the prayers in common. Leading the Rosary in a low voice, he nodded his head to indicate the end of the Ave Maria, so that the others could reply in strict silence. They even celebrated the novena of Our Lady of the Head, during the second week of August. He was executed the 15th August 1936 in Motril.

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Secular priests martyred

202. Saint Manuel Martin Sierra, parish priest of the rectory of the Divina Pastora, of Motril. The holy martyr had the opportunity to leave town with relatives on the previous day, when the communist army entered, but he preferred to stay, rather than abandon his flock. He was shot in the vestibule of the church, with the crucifix in his hand, having refused to utter the blasphemous acclamations ordered by the communists. Saint Vicente Pinilla, mentioned above, died with him, 26th July.

203. Saint Manuel Vazquez Alfalla, priest, beneficiary of the major Church of Motril, executed 25th July, 1936.

204. Saint Lorenzo Palomino Villaescusa, assistant priest of Salobrena, executed by the communists, 9th August, 1936.

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In the province of Malaga, half the diocesan clergy were murdered, the seculars being the most affected. The first were a group of 33 priests practicing the spiritual exercises in the seminary, who, with the addition of others from various parts, formed a number of 43 priests and religious under arrest, not counting the civilians and military personnel, mounting altogether to some 600 prisoners. The communist mobs, thirsting for blood, men, women and children, attacked the prison at various times, seized the prisoners, and horribly slaughtered them.

One of these raids took place on the 31st August, 1936, the victims being priests, secular and religious, as well as others. The prisoners were subjected to frightful suffering, as some were taken, others left, according to the requirements of the communist soldiers. In the attacks on the prison, there took place among the victims scenes of great edification. On the 31st August 1936, at the cemetery of Saint Rafael of Malaga, were martyred:

Secular priests of Malaga, martyrs.

205. Saint Enrique Vidaurreta Palma, Rector of the seminary.

206. Saint Jose Vera Medialdea, Archpriest of Marbella.

207. Saint Jose Ortega Blanco, Chaplain of Malaga.

208. Saint Jose Gil Pineda, priest of Malaga

209. Saint Cristobal Reguera Rubiales, trustee of Malaga.

210. Saint Jose Santamaria Alvarez, priest of the seminary of Malaga.

211. Saint Gomez-Becerra, priest of Malaga.

212. Saint Jose Lucena Morales, professor of the seminary.

213. Saint Antonio Nunez Nunez, assistant priest of Malaga.

214. Saint Jose Corrales Montero, priest of the parish Church of La Victoria.

215. Saint Francisco Palomo Baez, priest of Malaga.

216. Saint Angel Ramos Ferrer, priest of Malaga.

Religious - Salesians, martyrs

217. Saint Tomas Alonso Sanjuan, lay-brother in charge of the printing press at the College.

218. Saint Vicente Reyes Pardo, priest, Prefect of the College of San Bartolome.

219. Saint Felix Paco Escartin, priest, spiritual director of the College.

Religious - Franciscans - martyred.

220. Saint Leonardo Larrazabal Goicuria, priest of the priory of Coin (Malaga).

Also martyred 31st August 1936, in the cemetery of Malaga, were two secular priests found concealed in the baths of Carratraca, and brought to the prison at Malaga:

221. Saint Rafael Martinez Navarro, canon of Cordoba.

222. Saint Rafael Machuca y Suarez de Negron, assistant priest at the church of Santa Maria, Estepa (Seville).

Again, on the 20th September 1936, another group became the victim of a criminal mob that invaded the prison of Malaga, with jeers and insults. The group included 47 prisoners, only one of whom was a priest, and who was in the company of his parishioners.

223. Saint Manuel Hoyos Migens, parish priest of Alhaurin el Grande (Malaga).

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On the 24th September 1936, a mob of some 1,200 communist soldiers again attacked the provincial prison of Malaga. Like howling beasts, they brought out the prisoners, insulting and abusing them. The sick were hauled out of bed. This time there were about 125 prisoners, among whom a good number of priests and religious. They came out two by two, praying with dignity, so that even the rabble were silenced, not daring to stop the prayers. They were executed while crying out "Viva Christ the King". Included were the following secular Priests:

224. Saint Nicolas Montero Estevez, Cathedral priest with benefice.

225. Saint Placido Galvez Rosado, retired priest of Nerja.
226. Saint Camilo Aragon Fernandez, aged priest of Malaga.
227. Saint Juan Romero Morales, parish priest of Bobadilla.
- Religious, Salesians, martyrs.
228. Saint Manuel Gomez Contioso, priest, director of the Salesians.
229. Saint Antonio Pancorvo Lopez, priest.
230. Saint Alfonso Cardenas, layman, servant of the Salesians, previously freed on the 31st August, but this time executed.
- Religious, Franciscans, martyrs.
231. Saint Pio Mendata – Urigoitia Anitua, priest of the priory of Coin (Malaga).
232. Saint Buenaventura Perez de Urrutia Larrea, priest of the same priory.
233. Saint Juan Reyes Campos, lay-brother of the same priory.
- Religious, Marist, martyr.
234. Saint Guzman Becerril.
- Religious, Hospitallers of the Sanatorium of San Jos6 (Malaga).
This sanatorium is situated on the slope of Mount Casa Bermeja, where the mentally sick were treated. The Brothers of Saint John of God were able to continue normally until the middle of August 1936, although the hospital was investigated several times by the anarchists. On the 17th August, 1936, about 40 soldiers arrived in 10 vehicles, fully armed, and the arrested the 10 religious, to the astonishment of the poor patients. One of the religious had a high fever, another a broken arm. Inexplicably, the Father Superior was not arrested, although he asked to be allowed to accompany his religious. A brother of Colombian nationality was also excluded. In the first expedition, 7 religious were taken. One brother, Segundo Pastor, had contrived to hide himself. The communists said they would return to fetch him. The martyrdom took place on the 17th August 1936:
235. Saint Silvestre Perez, priest.
236. Saint Baltasar del Charco.
237. Saint Gumersindo Sanz.
238. Saint Honorio Ballesteros.
239. Saint Raimundo Garcia.
240. Saint Estanislao de Jesus Pena.
241. Saint Salustiano Alonso Donado. These were shot at the cemetery of San Rafael.
242. Saint Segundo Pastor, killed on the bridge Los Martiricos, near the sanatorium.

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In the city of Antequera (Malaga) were killed a secular priest and 7 religious, Capuchins.

243. Saint Wilibardo Fernandez Luna, parish priest of the Church of San Miguel, killed on the road near the Capuchins, July.

From the 19th July 1936, the Capuchin community of Antequera was constantly molested by the communists. From their windows they witnessed the martyrdom of Saint Wilibardo Fernandez, p.p. of San Miguel, and daily received visits from the communists, threatening death. The communist committee passed sentence of death against the community of 11 fathers and several brothers. On the 6th August at 5 p.m. a group of armed soldiers invaded the priory of the Capuchins, situated in the Plaza del Triunfo, in the centre of which is a statue of the Immaculate Conception. A great mob had gathered in the square in front of the college, screaming death to the religious. One of the hotheads called for the religious to come out, and 5 Capuchins presented themselves, that being the number the committee believed to be in the community. The 5 martyrs were brought through the crowd, now observing respectful silence, being placed near the statue of the Virgin, in front of the 12 gunmen, who opened fire:

244. Saint Angel de Canete, priest, guardian of the House.

245. Saint Gil del Puerto Santa Maria, Priest, provincial definitor and vicar.

246. Saint Ignacio de Galdacano, priest, professor.

247. Saint Jose de Chauchina, deacon professor.

248. Saint Crispin de Cuevas de San Marcos, lay-brother.

Saint Angel Canete had a small crucifix in his mouth and went to the fence around the statue, hoping to be able to touch the blue mantle of the Immaculate, but falling, wounded, his blood spattered the pedestal. Saint Gil was praying, and also tried to reach the fence, but was shot down. Gunfire shattered the shoulder of Saint Ignacio; he sat down, raised his arms to heaven, looked at the Immaculate, crying out: "Viva Christ the King!" then fell bathed in blood under another discharge. Saint Jose and Saint Crispin, clutching their Rosaries, fell by their brethren. Two other religious:

249. Saint Luis Maria de Valencia, priest.

250. Saint Pacifico de Ronda, lay-brother. The former tried to flee through a window, but he broke a leg, and later on was killed by the inhuman mob. It was the 3rd August 1936, when the convent had been sacked and death was threatened by the soldiers. Saint Pacifico was shot 7th August, after some days in prison.

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In the province of Seville, 24 priests and 3 seminarians were killed, each in his own residence. A brutal slaughter took place in the central area of the prison of Cazalla de la Sierra, 5th August 1936, when there were 70 victims, among them a

priest and a seminarian. The communist soldiers behaved with extreme barbarity towards these innocent victims.

251. Saint Antonio Jesus Diaz Ramos, parish priest of Cazalla de la Sierra.

252. Saint Enrique Palacios Monroba, seminarian.

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In the city of Utrera (Seville), the communists killed the assistant priest of Santa Maria. The holy martyr was in the neighbouring prison, with other prisoners. A squad opened the gate and ordered them out. The first was the priest, who had hardly crossed the threshold, when he was shot and mortally wounded, 26th July, 1936.

253. Saint Miguel Borrero Picon, martyr.

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In the Province of Cordoba, the following places are prominent on account of the communist slaughter there of priests and religious:

In Bujalance, 7 priests and a sub-deacon were put in the municipal prison, and killed on the 1st August 1936, in a field between Canete de la Torre and Morente:

254. Saint Teodoro Martin Camacho, parish priest of the Assumption (Bujalance)

255. Saint Agustin Guadix Fuentes, assistant priest of Bujalance,

256. Saint Antonio Guadix Fuentes, assistant priest of Bujalance.

257. Saint Antonio Gutierrez Morales, assistant priest of Bujalance.

258. Saint Nicolas Hidalgo Garcia, archpriest of Bujalance.

259. Saint Francisco Garcia Pareja, assistant priest of Bujalance, who was given his freedom by the committee, but refused it unless his brothers received the same grace,

260. Saint Rafael Cubero Martin, subdeacon.

In Fuenteovejuna, for two months 6 secular priests were confined in the district prison where, in spite of the hardships, they kept up their spirits, thanks to constant and fervent prayer. A good number of laymen were with them. In the prison of Valdeletero, the palace of the Marquis, in similar circumstances were 7 Franciscans and a number of laymen.

The 20th September 1936, 300 armed men, under the command of their hothead leader, entered Fuenteovejuna, proposing to finish off all the prisoners. The terrified people of the district shut their windows and doors at nightfall. Six lorries put up near the prison at night, and the secular priests as well as many laymen, a total of 43, were put on board. A seventh lorry carried the 7 Franciscans and a group of laymen. The first six lorries drove towards the cemetery of Granja de Torrehermosa. During the trip, each time that the group cried "Viva Christ the King," led by the zealous archpriest of

Fuenteovejuna, they were subjected to maltreatment, and the occasional gunshot. They were killed at the walls of the cemetery.

261. Saint Jose Castro Diaz, archpriest of Fuenteovejuna, who was the last to be killed, since the soldiers hoped he would reveal the whereabouts of certain parish treasures. As nothing availed them, they tried to force him to blaspheme, but the holy martyr died crying: "Viva Christ the King!"

262. Saint Juan Porras Redondo, parish priest of Ojuelos Altos.

263. Saint Doroteo Barrionuevo Pena, parish priest of Cuenca, at the boundary of Fuenteovejuna.

264. Saint Ignacio Carretero Sobrino, parish priest of the Canada del Gamo.

265. Saint Diego Albanil Barrera, assistant priest of Fuenteovejuna.

266. Saint Candido del Cacho Cruz, assistant priest of Fuenteovejuna.

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The seventh lorry, with the Franciscan fathers and other laymen, took the road to Azuaga, where the victims were put into the dark prison cells without food and with little water. The soldiers insulted and mocked them. Two of the religious were killed in the very cell of the prison.

267. Saint Jose Azurmendi, priest of the priory of Fuenteovejuna. He was taken to the prison yard, where they tried to make him blaspheme. As they were unsuccessful, they shot him and carried the body away in a sheet, on the morning of 21st September, 1936.

268. Saint Felix de Echevarria y Gorostiaga, Father Guardian of the House. He was the last to die, having been left in the jail. After horrible torture and interrogation, he was shot and bludgeoned to death, the morning of the 22nd September 1936.

The other 5 Franciscans suffered greatly in the jail by interrogation, mockery and insults, but could not be forced to blaspheme. About 3 a.m. they were taken to the cemetery and shot at the walls, 21st September, 1936.

269. Saint Luis de Echevarria y Gorostia, priest.

270. Saint Francisco Carles y Gonzalez, priest.

271. Saint Miguel Zarruaga e Iturriaga, lay-brother.

272. Saint Antolin Saiz de Ibarra y Lopez, lay-brother.

273. Saint Simon Miguel y Rodriguez, lay-brother.

Seven laymen from Fuenteovejuna suffered the same death as the Franciscans, being killed in the early morning of the 21st September, 1936, together with the 5 Franciscans:

274. Saint Benito Navas

275. Saint Juan Perea

276. Saint Antonio Molina

277. Saint Faustino Romero

278. Saint Jose Fernandez de Henestrosa

279. Saint Jose Barranco

280. Saint Rosendo Cano

Six other laymen were horribly martyred during August, for refusing to blaspheme. They were beaten with canes, and suffered such other barbarities as the communist tribunal of Aznaga was wont to practise before at last killing their victims.

281. Saint Placido Alejandro Moreno. His face was half destroyed by gunfire. The soldiers then heaped refuse on the wound, and left him half buried in the cemetery.

282. Saint Fernando Morillo. A miller who was so cruelly beaten, that his groans struck fear into the hearts of his companions. Then they mutilated him, following which they electrocuted him to death.

283. Saint Jose Moya, who was strangled.

284. Saint Jose Antonio Castillo, bludgeoned to death

285. Saint Juan Ortiz, shot to death.

286. Saint Jose Martin, shot to death.

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Religious martyred in the province of Barcelona
Hospitallers of Saint John of God. Despite the assurances of the communist committee that for their humanitarian work towards the orphans, as far as they were concerned, the religious had nothing to fear, 15 brothers of Saint John of God of the Sanatorium Maritimo of Calafell were martyred for Christ. It happened that the committee of Calafell was subject to that of Villanuevo and Geltru, and the promises they had made proved to be empty words. The 23rd July, 1936, the soldiers, after burning the church, entered the sanatorium, making the life of the brothers impossible for a week. The soldiers brought with them women of ill repute, upsetting the life of the brothers and the children. On the 30th July, the communists took over, giving the brothers the option of remaining or leaving. Although they desired to remain, they preferred to leave, since life in the sanatorium had become impossible, given the base character of the personnel brought in to care for the children. Of 33 religious, 8 remained, so as not altogether to abandon the children. The other 25 left in groups for the railway stations of Calafell and San Vicente. However, all was foreseen by the communists, who were not going to permit anyone to escape. However, 10 religious miraculously did escape. Of the remaining 15, one was detained at the sanatorium under the pretext that he had some task to complete. Then they sent him off again, only to kill him nearby. This victim was:

287. Saint Constancio Roca Huguet, first martyr of the Sanatorium, 30-VII-1936.

The others were arrested at the railway stations and taken to the principal square of Vendrell, where they were subjected to a mock execution. Then they were taken in a lorry, and killed near the tile factory on the side of the road, 1 1/2 kilometres from Galafell. The holy martyrs died on their knees shouting "Viva Christ the King", and pardoning their executioners. Although three escaped, they were captured and martyred in various places nearby.

288. Saint Julian Carrasquer Ros, superior of the community.

289. Saint Braulio Maria Corres, master of novices.

290. Saint Eusebio Foncades Ferrate

291. Saint Benito Jose Labre Manoso

292. Saint Vicente de P. Canelles Vives

293. Saint Tomas Urdanoz Aldaz

294. Saint Rafael Flamarique Salinas

295. Saint Antonio Llauro Parisi

296. Saint Manuel Lopez Orbara, overtaken on the mountain and killed.

297. Saint Ignacio Tejero Molina

298. Saint Enrique Beltran Llorca, overtaken near the sea and killed.

299. Saint Domingo Pitarch Gurrea, overtaken in a vineyard and mortally wounded, entrusting his rosary and crucifix covered with his blood to his executioners to give to his mother, dying soon after.

300. Saint Antonio Sanchez Silvestre

301. Saint Manuel Jimenez Salado

The day of martyrdom was 30th July, 1936.

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Seven other Hospitallers of Saint John of God were martyred in Barcelona on the 9th August, 1936. They were Colombians and had come from the Sanatorium of Ciempozuelos, Madrid. They came to Barcelona under the protection of their embassy, which had secured them protection. But their documents proved useless, as were the efforts of their consul at Barcelona. Arrested in the station, they were detained by the commissariat, and then shot:

302. Saint Gaspar Paez Perdomo

303. Saint Ruben de Jesus Lopez Aguilar

304. Saint Esteban Maya Gutierrez

305. Saint Juan Jose Velasquez Pelaez

306. Saint Arturo Ayala Nino

307. Saint Eugenio Ramirez Salazar

308. Saint Melquiades Ramirez Zuloaga

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Religious,- Benedictines, martyrs.

Seven monks of the Monastery of Montserrat were martyred at the crossing of Dels Garrofers street with Victoria Avenue, Barcelona. They had been several days lodged at Ronda de San Pedro, with permission of the civil authorities, and there they continued in fervent prayer. On the 19th August 1936, they were arrested by a group of soldiers. One of these, uttering a curse, knocked down one of the monks, who was very old, and he fell clown the stairs, face down to the ground. Shortly afterwards were martyred:

309. Saint Jose Maria Fontserre_Masdeu, priest.

310. Saint Domingo Gonzalez Millan, priest.

311. Saint Juan Roca Bosch, priest.

312. Saint Ambrosio Maria Busquets Creixal, priest.

313. Saint Placido Maria Feliu Soler, priest.

314. Saint Eugenio Maria Erausaquin Aramburu, lay-brother.

315. Saint Emiliano Maria Guila Ximenes, lay-brother.

Killed on the 28th July, 1936:

316. Saint Odilon Maria Costa Canal, priest.

317. Saint Narciso Maria Vilar Espona

318. Saint Hildebrando Maria Casanova

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Religious,- Augustinians, martyrs.

Nine Augustinians, taking refuge in the infirmary of Promenade Gracia, were killed the night of the 12th October 1936, being as follows:

319. Saint Agustin Alvarez Rabanal, priest.

320. Saint Eustaquio Heria Luis, priest.

321. Saint Vicente Ferrer Prieto, priest.

322. Saint Dionisio Ibanez Argondona, priest.

323. Saint Santiago Perez Gomez, priest.

324. Saint Fulgencio Rodriguez Rodriguez , priest.

325. Saint Cleto Palacios Jimenez, priest.

326. Saint Niceforo Merino Rodriguez, priest.

327. Saint Gumersindo Diez Diez, priest.

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Discalced Carmelites, martyrs.

In the Carmelite convent of La Diagonal, Barcelona, a national unit offered resistance to the communists on 18th July 1936, having to surrender the following day due to the overpowering number of armed communists. The religious martyrs, who had merely attended the wounded, were machine-gunned in the convent, 20 July.

328. Saint Lucas de San Jose, priest, provincial.

329. Saint Jorge de San Jose, priest.

330. Saint Juan Jose de Jesus Crucificado, lay-brother.

331. Saint Jaime de Santa Teresa, priest, mortally wounded, died in the Military Hospital of Calle Tallers.

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332. Saint Celestino Fumet, martyr. Carthusian of Montealegre (Barcelona), who was shot to death by the communists, 20th July 1936, near Badalona, where he was taken with 35 of his brethren after the attack on the monastery.

333. Saint Pedro Riba Pala, martyr, chaplain of the brothers of the Sanatorium of the Holy Cross, in company with the Carthusians of Montealegre. He was killed along the road to Badalona, 20th July, 1936.

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Jesuit religious, martyrs.

The first Jesuits martyred in Barcelona, 21st July 1936 were arrested in the house of the spiritual exercises of San Jose, and killed in full daylight, in San Gines dels Agudells:

334. Saint Jose Roma Carreras, priest.

335. Saint Felix Cots Oliveras, priest.

336. Saint Felipe Iriondo Amundarain, lay-brother.

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Brothers of the Christian Schools (de la Salle), martyrs.

337. Saint Arnoldo Julian

338. Saint Mariano Leon

339. Saint Vicente Justino

340. Saint Jose Benito

341. Saint Benedicto Jose

These were martyred in the cemetery of Moncada, 25th July 1936.

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Brothers of Charity of the Holy Cross, martyrs.

They attended several charitable institutions in Barcelona. The 16th August, 1936, they were killed in Cornella, being the superior general and the superior of the Institute of Mental Illness, respectively:

342. Saint Juan Aguilar Font

343. Saint Joaquin Serra Plana

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Dominican religious, martyrs.

From the House at Calle Zaragoza, Barcelona, they were arrested in a nearby lodging house, where they had taken refuge, and were killed 27th July 1936. Two of the martyrs were resident in Rome, and were passing through Barcelona:

344. Saint Candido Fernandez, priest, professor at the Angelicum, Rome.

345. Saint Jose Garcia Diez, priest, as above.

346. Saint Florentino Fernandez, priest.

347. Saint Manuel Escavias, lay-brother.

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Religious of the Institute of Saint Peter Advincola, martyrs.

They served a boarding school in San Feliu de Llobregat. Killed 27th July 1936 in Palleja:

348. Saint Teodoro Illera del Olmo, priest, director of the Institute.

349. Saint Joaquin Gomez Pena, lay-brother.

350. Saint Joaquin Puente Gonzalez, lay-brother.

351. Saint Jose Franco Ruiz, lay-brother.

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Capuchin Religious, martyrs.

Four Capuchins of Sarria (Barcelona) were killed near the station del Norte, the 29th or 30th July, 1936:

352. Saint Eloy de Vianya, priest.

353. Saint Miguel de Vianya, lay-brother.

354. Saint Jorge de Santa Pau, lay-brother.

355. Saint Cebrian de Tarrasa, lay-brother.

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Missionaries of the Heart of Mary (Claretians), martyrs.

Six religious from the Sanctuary of the Heart of Mary at Sabadell were confined in the municipal prison. On the 4th August, 1936, 15 criminals entered the prison and, with a paper signed by the authorities, demanded the prisoners, who were then handed over, shortly after to be murdered in the roads nearby:

356. Saint Jose Puig Bret, priest.

357. Saint Mateo Casals Mas, priest, superior.

358. Saint Jose Claveria.Mas, lay-brother.

359. Saint Juan Rafi Figuerola, lay-brother.

360. Saint Jose Sole Maymo, lay-brother.

361. Saint Jose Cardona Dalmases, lay-brother.

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Five more religious of the monastery at Sallent, a town 15 kms. from Manresa, after being evicted from their House, remained hidden in the town. They were soon arrested, 4 being killed in the cemetery, the fifth on the road to Manlleu:

362. Saint Juan Mercer, priest.

363. Saint Jaime Payas, priest, whom the communists tried to persuade to abandon religion and adopt a profession in the world, in order to gain his freedom. Father Payas had won the sympathy of some members of the committee, and these sought a way to free him. However, the holy martyr did not for a moment show interest in the proposal. During his imprisonment he wrote: "I pardon all who have done me injury, and embrace them as friends. I feel no bitterness, even toward those who drove me from my house like a dog. Thus they behaved even towards Thee (Christ)." He had previously sought refuge in various houses, but was refused.

364. Saint Marcelino Mur, brother.

365. Saint Mariano Binefar, brother.

All were killed in the cemetery on 24th July, 1936. The last:

366. Saint Jose Capdevilla, priest, superior, contrived to escape, and remained hidden on a farm near Vich until 24th September, when he was arrested. He was shot to death on the road to Manlleu, 29th September, 1936.

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Marists of Barcelona, villages and other cities, martyrs.

The Marist province of Spain had its provincial seat in Barcelona, to which all their houses were subject. When the terrible communist persecution began, the religious dispersed to boarding houses and private houses. One of the Marists under arrest proposed that, for a certain sum of money, all the Marists of Barcelona be sent to France. An agreement was reached, and after payment, brought by another religious from the Mother House in France, 120 religious gathered from their places of refuge, and sailed for France. Another agreement was proposed, on similar terms. Again the same religious went to fetch the sum of money. As before, the religious gathered from their places of refuge, being invited, but not obliged, to take the occasion to escape. On the 7th October 1936, 107 Marists embarked on the San Agustin, at anchor in the port of Barcelona, later to be transferred to a French vessel that would carry them to France. Nevertheless, not all the religious went on board, as they entertained certain fears. During the night of the 7th October, the communist soldiers behaved well. In the morning they changed their behaviour, ordering the religious back to their quarters. They were deprived of their belongings, transferred to buses, and brought to the prison of Saint Elias. Brother Laurentino Alonso, provincial superior, was taken out

at night with 44 others. Breaking the silence imposed by the soldiers, Brother Laurentino said: "Adios, until we meet in Heaven". The vehicles proceeded to the cemetery of Moncada, where, at the wall, with cries of "Viva Christ the King", the following 45 martyrs were machine-gunned without pity:

- 367. Saint Laurentino Alonso, provincial superior.
- 368. Saint Alberto Maria Vivar, of Mataro.
- 369. Saint Angel_Andres Izquierdo, of Madrid.
- 370. Saint Anselmo FaIgueras, of Vich.
- 371. Saint Antolin Roig, of Gerona.
- 372. Saint Baudilio Ciordia, of Mataro
- 373. Saint Bernabe Riba Pi, of Badalona.
- 374. Saint Carlos Rafael Brengaret
- 375. Saint Dionisio Martin Cesari, of Las Avellanas.
- 376. Saint Epifanio Suner
- 377. Saint Felipe Jose Latienda, of Las Avellanas.
- 378. Saint Felix Leon Ayucar
- 379. Saint Fortunato Andres Ruiz, of Las Avellanas.
- 380. Saint Frumencio Garcia
- 381. Saint Gabriel Eduardo Hidalgo, of Las Avellanas.
- 382. Saint Gaudencio Tubau, of Gerona.
- 383. Saint Gil Felipe Ruiz, of Lerida.
- 384. Saint Hermogenes Badia, of Torello
- 385. Saint Isaias Maria Martinez
- 386. Saint Ismael Ran Goni, of Lerida.
- 387. Saint Jose Carmelo Faci, of Sabadell.
- 388. Saint Jose Federico Pereda, of Torello
- 389. Saint Juan Crisostomo Pelfort, of Mataro.
- 390. Saint Juan de Mata Menchon, of Las Avellanas.
- 391. Saint Laureano Carlos Sitges, of Igualada.
- 392. Saint Leonides Mesegue, of Mataro.
- 393. Saint Leopoldo Jose Redondo, of Mataro.
- 394. Saint Licarion Roba Osorno, of Lerida.
- 395. Saint Lino Fernando Gutierrez, of Las Avellanas.
- 396. Saint Martiniano Serrano, of Valencia.

- 397. Saint Migael Ireneo Rodriguez
- 398. Saint Porfirio Perez
- 399. Saint Prisciliano Mir
- 400. Saint Ramon Alberto Ayucar
- 401. Saint Salvio Gomez, of Las Avellanas.
- 402. Saint Santiago Zugaldia, of Las Avellanas.
- 403. Saint Santiago Maria Saiz
- 404. Saint Santos Escudero of Lerida.
- 405. Saint Teodulo Zudaire of Las Avellanas.
- 406. Saint Victor Conrado Ambroa, of La Garriaga.
- 407. Saint Virgilio Lacunza, of Murcia.
- 408. Saint Victoriano Jose Blanch
- 409. Saint Vitor Jose Elola, of Las Avellanas.
- 410. Saint Vivencio Nunez, of Gerona.
- 411. Saint Vulfrano Mill, of Gerona.

These 45 Marist Brothers were killed on the 8th October 1936. The other religious in the prison of Saint Elias were transferred to Carcel Nodelo since, thanks to the intervention of a brother of one of the religious, this decision was taken in their favour.

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Gabrielist Brothers of Barcelona, martyrs. These religious belonged to the novitiate house that the Congregation of Saint Gabriel had founded in Cans de Valls (San Vicente de Montalt), and there, even though they were prisoners, they were able during the first three months of the war to live according to their rule in community, until the eve of their execution, which took place on the night of the last day of October, 1936, at the cemetery of Moncada.

- 412. Saint Adolfo (in the world: Bonifacio Revilla Temino).
- 413. Saint Alfredo Maria (in the world: Daniel Villaverde Duenas).
- 414. Saint Angel Maria (in the world: Rufino Barga Domingo).
- 415. Saint Angel Maria (Angel Termino Valdivielso).
- 416. Saint Bautista Maria (Marcelino Lopez Hernando).
- 417. Saint Bonifacio (Andres Lopez Hernando)
- 418. Saint Celestino (Isidoro Moreno Camarero)
- 419. Saint Constancio (Sergio Martinez Alonso)
- 420. Saint Domingo Maria (Manuel Arnaiz Saenz)

421. Saint Eduardo (Teodoro Martinez Diez)
422. Saint Elias (Agustin Pascual Fuentes).
423. Saint Eugenio Maria (Isidoro Gastaminza Fernandez).
424. Saint Estantislao (Lorenzo Ortega Garcia), provincial.
425. Saint Felicisimo (Villamor Lopez de Abechuco).
426. Saint Gonzaga Jose (Aniceto Alvarez Lopez).
427. Saint Isidro (Victoriano Martinez Velasco).
428. Saint Jacinto (Julio Romo Arlanzon).
429. Saint Jeronimo (Dionisio Alejos Garcia).
430. Saint Jose Maria (Rufino Ochoa Perez).
431. Saint José Oriol (Balbino Moreno Pascual).
432. Saint Julio (Constancio Marina Mones).
433. Saint Juan de Dios (Vicente Diego Perez).
434. Saint Luis Gabriel (Crescensio Gutierrez Monedero).
435. Saint Martirian (Salvador Pigem Roset).
436. Saint Matias (Sergio Gastaminza Fernandez).
437. Saint Mauricio (Miguel Alvarez Garcia).
438. Saint Pascual Bailon (Augusto Vegas Cortes).
439. Saint Pedro Claver (Emilio Revilla Sancho).
440. Saint Placido Maria (Demetrio Moreno Moncabrillo).
441. Saint Rufino (Jesus Romo Lara).
442. Saint Salvador (Ramo Arrieta Martinez).
443. Saint Tarcisio (Cesareo Villanueva Iriarte).
444. Saint Teofilo (Clemente Ruiz Saenz).
445. Saint Timoteo (Laurentino Serana Perez).
446. Saint Victoriano (Antonio Iturbe Alegre).
447. Saint Zacarias (Luciano Monedero Diez).

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448. Saint Manuel Bereaguer Clusella, Chaplain to the Gabrielist Brothers, together with them he was martyred.

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Province of Lerida
 The Claretians of Cervera, martyrs.
 These religious conducted the famous University of Cervera,
 founded by King Philip V. More than one hundred of these

Missionaries of the Heart of Mary left their institution on the 21st July 1936, in vehicles provided by the municipality, and took refuge in a convent of the Mercedarians in Manresa, until the 23rd, on which day they left in groups, fearing a communist assault. Besides these groups, there were other religious who sought refuge individually, in private houses, or, in the case of sickness, in hospital. Some found refuge on the farm Mas Claret. However, much suffering, hardships and anxieties followed these holy martyrs to the end.

The first to be executed were in a group directed by Father Jove, 14 students and a priest. On their painful journey down from the sanctuary of La Bovera to the road San Martin de Malda – Rocafort, they were accosted by some persons from Ciutadilla, and brought before the communist committee. After 24 hours of intense suffering, tied two by two, hands and feet, they were taken in a lorry and killed in the cemetery. Each was asked before being shot: "Do you wish to die for God?" Each replied: "I also." After their execution, the bodies were given over to the bestial mob for them to outrage and to satisfy their infernal hatred. It was the 26th July 1936.

449. Saint Manuel Jove had the opportunity to escape with friends, but he chose to share the death of those entrusted to him. When he appeared before the committee, these tried to make him trample on a crucifix, but he refused. They gave it to him to kiss, but with a cruel blow on the mouth. He was struck and maltreated, so that his blood came to stain the straw he slept on. Saint Manuel Jove was an illustrious Claretian, founder and director of the Review "Can-

didatus Latinus", later called "Palestra Latina". He collaborated on "Alma Roma," and his works were awarded prizes at the International competition of Munich. He had been admitted to the French Academy of Latin Studies. He translated a work of Saint Anthony Mary Claret, compiled a Latin grammar, and was preparing a Latin-Spanish dictionary, all of which added to his distinction as eminent scholar.

The students:

450. Saint Onesimo Agorreta
451. Saint Amado Amalrich
452. Saint José Amargant
453. Saint Pedro Caball
454. Saint José Casademont
455. Saint Teofilo Casajus
456. Saint Antonio Cerda
457. Saint Amadeo Costa
458. Saint José Elcano
459. Saint Luis Hortos
460. Saint Senen Lopez
461. Saint Miguel Oscoz
462. Saint Luis Plana

463. Saint Vicente Vasquez (Cemetery of Lerida; 26th July, 1936)

464. Saint Jaime Giron, priest, rector of the University of Cervera, had taken refuge in the hospital nearby. The 3rd September, because of the dangerous circumstances, he set out for a certain house near Solsona. On the way, he was denounced by a shepherd, taken in arrest by the committee of Tora, where he was put in prison and killed on the 5th September, 1936, in the cemetery of Castellfullit.

465. Saint Pedro Sitges, priest, also a fugitive from the hospital of Cervera, executed between 10th -12th September 1936, at the boundary of San Martin de Tous.

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Eleven Claretians who were among the sick and the refugees at the Hospital of Cervera, were executed in the cemetery of Cervera, 17th October, 1936:

466. Saint Heraclio Matute, priest, former provincial of Castilla, who was almost blind, and was hospitalised.

467. Saint Luis Jove, priest, aged and disabled.

468. Saint Jose Serrano, priest, also very ill.

469. Saint José Auselle, student with tuberculosis of the bones.

470. Saint Jose Ros, lay-brother, former missionary in China, also almost blind.

471. Saint Buenaventura Reixach, lay-brother, aged and disabled.

472. Saint Miguel Rovira, lay-brother, aged and disabled.

473. Saint Evaristo Bueria, student, who disregarded every opportunity to escape in order to attend to his sick brethren to the last.

474. Saint Francisco Canals, lay-brother, who showed the same heroic dispositions as the previous.

475. Saint José Loncan, student.

476. Saint Manuel Sole, student.

The communists appeared and presented a document from the committee of Barcelona to the Sister in charge, also a religious of the Heart of Mary, requiring that those patients who were religious should be transferred to a home. A few minutes afterwards, gunfire was heard, the religious being killed at the place mentioned above.

477. Saint Juan Buxo, priest, also a prisoner of heroic charity, acted as doctor in the hospital and was killed 18th October, 1936.

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Seventeen Claretians had taken refuge on a farm belonging to the Missionary Institute, called Mas Claret. The committee of

Cervera made frequent visitations, permitting them to remain, with the obligation of tending the animals and working in the orchard, but delivering the produce to the soldiers. The religious were under constant tension, celebrating Mass in complete secrecy, and practising their pious exercises. On 19th October 1936, on one of their visits, the soldiers came armed and ordered the religious to the courtyard for a photograph. They were then handcuffed and led to the road Dels Hostals, where they were killed:

478. Saint Manuel Font, priest.

479. Saint Julio Leache, priest.

480. Saint José Ribe, priest.

481. Saint Francisco Simon, student.

482. Saint Antonio Elizalde, student.

483. Saint Emilio Pascual, student.

484. Saint Francisco SoIa, student.

485. Saint Constantino Miguel, student.

486. Saint Eusebio de las Heras, student.

487. Saint Francisco Milagro, lay-brother.

488. Saint José Ferrer, lay-brother.

489. Saint Dionisio Arizoleta, lay-brother.

490. Saint Juan Senosiain, lay-brother.

491. Saint Nicolas Campo, lay-brother.

492. Saint Francisco Marco, lay-brother.

493. Saint Narciso Simon, lay-brother.

494. Saint Fernando Castan, lay-brother. (The bodies were burned).

Three others were executed on different dates and at different places by the soldiers who kept watch at Mas Claret, at times when the martyrs were wandering in the neighbourhood:

495. Saint Fernando Soperas, lay-brother, in Tarrega, 12th August, 1936.

496. Saint Antonio Casany, lay-brother, in Mas Toni, 10th August, 1936.

497. Saint Ramon Roca, lay-brother, in Cervera, 24th September, 1936.

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Calced Carmelites, martyrs.

The Carmelites of Tarrega were 12 in number. Given the terrible circumstances, they abandoned their priory about the 27th July, and took refuge amongst families devoted to their Order, being accepted with heroic generosity. They decided each on his own, to leave the area in disguise with personal

documents. However, at the station, they were arrested and brought before the local committee. Brought to Cervera, near the cemetery, they were killed, and burned at once, the ashes thrown on a heap of rubbish.

- 498. Saint Angel Prat Hostench, priest;
- 499. Saint Eliseo Mancus Besalduch, priest;
- 500. Saint Eduardo Serrano Buch, priest;
- 501. Saint Anastasio Dorca Coromina, priest of Olot;
- 502. Saint Pedro Ferrer Marin;
- 503. Saint Andres Sole Rovira;
- 504. Saint Miguel Soler Sola;
- 505. Saint Juan Puigmitia Rubio;
- 506. Saint Pedro Tomas Prat Coldecarrera;
- 507. Saint Eliseo Font de Cava Quiroga;
- 508. Saint José Escoto Ruiz;
- 509. Saint Elias Garre Egea. Martyred 29th July, 1936.

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Franciscans, martyrs.
The Franciscans of Balaguer were constrained to leave their House and College, 21st July, taking refuge in private homes in and near the town. Two of the Fathers were executed on the 2nd August 1936, the first martyrs from this community;

- 510. Saint Jose Gabriel Bosom, priest.
- 511. Saint Jose Vila Ollet, priest. The two holy martyrs had held high offices within the Order and were professors at the College.

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On the 5th August, the communist soldiers, under orders from the committee of Balaguer, arrested the religious from their places of refuge and brought them together. Two were released for their youth. The others were driven, according to hearsay, toward Lerida, in a lorry and tourist buses with machine guns. At a point 12 kms. on the road from Balaguer to Tarrega, they were taken down and machine-gunned by the gutter, along with religious from other Orders, with secular clergy, and laymen. The Franciscans were:

- 512. Saint Francisco Marine Salomo, priest.
 - 513. Saint José Portella Castella, priest.
 - 514. Saint Anton Galiano Sauret, lay-brother.
- Three other Franciscans were killed together with many other priests, religious and secular, on the night of 20-21st August, 1936, at the walls of the cemetery of Lerida:

- 515. Saint Manuel Cobeceran Curia, priest of Villareal.

- 516. Saint Antonio Vilalta Areny, priest of San Antonio (Lerida).

- 517. Saint Ramon Cabus Blanch, lay-brother of Balaguer. (They had come from the prison of Lerida).

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Escolapians, martyrs.
Three religious of the Pious Schools were martyred in Bellmut, 5th August, 1936, after arrest in Balaguer, part of the group of martyrs mentioned above:

- 518. Saint José Badia Gabarro, priest of Balaguer.
- 519. Saint Alberto Galiano Castella, priest of Caldas de Montbuy.

- 520. Saint Jose Caliano Castella, priest of Sarria.

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Missionaries of the Heart of Mary from Lerida (provincial capital), martyrs.
The municipal prison of Lerida was assaulted several times by communist mobs. The 24th July, 1936, four Claretians were taken out from among the prisoners, because they were religious:

- 521. Saint Manuel Torres, priest.
- 522. Saint Miguel Baixeas, priest.
- 523. Saint Arturo Tamarit, priest.
- 524. Saint Rafael Raiz, a youth. They were executed in the Campo de Marte.

Five Claretians from the House at Lerida were killed in the famous action, involving 74 victims, of the night of 20-21st August 1936, mentioned above, here referring to this group of religious imprisoned in the municipal gaol:

- 525. Saint Javier Morell Cabirol, priest.
- 526. Saint Luis Albi Aguilar, priest.
- 527. Saint Agustin Llosses Trullos, priest.
- 528. Saint Juan Garriga Pages, lay-brother.
- 529. Saint Angel Dolcet, lay-brother. (Cemetery of Lerida.)

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- Mercedarians, martyrs.
- 530. Saint Tomas Campo Morin, priest.
 - 531. Saint Francisco Llagostera Bonet, priest.

- 532. Saint Serapio Sanz Iranzo, lay-brother. Martyred in the cemetery of Lerida the night of 20-21st August 1936.

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Discalced Carmelites, martyrs.

533. Saint Silverio de San Luis Gonzaga, priest. (In the world: Jaime Perucho Fontarro). Of Tarragona.

534. Saint Francisco de la Asuncion, priest (Francisco Segola Sole), of Lerida. Killed in the cemetery of Lerida the same night.

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535. Saint Abraham Marino Ruiz, lay-brother of Lerida, killed in the cemetery of Lerida, as above. Marist.

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Secular Priests of the Dioceses of Lerida and Solsona, martyrs.

536. Saint Manuel Sabate Gardenes, parish priest of Balaguer.

537. Saint Natividad Puig Bellera, beneficiary priest of Balaguer.

538. Saint Jose Roige Garrofe, p.p. of Sendres.

539. Saint Pablo Vidal Vidal, priest of Urgel.

540. Saint Joaquin Torreguitart Blanch, p.p. of La Portella. Martyred in Bellmut, 5th August, 1936.

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In the great communist action of 20-21st August, a good number of secular clergy gave their lives for Christ. In the Lerida gaol, which normally housed a hundred prisoners, nearly 700 were confined, in conditions only to be imagined in that dark and unwholesome place. With customary brutality, the communists invaded the gaol, well armed, and brought out those they had on their list. In the central corridor of the prison, they were tied two by two, back to back by the elbows, and put on the lorries as though they were cattle. On the trip the holy martyrs, in the silence of the night, sang the Credo, the Ave Maris Stella and the Magnificat. Having passed the cemetery, they were stopped by 200 soldiers, who made the lorries return to the walls of the cemetery. Shoved and beaten, they were brought to the graves, where they were shot to death. This procedure was frequently used by those murderers. Here we refer to some of the victims of this operation.

Priests:

541. Saint Jose Escola Quintilla, of the Cathedral Chapter of Lerida.

542. Saint Juan Nata Pujol, of the Cathedral Chapter of Solsona.

543. Saint Juan B. Altisent Jove, priest with benefice of Solsona.

544. Saint Luis Anelo Felip, trustee of Lerida.

545. Saint Pedro Armengu Marti, director of the seminary.

546. Saint Narciso Azeon Ferraz, priest of Lerida.

547. Saint Monserrat Badia Alos, priest of Lerida.

548. Saint Ramon Baltasar Roca, parish priest of Lerida.

549. Saint Victor Badia Capdevila, priest of Lerida.

550. Saint Miguel Baro Bonet, priest of San Jose, Lerida.

551. Saint Jose Bascunana Rodes, priest of San Lorenzo, Lerida.

552. Saint Antonio Benedet Guardia, parish priest of Lerida..

553. Saint Jose Besa Bonet, preparatory school of Lerida.

554. Saint Jose Borrás Borrás, beneficed priest of Lerida.

555. Saint Ramon Catala Garretes, chapter of Lerida.

556. Saint Ramon Consul Prior, assistant priest of Lerida..

557. Saint Domingo Escola Badia, assistant priest of Lerida.

558. Saint Ramon Escola Solani, parish priest of Lerida.

559. Saint Jaime Folguera Pla, parish priest of Lerida.

560. Saint Jose Ramon Franch_Mora, parish priest of Lerida.

561. Saint Benito Gomez Revez, chaplain of Lerida.

562. Saint Jaime Graells Lleum, parish priest of Lerida.

563. Saint Jose Maria Grino Farga, beneficed priest of Lerida.

564. Saint Nicolas Jimenez Castorlenas, parish priest of Lerida.

565. Saint Jose Lamolla Esteve, assistant priest of Lerida.

566. Saint Ramon Llavaneras Borrás, priest of Lerida.

567. Saint Luis Mola Pinto, beneficed priest of Lerida.

568. Saint Mariano Moles Novials, assistant priest of Lerida.

569. Saint Francisco Pujol Serrate, priest of Lerida.

570. Saint Francisco Pujol Eroles, parish priest of Lerida.

571. Saint Ramon Reig Prenafeta, beneficed priest of Lerida.

572. Saint Anselmo Reig Sabate, regent of Lerida.

573. Saint Luis Reig Sabate, parish priest of Lerida.

574. Saint Ramon Rene Oro, professor of the seminary of Lerida.

575. Saint Ramon Rosinach Capdevila, beneficed priest of Lerida..

576. Saint Ramon Ramirez Miravall, priest of Tortosa.

577. Saint Miguel Santacena Lacosta, priest of Lerida.

578. Saint Pedro Soler Latorre, parish priest of Lerida.

579. Saint Jose Maria Subirana Serra, regent of Lerida.
580. Saint Victor Tenez Comas, parish priest of Lerida.
581. Saint Jaime Torrento Marselles, assistant priest of Lerida..
582. Saint Francisco Torres_Escola, regent of Lerida.
583. Saint Angel Turmo Pellicer, priest of Lerida.
584. Saint Felix Valls Capell, chaplain of Lerida.
585. Saint Bienvenido Valverdu Bullich, parish priest of Lerida.
586. Saint Jose Viladegut Grau, parish priest of Lerida.
587. Saint Miguel Villar Ibars, parish priest of Lerida.
588. Saint Antonio Morera Sauret, beneficed priest of Lerida.
589. Saint Salvador Fabregas Aran, beneficed priest of Lerida.
590. Saint Jose Carulla Vilalta, of the diocese of Solsona.
- Secular Priests of other Dioceses.
591. Saint Jose Maria Bosch Abella, parish priest of Barvens (Urgel).
592. Saint Miguel Colom Farre, parish priest of Santa Enfracia (Urgel).
593. Saint Jose Lleguiu Espot, chaplain of San Andres de Palomar (Barcelona).
594. Saint Pedro Segala SoIe, trustee of Monroig (Urgel).
595. Saint Jose Monserrat Boronat, parish priest of Fullela (Tarragona).
596. Saint Ramon Palau Recasens, parish priest of Vinaixa (Tarragona).
- In the diocese of Lerida, 15 more secular Priests were martyred in Fraga (Huesca). Persecuted, maltreated, imprisoned, they gave their lives for Christ, shot to death by the communists, 24th July, 1936, crying Vivas to Christ the King and to the Virgin of the Pillar:
597. Saint Justo Perez Muro, parish priest and archpriest.
598. Saint Francisco Arnora Sune
599. Saint Andres Ruiz Llusa, assistant priest of Lerida.
600. Saint Joaquin Badia Arellano, of Fraga.
601. Saint Tomas Badia Arellano, organist, Lerida.
602. Saint Benito Bassol Jover, of Fraga.
603. Saint Manuel Cabrera de Dios, beneficed priest of Lerida.

604. Saint Miguel Clario Montull, regent of Lerida.
605. Saint Jose Espitia de Dios, parish priest of Albalate de Cinca (Lerida).
606. Saint Ricardo Galicia Malofre, parish priest of Lerida.
607. Saint Felix Launed Carrera, regent of Lerida.
608. Saint Ramon Lozano Colom, parish priest of Lerida.
609. Saint Antonio Navarros Serveto, parish priest of Lerida.
610. Saint Rafael Piquer Comellas, parish priest of Lerida.
611. Saint Juan Vilar Ibars, parish priest of Lerida.

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Province of Tarragona

The 21st July, 1936, the communists seized the government of Tarragona and began at once to free from prison all those guilty of common misdemeanors, and to imprison all those suspected of being out of sympathy with the now anti-Christian ideology. The prisons were filled. The hold of the ship Rio Segre contained 300. The 25th, the 28th of August, and the 11th November were the principal dates of the slaughter. We begin with the following Secular Priests:

612. Saint Antonio Prenafeta Soler, parish priest of San Francisco (Tarragona).
613. Saint Pedro Farres Puig, Cathedral cantor, Tarragona.
614. Saint Miguel Grau Antoli, trustee of San Juan, Tarragona.
615. Saint Jose Maria PanadesTerre, chaplain to the Little Sisters of the Poor.
616. Saint Juan Monraba Martorell, Cathedral beneficiary of Tarragona.
617. Saint Mariano Lopez Ananos, as above.
618. Saint Juan Palau Domenech, seminary professor of Tarragona.
619. Saint Juan Clotet Circuns, retired priest of Tarragona.
620. Saint Luis Rius Farre, parish priest of Cattlar, Tarragona.
- They left the prison ship, Rio Segre, together with other religious and, tied hand and foot, were transported by lorry to the neighbourhood of Valle, singing loudly all the way. Having passed the city, they were killed two kilometres from the cemetery, 25th August, 1936.
621. Saint Isidro Fabregas Gil, parish priest of Cambrills (Tarragona). Taken from the Rio Segre with 6 brothers of the Christian Schools, he was killed with them on the Puente Riera Castelllets, boundary of Reus, 28th August 1936.

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Also prisoners on the Rio Segre, five other priests were martyred with others, secular and religious, in the early morning of the 11th November 1936, at the cemetery of Torredembarra:

622. Saint Jose Bru Raldua, canon, secretary to the Cardinal of Tarragona,

623. Saint Jose Maria Domingo Sole, assistant priest of San Juan, Tarragona,

624. Saint Miguel Soludes Ciuret, p.p. of Borjas del Campo, Tarragona.

625. Saint Juan Roca Vilardell, Cathedral beneficiary and cantor, Tarragona.

626. Saint Antonio Pujol Ferre, priest of Tarragona, returned from Argentina in 1935.

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Religious, martyrs.

627. Saint Antonio Vilamassana, Missionary brother of the Heart of Mary (Claretian), of Tarragona, killed in Valls, 25-VIII-1936.

628. Saint Carmelo de Colomes, Capuchin brother of the House at Tarragona, killed at the boundary of Valls, 25-VIII-1936.

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Christian Brothers (de la Salle), martyrs.

629. Saint Benildo Jose

630. Saint Fausto Luis

631. Saint Elmo Miguel

These three religious, from the prison ship Rio Segre, were killed in the early morning of 26th August 1936, near the river Francoli, in front of the tobacco factory, in the city of Tarragona.

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Six other Christian Brothers from the novitiate of Cambrills, also imprisoned in the Rio Segre, were killed on the bridge of Riera Castellet, Reus, on the 28th August, 1936.

632. Saint Eladio Vicente

633. Saint Anselmo Felix

634. Saint Elias Paulino

635. Saint Jacinto Jorge

636. Saint Daniel Antonino

637. Saint Agapito Modesto

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Five more Christian Brothers from the House in Tarragona offered up their lives at the place called Tomb de Marine, 8 kms. on the road from Tarragona, 18th September, 1936:

638. Saint Augusto Maria, escaped, recaptured; at a later date was killed.

639. Saint Anastasio Lucas

640. Saint Clemente Faustino

641. Saint Honorio Sebastian

642. Saint Nicolas Adriano

They had taken refuge at the Hotel Nacional, living a recollected and pious life. They were denounced by a maid of the hotel, arrested and killed. With them was killed the owner of the hotel.

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643. Saint Jenaro

644. Saint Gilberto de Jesus

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Discalced Carmelites, martyrs.

Prisoners on the Rio Segre, they were killed at the cemetery of Torredembarra, 11th November, 1936, being from the community in Tarragona:

645. Saint Elipio de Santa Teresa, priest.

646. Saint Pedro de San Elias, priest.

647. Saint Damian de la Santisima Trinidad, lay-brother.

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648. Saint Faderico Vila, Missionary Priest of the Heart of Mary of Tarragona, he was martyred 11th November 1936 at the cemetery of Torredembarra.

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Carmelite Tertiary Teaching Brothers, martyrs.

649. Saint Buenaventura Toldra Rodon

650. Saint Luis Domingo Oliva

651. Saint Isidro Tarsa Girbs

652. Saint Julio Alameda Camarero

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Martyred on the 11th-November 1936 at the cemetery of Torredembarra.

653. Saint Andres Alfonso Vallespin, layman, proprietor of Hotel Nacional of Tarragona, who harboured the 5 Christian Brothers mentioned above, was arrested and killed with them, 18th September 1936, at Tomb de Marine.

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Hospitallers'of Saint John of God, from the community of Ciempozuelos (Madrid), martyred in Paracuellos del Jarama.
654. Saint Diego de Cadiz Garcia Molina

655. Saint Roman Touceda Fernandez

656. Saint Miguel Rueda Mejias

657. Saint Arturo Donoso Murillo

658. Saint Jesus Gesta de Piquer

659. Saint Antonio Martinez Gil Leones

660. Saint Niceforo Salvador del Rio

Imprisoned in the San Anton gaol, they were killed by communist soldiers, together with more than 70 religious of other Orders, in the famous prison raid of the 30th November, 1936, in Paracuellos del Jarama (Madrid).

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Granada

661. Saint Francisco Pinar Navarro, layman, president of Catholic Action of the parish of Montejicar (Granada). He accomplished a great apostolate in the Youth group of Catholic Action. Of exemplary life, he had cultivated his Christian formation and communicated to the young members his own faith and virtue. Receiving his insignia, he took the oath before the banner of Catholic Action, and affirmed unhesitatingly: "I cannot say aught but that I will defend this banner with my blood". He worked in a nearby farm, Las Encebras, where he was martyred by other farmhands who were communists.

662. Saint Juan Ramon Domingo Hayas, layman also, a young farm worker, he held office in the Youth group of Catholic Action of Montejicar (Granada), and was a great apostle. He was taken from his place of work to the socialist centre and committee of war, where he was accused of working on the formation and organization of Catholic youth. Condemned to death, he was transported in a lorry to the place of execution, on the route toward Iznalloz. The leader of the soldiers said to the holy youth: "You are not like these, with your hands hardened by labour. Aren't you ashamed to be a Catholic?" The saint replied: "It is my greatest honour". "One word could save you", said the soldier; "tell me you are no Catholic, that you do not believe these pious frauds, and you are a free man". However, Juan replied: "I am a Catholic". The murderer threatened him: "Repeat that, and I empty this gun in your head". He repeated: "I am a Catholic", was shot, and fell, crying: "Viva Christ the King!" Towards the end of July, 1936.

663. Saint Adolfo Lopez Guzman, a youth of 19, militant member of Catholic Youth of Montejicar (Granada), also a farm labourer of exemplary life. He was killed with his father in Guadix, during a journey, at the end of July 1936.

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Given in Seville, at the Apostolic See, Feast of the Queenship of Mary, 31st May, of the Year of Our Lord Jesus Christ MCMLXXIX.

With Our Apostolic Blessing.

**THIRTY-FIRST DOCUMENT
SOLEMN PROCLAMATION OF THE DOGMAS OF FAITH; "MARY IRREDEEMED" AND "MARY MOST PURE SPOUSE OF PRIESTS."**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, Universal Doctor of the Church, in the present Document, wish to proclaim certain Dogmas of Faith which refer to the prerogatives of the Exalted Mother of God, the Most Holy Virgin Mary.

We, as Universal Doctor, with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and with Our own, solemnly declare, proclaim and teach the following Dogma of Faith:

"The Most Holy Virgin Mary Irredeemed (not redeemed)."

We, as Universal Doctor. with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and with Our own, solemnly declare and proclaim:

If anyone 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 the Apostles Peter and Paul, and with Our own, solemnly declare, proclaim and teach the following Dogma of Faith:

"The Most Holy Virgin is the Most Pure Spouse of Priests."

We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and with Our own, solemnly declare and proclaim:

If anyone dare to deny that the Most Holy Virgin Mary is the Spouse of Priests, let him be anathema.

We, as Teacher and Guide of the Church, declare, proclaim and teach that, in defining these new Dogmas, We are not proposing new truths, since these truths have been contained in the Sacred Deposit of Divine Revelation. Through the course of centuries, faithful and simple people, as well as certain distinguished doctors and mystics, have held these truths. To be sure, the humble and simple of heart perceive the mysteries and truths of Faith well before the Hierarchy proclaim them. It is a known fact that the faithful people understand great mysteries, - and not only understand them, but defend them even to death, if necessary. There is also that most clear principle that teaches how admirably disposed are the humble for receiving the truths of Faith, and how great delight the Lord finds in communicating His mysteries to the humble and simple of heart. In His Infinite Wisdom and Goodness, God has an infinite variety of ways to communicate with His children. The Holy Gospel gives clear testimony of this truth in these words of Christ: "I confess to the, O Father, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones" (Lk.10, 21).

We, as Universal Doctor of the Church, declare and proclaim infallibly, that it is repugnant to right reason, that one be both Co-Redemptrix and redeemed.

We, as Universal Teacher and Guide of the Church, declare and proclaim infallibly, that the Most Holy Virgin at no moment of Her existence was ever lost, since such an idea would contradict Her Immaculate Conception. Therefore, from the doctrine of the Immaculate Conception of Mary, we

deduce with perfect clarity that the Exalted Mother of God does not belong to the number of the redeemed, since She is on a plane distinct from all the rest of creation.

We put the following question to the wise and prudent; to those of you who hold the false doctrine that the Most Holy Virgin Mary is redeemed, - and We ask: "Would you tell us in which moment of the creation of the Virgin Mary She was redeemed?" Most assuredly, you will go mad trying to do so, because wherever you try to find that precise moment, you will come up against the formidable bulwark of the Immaculate Conception. She who was conceived without stain of Adam's sin, could not possibly be redeemed from anything, since at no moment had She ever been tainted. We put another question to the wise and prudent: "Would you reply with sincerity and upright conscience and say if the Redemption would have been necessary if Adam had not sinned?" Taking what must be the reply of men of wisdom, We permit Ourselves to speak in your name, and We reply in your name with sure and true doctrine: "If Adam and Eve had not sinned, there would have been no need for redemption. Because to redeem is to buy back something that had been lost, or to buy back something that had been sold." The question thus put in its true light, it is perfectly clear that the Virgin Mary inherits from Adam and Eve the graces and gifts that they lost through sin.

We, as Universal Doctor of the Church, declare and proclaim that the dogmatic definition of Mary Irredeemed does not contradict the dogmatic definition on Mary Immaculate, proclaimed by Our venerable predecessor Saint Pius IX the Great. That glorious Pope defined infallibly that the Virgin Mary was conceived without Original Sin; but that the Virgin was redeemed or not redeemed he did not define. In that dogmatic definition on the Immaculate, one perceives, though indirectly, how God writes straight with bent lines. In that Divine handstyle one can discern the shadow of a future Dogma, - a clear reference to Mary Irredeemed, because in the phrase of the former Dogma, it is infallibly taught that all was in view of the personal merits of Our Lord Jesus Christ, Who is true God and true Man. Being true God, He merits a Mother who is different from all other creatures. Therefore God prepared and fashioned for Himself a creature who, though She be a creature, would be different, - very different, - from all creation. After the fall of our first parents, Adam and Eve, God, in His Infinite Wisdom and Goodness, decreed that all the posterity of Adam should bear the stain of their origin, except for the one who was to be His Exalted Mother. It would be absurd to think that one who had the opportunity to fashion His own Mother would stint with gifts and not permit for Himself a Mother distinct from all others. We recall for all the faithful that wise saying: "It was fitting, it was possible, therefore God willed it."

We establish a Solemn Feast in honour of the Virgin Mary under the title of "Mary Irredeemed", to be celebrated annually on the 29th November, coinciding with the first day of the Novena of the Immaculate, this Mass of Mary Irredeemed forming part of the Novena as its first Mass. We ordain for this great Feast of Mary Irredeemed a proper Mass, with Sequence and proper Preface.

We, as Vicar of Christ on earth, grant a Plenary Indulgence to all the faithful who honour Mary Irredeemed on Her Feast by hearing Holy Mass with devotion, and receiving Communion on that day; likewise a Plenary Indulgence to all who, finding it altogether impossible to honour the Virgin Mary through Mass and Communion, do so through the reciting of the Holy Penitential Rosary, - and We grant this independently from the Indulgences already granted for this Rosary.

We, as Universal Doctor of the Church, declare and teach that the Dogma of Mary Most Pure Spouse of Priests is very extensive, since it is not limited to Priests, but it is rather to say that Priests, in virtue of their Priesthood, are automatically espoused with the Virgin Mary the moment they are ordained. One ought to bear in mind that sound doctrine, whereby in speaking of the Woman of the Bible, the reference, principally and in the highest degree, is to Mary and the Church. There are of course other secondary meanings. Thus the Priest is espoused with the Church. If, as we know, the Church has a Mother who is the Virgin Mary, we deduce from this truth that the Priest is espoused with Her who is Mother of the Church, and who, in turn, is Most Pure Spouse of the Holy Ghost, the Paraclete and Consoler Who guides and leads the Church. Besides, we believe and confess that the Most Holy Virgin Mary is the true end most pure Spouse of the Most Holy and Most Chaste Saint Joseph, who is Father and Doctor of the Church. Therefore, Priests are inspired by the chastity of the Glorious Saint Joseph to become as Angels, this being the supreme truth concerning Priests, who, although in the body, in virtue of their priesthood are elevated to the exalted dignity of the Angels.

We, as Supreme Priest of the Church, teach infallibly in the name of Christ: the Priest who abandons the priesthood commits the terrible crime of adultery and - what is worse - sacrilegious adultery, since the marriage he commuted through the Infinite Mercy of God on the day of his ordination was with the Exalted Mother of God, the Most Holy Virgin Mary, of whom we are not worthy even to serve as footstools under Her blessed feet. This marriage of Priests with the Virgin Mary is real and spiritual and does not disappear at death, but is rather an eternal marriage. Death does not destroy it. On the contrary, it is vivified and enflamed even more. From which we understand that the Exalted Woman of Genesis, the Virgin Mary, from Her Imperial Throne in Heaven, by royal prerogative, claims the presence of the Priests around Her to sing God's praises for all eternity. This doctrine makes clear that the Priest who abandons the priesthood proclaims himself apostate. We all know that one is a Priest forever according to the order of Melchisedech.

We teach as infallible doctrine that through the character that the Sacrament of Order imprints on the soul, one remains Priest forever, either in Heaven eternally praising God, - or in Hell eternally blaspheming God, enveloped in dreadful flames of fire that imprison and madden, but do not destroy or consume. After the resurrection of the body, the very flesh, so fragile and sensitive, will bum eternally without any possibility of being consumed, - according to the expression "the gnashing of teeth." And although that same flesh be wrapped in fire, it will feel, at

the same time as the choking heat and suffocation, an horrific glacial cold, so far beyond any comparison, that it would only smile at the cold of Siberia. And what is worse, for all an eternity of eternities, with never a way out. The body will be tortured in the parts that have offended God most. Add to this the experienced competence of Lucifer, Prince of Demons, fallen but in fine an Angel. Imagine the intelligence of this Angel put in the service of the art of torture.

After this briefest description of Hell, let us speak to you of the Ark of the Covenant, the Virgin Mary. We Priests are espoused with the Ark of the Covenant. As spouse of the Ark of the Covenant, we have the sacred duty, through our personal example, to inspire the faithful with confidence in the Ark of the Covenant; because, let us not forget it, we are the salt of the earth, salt that is joined in wedlock with the dew. And this dew, gentle, lovely and exalted dew, this dew, so

vital for the Church, without which the plants and verdure must wither, is neither more nor less than the Most Holy Virgin Mary, the White Dove, the inseparable companion of the Divine Spirit, hovering above the Church, fanning her with the gentle air she needs to breathe. And we Priests are espoused with this lovely White Dove.

We, Supreme High Priest, Christ's representative on earth, asks, horrified at the thought; is it possible for a Priest who, through apostasy, attempts a divorce from this real and spiritual marriage, - is it possible for him to find eternal salvation? Terrifying the reply of Christ when He says: "He who puts his hand to the plough and turns back is not worthy of the Kingdom of Heaven." To which We add this terrible sentence: "Heaven and earth will pass away, but the word of Christ shall be fulfilled."

We, as Vicar of Christ, say to Priests: do not fear, since, if we have confidence in our Most Pure Spouse, the Virgin Mary, She will take our hand and bring us, each with Her, a lovely pair, to the eternal marriage feast in Heaven where shines resplendent the most beautiful Countenance of the Supreme Spouse of souls, Our Lord Jesus Christ. Mysteriously and mystically, our exalted, most beautiful, most lovely and pure Spouse leads us to be espoused with Jesus, the Spouse and delight of the Blessed in Heaven. We shall be brought into the presence and sublime Majesty of the irresistible beauty of that most precious and imposing Countenance of Our Lord Jesus Christ, Whose Face is the mirror of the Godhead. Before the Face of Christ, all the martyrs rejoice in transports of delight, - those who have suffered martyrdom in order to attain an eternal espousal with the Lamb. It is no indignity for the faithful man or woman to be called sheep. With whom do we espouse the sheep? Naturally, though it be to the lowest degree, their espousal is with the most meek and gentle lamb. All this is understood on the plane of soul and spirit. The spirit knows nothing of sexuality, the works of which belong to the flesh. The soul is much more sublime than all that. At her espousal with God, like the loveliest butterfly, the soul takes to flight in a delirium of delight, - because she came forth from God and to God she returns. She achieves the ultimate and supreme degree of espousal, in which it is clearly seen that man is created in the image and likeness of God. Thus we see how divine is human nature, wrapped though it be in a covering of flesh. Our flesh must pass through severe trials in order to merit the presence of God and merit the crown of celestial royalty from God, Who is Emperor supreme of Heaven. His sons in Heaven can be nothing less than kings, because a Father Who is Emperor can give no inheritance other than royalty, - under His Empire, naturally, because He is King of kings.

We, as Universal Doctor of the Church, teach that in the espousal with the Blessed Virgin Mary, there are different degrees. As you already know, the Priest attains the espousal at his ordination. But the Priest who is a religious raises it to the highest degrees, making of his espousal a more intimate spiritual communication, with which he prepares for the future espousal with the Lamb and thus attains the highest dwellings In Heaven. Most beloved children, it is not possible to continue speaking of this most inspiring subject, because We should spend entire weeks explaining its sublimity.

We, as Universal Doctor of the Church, teach that lay-brothers attain their espousal with the Virgin Mary when they take their vows. Their espousal is real, although they do not attain the sublimity or intensity as do Priests in religion.

We, as Teacher and Guide of the Church, teach that the faithful who are men, living in the world as authentic Catholics, the unmarried as also the married, can attain

espousal with the Virgin Mary by consecrating themselves to Her as slaves. Naturally this espousal will not attain the very highest degrees that Priests and religious acquire.

We cherish the hope, with great confidence in the Virgin Mary, that these teachings on the new Dogmas of Faith will be a most powerful help for the Church, since through this doctrinal exposition, we can all learn to be better Catholics. We, in teaching the espousal with the Virgin Mary, have not intended to treat that most sublime question of mystical marriage, as this is of a degree much more elevated than the others, which rarely the Queen of Heaven grants. We recommend warmly that all Priests and religious meditate frequently on our real and spiritual espousal with the Virgin Mary. Such meditation and contemplation will be a powerful help to attain and preserve chastity and the other virtues, because the Virgin Mary is full of all virtues.

We establish the Solemn Feast of the Virgin Mary Most Pure Spouse of Priests on the 30th September of each year. We establish for the Solemn Feast of Mary Most Pure Spouse of Priests, proper Mass with proper Preface, Communicantes and Hanc igitur also proper, also with Sequence.

We, as Vicar of Christ on earth, grant a Most Plenary Indulgence to all the faithful who, on the occasion of so great a Feast, go in pilgrimage to El Palmar de Troya, or, if this is not possible, to our Episcopal cathedrals in our missions throughout the world, under the usual conditions. Those who really cannot do this can gain the Indulgence through reciting the Penitential Rosary.

We point out for you that other have expressed the glories of the doctrine of these Dogmas - among whom are the most learned Saint Alphonsus Maria de Liguori, as also the illustrious Doctor Catherine Emmerich, and other distinguished persons also.

We wish to inform all the faithful that at the present time there has arisen a great Marian theologian known throughout the Spanish-speaking world, Father Florentino Alcaniz. This Jesuit Priest, born in Cuenca (Spain), is 86 years old. Seeing the apostasy of the Roman Church, this Priest abandoned the Society of Jesus and entered our Order of the Carmelites of the Holy Face in Company of Jesus and Mary. This distinguished Jesuit, today Carmelite of the Holy Face, is now Father Fausto Maria of the Holy Face, whom We recently consecrated Bishop and elevated to the Cardinalate. With this Document is enclosed a thesis of Father Fausto Maria. We recommend also that you read the book, "An Unexplored Thread" of the same author.

We avail Ourselves of the present Document to inform all the faithful that the Feast of Saint Teresa, Doctor of the Church, formerly celebrated on the 22nd October, We have transferred to the 28th November, giving place to the new Feast of Christ Repairator.

We avail Ourselves of the present Document to extend to all the faithful Our Apostolic Blessing.

Given in Seville, at the Apostolic See, the 11th September, Feast of Our Crowned Mother of El Palmar, the year of Our Lord Jesus Christ MCMLXXIX.

With Our Apostolic Blessing.

THIRTY SECOND DOCUMENT
SOLEMN PROCLAMATION OF THE DOGMA OF FAITH ON SANCTIFYING GRACE, WHICH IS THE VERY SAME AS THE HOLY GHOST. SOLEMN DOGMATIC DECLARATION ON THE PAROUSIA

(THE SECOND COMING). ESTABLISHMENT OF CERTAIN LITURGICAL FEASTS.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmer de Troya.

We, as Universal Doctor of the Church, wish to teach all the faithful, with clear doctrine inspired by the Holy Ghost, certain truths contained in the Sacred Deposit of Revelation, in order to illuminate them in this apocalyptic hour of the eschatology (last things) of the Church. We see the need to define as Dogma of Faith certain most admirable matters about Grace.

We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, that of the Apostles Peter and Paul and Our own, declare, proclaim, and solemnly teach the following: **SANCTIFYING GRACE IS THE VERY SAME AS THE HOLY GHOST.**

We, as Universal Doctor, with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and with Our own, solemnly declare, proclaim and teach the following: If anyone dare to deny that Sanctifying Grace is the very same Holy Ghost, let him be anathema.

We, as Universal Doctor of the Church, teach as Infallible Doctrine, the sublimities of Sanctifying Grace, as follows:

We, in accord with the traditional doctrine of the Magisterium of the Church, teach that the Holy Ghost is the author of sanctification, - and therefore the Holy Ghost is the Sanctifier. The word "sanctifying" indicates the action of the Holy Ghost in souls, - from which we deduce the certain and Infallible Doctrine that Grace is the Holy Ghost; and the doctrine is completed in His exalted title of Sanctifying Grace. We confirm the traditional teaching that Sanctifying Grace is a supernatural gift, inhering permanently in the soul. What We are doing in the dogmatic definition on Sanctifying Grace is precisely to define infallibly the words "supernatural gift," as there is no doubt that the gifts are received from the Holy Ghost. We solemnly teach that Sanctifying Grace is the Holy Ghost Himself, not a symbol or representation of Him, but rather Himself in reality.

We, as Universal Doctor of the Church, assisted infallibly by the Holy Ghost, teach as sure doctrine that the term "accident" is flimsy and obscure, and, with this word vanishes the impetuous force of the Divine Paraclete. Sanctifying Grace has the force of permanence, given the free correspondence of the soul.

We, as Universal Teacher and Guide of the Church, confirm the centuries-old teaching of the Work of Creation:

And God said: "Let us create man to Our image and likeness."

We teach infallibly that that marvelous and admirable image and likeness indicates clearly and distinctly that in creating man, God created him divine. Naturally the word "divine" is not to be confused with the word "God," since there is only one true God, in three distinct Persons, Father, Son and Holy Ghost. In this question there are of course hierarchical levels. God is Creator and man is creature. Thus, the created hierarchy has received all from the uncreated Hierarchy. We teach that in the creation of man, it is perfectly clear that "image and likeness" refers precisely to the soul, since the body cannot resemble God, Who is Purest Spirit. We teach that the first pair, Adam and Eve, inherited the Divinity, understanding of course their infinite distance from the Creator. This is to say that their souls were divine in their creation. However, on sinning, our first parents Adam and Eve lost the divine sonship, their souls lost the divine and retained only the human. From this is deduced that the soul in the state of sin is dead, having lost the divine inheritance that the

Creator gratuitously gave them in their creation. God, in His Infinite Wisdom and complete freedom of will, decreed that the descendants of Adam should lose the divine sonship with all its terrible consequences.

We, in accord with Traditional Doctrine, teach that, in His Infinite Bounty, the Creator gave the dead human race another Pair who would revivify them. This Exalted Pair is 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, and the infinite Reparation and Redemption, humanity re-acquires, as though in a second creation, the divine sonship, - understanding of course in this humanity, the baptized.

We, as Universal Doctor of the Church, teach infallibly that divine sonship, primarily and principally is acquired through the Sacrament of Baptism. All the Church knows with the certitude of faith, that the Sacrament of Baptism eradicates the stain of Original Sin and restores divine sonship conforming to the Work of Creation. We teach: when one receives the Sacrament of Baptism, he receives Sanctifying Grace; that is, he receives in very truth the Holy Ghost.

We, as Universal Teacher and Guide of the Church, as Infallible Doctor, solemnly declare:

The baptized, on being grafted onto Christ through the Sacrament of Baptism, truly receive the Holy Ghost, Who espouses Himself mystically with the soul, communicating to her the Divine Nature, at the same time conserving the human nature. In this espousal, God our Creator invites our human nature to correspond and submit to the new nature acquired gratuitously. Naturally human nature retains her free will either to correspond or not. Through this doctrine one understands perfectly that sublime truth: The body is the living temple of the Holy Ghost. This indwelling of the Holy Ghost is in no wise something merely symbolic, or representative, but is a real and evident dwelling within. We all know that the Holy Ghost vivifies, since He is the Lord and Giver of Life. When the Holy Ghost is espoused with a soul, He vivifies her in such wise that, mystically speaking, they become one soul, insofar as she remains faithful to her Celestial Spouse. As a woman is subject to her husband, through which Sacrament they have become one flesh without the destruction of their respective bodies, - since the man and woman conserve their individual bodies, there being no destruction, rather submission, - so likewise is the relationship of the Holy Ghost with the soul of the baptized, - in which there is no destruction of the soul, but rather submission. This most admirable espousal is in no wise "accidental", but rather substantial, since the espoused soul receives the substance of the Holy Ghost. By this Divine Substance is understood the Divine Nature, not in a symbol or representation, but in evident reality, - and thus the baptized soul returns to a divine nature as befits the image and likeness of the Creator.

We, as Universal Doctor of the Church, teach infallibly that our Father, the Second Adam. Our Lord Jesus Christ, in His most Holy Passion, purchased the divine sonship for fallen humanity, restoring her primitive beauty in harmony with the plans of the Creator. We declare that Our venerated predecessor, the illustrious and angelic Great Doctor of the Church, Pope Saint Pius XII, in his Encyclical on the Mystical Body, very wisely teaches the sublime doctrine of the Holy Ghost in the economy of Grace. This most glorious Pope, of happy memory for the Church, gave magisterial expression in that Encyclical of lofty poetic beauty to the sublime question of the Mystical Body of Christ, interpreting most wisely the doctrine of the Apostle of the gentiles, the exalted and never sufficiently understood Saint Paul. Throughout the Encyclical,

in passages of great poetic, mystical and spiritual beauty, the glorious Saint Pius XII the Great brings to light the truth about Sanctifying Grace. To be more precise, one finds this exalted doctrine in a little phrase which, at the same time, is full of fire and flame and a vehemence that warms and enkindles the coldest hearts. The phrase concretely is: "The Holy Ghost Is the Soul of the Church."

Very beloved children, consider this tiny phrase and meditate on it. It contains a profound mystery that is vital for our own existence, because without this Grace (the Holy Ghost), it is not possible to have the life that corresponds to the Divine Plans. With wonder and admiration, with spiritual exultation and with Our heart at peace, We have meditated on that most precious jewel, that work of art bequeathed to posterity, that inspired, sublime and poetically formed doctrine on the Mystical Body of Christ. In that Encyclical, the exalted and illustrious Doctor, Saint Pius XII the Great, displays with exquisite pen the impetus of his profound love for Christ and the Church. Such is the joy this Pope feels for the glory of God and the triumph of the Church, such is the dazzling light of his soul, that his heart would gladly break its bounds in ardent desire to nourish the faithful with this most sweet and majestic doctrine, in order for them to attain the highest celestial dwellings, there to sing the glory of God with greater force and power.

We, as Universal Doctor of the Church, teach that the phrase "The Holy Ghost is the Soul of the Church," is of such theological profundity, of so deep meaning, that to treat the question would require a whole library. This phrase is full of life and signifies innumerable aspects of the economy of Grace. We call to mind that each of the faithful is the Church, - observing of course the distinction between the Church teaching and the Church confessing, and that, with all the hierarchical grades, there results no more than the one only true Church, with Her diversity of missions in accord with the diversity of charisms. From this truth follows the consequence that the Holy Ghost is the Soul of each of the faithful. We teach in accord with the Sacred Deposit of Revealed Truth, that the Spirit of Our Lord Jesus Christ is the very same Holy Ghost, which Spirit proceeds from the Father and from the Son. At the same time, in the Incarnation of the Word, this same Holy Ghost exercises Fatherhood over the Humanity of Our Lord Jesus Christ through His mighty intervention in the Conception of Christ in the most pure and Immaculate Womb of the ever-Virgin Mary. From this truth follows the logical consequence that, as the Holy Ghost is the Spirit of Our Lord Jesus Christ, Head of the Mystical Body, He also the Spirit of the Baptized, those Who are the various members of the same Mystical Body. The members, grafted onto Christ, receive abundant graces of the plenitude received by the Head. Through the Sacrament of Holy Baptism, participation in the Divine Nature of Our Lord Jesus Christ is communicated to the faithful.

We teach that, through the Incarnation of the Word, - that is the baptized, - acquire a greater image and likeness with respect to God. The baptized acquire the Divine Nature which Adam and Eve lost through sin; and on the other hand, when the Second Person of the Most Holy Trinity became Man, this Divine Person, on taking flesh, in His Humanity become like men in all things, save sin.

Dear beloved and inseparable children of Our soul; meditate, ponder and savour this most beautiful doctrine of a double likeness with our Creator: on the one hand, He clothes Himself in our human nature, and on the other, He clothes us in His Divine Nature. Thus you see that there is no greater likeness than that which comes with the fulfillment of this exalted and

sublime truth. Most intimate and binding, - mystically speaking, - is the spiritual relationship of God made Man, with men made divine. Most beloved children, how can we thank God for so admirable a likeness? To this there is no more than one clear reply: this gratitude can only be expressed by the docility of the espoused souls to the divine inspirations of the Holy Ghost, Spouse of the soul. This gratitude consists in fulfilling the Will of God at each and every moment.

We, as Universal Doctor of the Church, declare infallibly and with all solemnity that, in this admirable question, the Most Holy Virgin Mary intervenes with great power, - because Christ came to us through Her by the work of the Holy Ghost, the Fruit of the Most Pure Virgin being the Work and Grace of the Holy Ghost. As for us, the Exalted Virgin Mary conceives and bears us, the baptized, in Grace. But, it is flesh and blood, a material donation that the Virgin Mary communicates to Our Lord Jesus Christ. And although this be through the intervention of the of the Holy Ghost, it remains a matter of flesh and blood,

We, in accord with the Traditional Doctrine of the Church, teach that the Most Holy Virgin Mary is Mother of God and our Mother. Through Her spiritual Motherhood in our regard, She gives us infinitely more than our natural or earthly mother. While our earthly mother gives us our material body and blood, Our Heavenly Mother gives us the Divine Nature as Coadjutrix and Collaborator of the Holy Ghost. From this true and certain doctrine, there follows logically that the Most Holy Virgin Mary is really and truly our Mother, and not at all a mere symbol or representation. The Most Holy Virgin Mary, as the Second Eve, is our real and spiritual Mother, Who conceives us in Grace; which is to say that She communicates to us participation in the Divine Nature. We remind all the faithful of that holy phrase: "He who has not Mary for his Mother, has not God for his Father."

We teach infallibly the certain and clear doctrine, that we lose the Divine Nature when we fall into mortal sin. The soul in sin is a soul that is dead. From this doctrine is understood that the death of a soul to the life of Grace, means the loss of the Divine Nature. The dead soul regains the Divine Nature through the Sacrament of Penance, whereby divine sonship is restored. We recall the Traditional Doctrine on the Sacraments, in which is taught that the Sacraments of Baptism and Penance are Sacraments of the dead, - in the first case, pagans, and in the second the faithful who are in sin. These two Sacraments are indispensable in order to receive other Sacraments, because the other five are Sacraments of the living, that is, those in Grace.

We say to you with all Our heart: most dearly beloved children, if you have the misfortune to fall into mortal sin, you lose the Divine Nature and run the risk of eternal damnation in the fire of Hell. This truth shows the urgent need to fly in haste to the Exalted Mother of God and Our Mother, Who is the Refuge of sinners, Consolation of the afflicted, Help of Christians, Health of the sick, understanding principally and in a higher sense those sick in soul. This Exalted and Divine Mary is Health of the sick. Most beloved children, you know that the sick in body generally seek a doctor in order to recover bodily health. If in material things we seek a doctor, how much more in spiritual things ought we to hasten to the Divine Infirmarian, Who has the proper medicines to cure our spiritual ailments and illnesses! This Divine Infirmarian has a most powerful and effective scalpel, a golden sceptre in Her hand, to fulfill Her Royal and Imperial mission, crowned as She is with 12 stars, which, besides other meanings, shows that She is full of the Holy Ghost. The crescent moon at Her feet, besides other meanings, represents the powers of

darkness. With Her most sacred feet over the crescent, She annihilates death, crushes the head of the infernal dragon. Overcomes the darkness and with most powerful and penetrating rays of light illuminates the path we have to follow. In Her left hand She bears our Salvation, our Lord Jesus Christ. In Her right hand She holds the Imperial Sceptre which, as effective scalpel, fulfills its surgical purpose, at the same time that it cuts without damage to the poor patients. This She does with a mother's gentle touch, with soothing balm to disinfect the wounds lest they become infected and not heal. In this surgical operation, the Divine Infirmarian cuts in order to remove all the infection within the stained and sullied soul of the poor sinner. The Divine Infirmarian, good Mother that She is, performs the surgical operation without causing shock since, for each purpose the Divine Infirmarian, as Divine Doctor wise in the art of anaesthesia, accomplishes it all with gentle and soothing hands, that castigate without wounding, punish without killing, and chasten with indescribable love. The Divine Infirmarian always shows Herself to be the slave of the Lord. And although She holds Herself to be lowly - though the Almighty has done great things in Her - in proof of this truth, the Divine Infirmarian will present to the Divine Physician and Surgeon, Our Lord Jesus Christ, Her completed work, in order that the Physician, as Head of the Surgical Staff, discharge the patient and reinstate him in the life of Grace. To be sure, in that mystico-surgical operation, the Lord communicates to the patient once again the Divine Nature, - and the Holy Ghost returns to dwell in him. In this way he takes the path that leads to the Heavenly Father, Who receives him paternally in His embrace, and is disposed to proclaim a most solemn feast in the Imperial Palace with the participation of the Angels and all the Saints of Heaven. I

We fervently wish to point out the following: in this surgical operation, Joseph Most Holy naturally plays a most important part, since this exalted Saint was on earth, in the heart of the Holy Family, the Vicar of the Heavenly Father, the legal Father of Our Lord Jesus Christ and the Representative of the Holy Ghost as the Spouse of the Most Holy Virgin Mary in the eyes of the neighbours, - since the hour had not yet struck to reveal to all the wonder of the Incarnation of the Word. From this truth, one can understand the familiarity of Joseph Most Holy in his relations with the Most Blessed Trinity, in that the Three Divine Persons of the Most Holy Trinity, - the One only God, - each give to Joseph Most Holy an office representing Them.

From this doctrine proceeds that of the powerful intercession of Joseph Most Holy, since he, as coadjutor of the Exalted Mother of God, cooperates as Coredeemer in the Salvific Work of Redemption, - understood of course far beneath the Coredemption of the Divine Mary. For being Spouse of the Mother of God, and for his familiarity and friendship with the August Trinity, it is perfectly clear that, in the Universal Mediation and Dispensation of all Graces, he is Coadjutor of the Most Holy Virgin Mary. Most dearly beloved children; the titles with the prefix "Co" of Joseph Most Holy in his august dignity as Coadjutor of the Divine Mary would form a list without end. We teach as sure doctrine that the Divine Mary, in Her exalted dignity of Infirmarian, has as Co-infirmarian Joseph Most Holy. This most glorious Saint, this Just man without stain, collaborates with consummate art on the surgical staff, since his was a long and admirable apprenticeship on earth, having as Doctors Christ Himself and his own Spouse the Immaculate Virgin Mary. In this apprenticeship, Joseph Most Holy surely acquired the Doctorate of Divine Medicine as well as of Divine Pedagogy,

his teachers being masters of the art, the greatest pedagogues of the difficult art of teaching with authority, meekness and patience. Joseph Most Holy acquired the Doctorate of the Supreme Wisdom of Patience, patiently taught him by the most Patient and Divine Heart of Jesus and the Most Patient and Immaculate Heart of Mary, both of whom communicated to him the Divine Nature to a degree far beyond expectation.

We teach that in His Infinite Wisdom, God repugns morganatic marriages (that is between a royal person and an Inferior). Therefore, in the unsearchable decrees of His Infinite Wisdom, the Divine Potter, with exquisite artistry, made and formed an exalted Woman worthy of the merits proper to Our Lord Jesus Christ, true Man and indeed, true God. If only for a moment, imagine the mother that Such a Son deserves, knowing, as we do, that Mary bore in Her virginal Womb Him Whom the Universe cannot contain, the Son of the Eternal Father. Meditate and reflect on the exalted gifts that the Divine Mary received in order to be the Mother of Him Whom the Universe cannot contain. Considering these truths, one learns to know the Divine Potter better and better; and, using this knowledge, one can gather what are the gifts given to Joseph Most Holy in order for him to form a pair with the Exalted Mother of God without loss of dignity to that Great Lady.

We teach that it is necessary to know Joseph Most Holy in order to grow in knowledge of the Divine Mary Who, in much higher degree, surpasses and excels the most exalted gifts given to Her Spouse. Following this path, you will learn to know Our Lord Jesus Christ Who, being true God, excels both in infinite measure. Continue on this same path and you will come to know the Heavenly Father. There you will find yourselves enraptured, carried away in transports of mystical exultation. Naturally you will follow this mystical trail as though on wings over whitest clouds, borne up, guided and inspired by the Holy Ghost, Who dwells within you.

We, as Universal Doctor of the Church, teach that the Holy Ghost dwells within souls in full reality and with all majesty.

We teach this most sad and fearful truth:

When we, any of us, have the dreadful misfortune to commit mortal sins, naturally we drive out the Holy Ghost. The expulsion of the Holy Ghost is the logical result of having already expelled the Heavenly Mother, the Virgin Mary, Most Pure Spouse of the Holy Ghost. Once we have, with premeditation, betrayed and murdered our Mother, then the Holy Ghost naturally becomes saddened and afflicted; and finding Himself most uncomfortable in that matricide house, departs impetuously to seek His Spouse, the White Dove. The Holy Ghost cannot live without the company of His Most Pure Spouse, the Divine Mary. In order to recover the indwelling of the Holy Ghost within us, we must first open wide the doors for the Divine Mary and admit Her in majesty to take possession of our souls, them to reign, there to preside as Divine Doctor on Royal Throne. Then the Holy Ghost, enamoured of Mary, makes haste to find Her. He too takes possession, and through our reception of the Holy Eucharist, prepares in the mansion of our souls the Royal Throne of Our Lord Jesus Christ. Thus dwells within us He Whom the Universe cannot contain, and thus in the meantime comes the Heavenly Father, Who cannot live without the Son and the Holy Ghost. Where there be one Divine Person, there also are the other two.

Most dearly beloved children of Our soul: Meditate, reflect, inquire deeply, eat and drink of this spiritual and most sweet doctrine. As your Common Father, the Vicar of Christ is offering you this infallible doctrine so that you may put on the new man and clothe yourselves in the New Adam and the New Eve. Through this Exalted Pair, you, - by the indwelling of the

Holy Ghost, by participation and communication, - you have received the Divine Nature.

We recall for you this most holy and inspired phrase: "The Holy Ghost prays in us with unspeakable groanings" (Romans, 8). Most beloved children: In order for us to have within these unspeakable groanings, He must first dwell in us and became our Advocate. By His espousal with our souls, He acknowledges us and takes responsibility, pledging His word to pray in us with unspeakable groanings.

Very beloved children: We recall the previous Document, where We spoke of the different degrees of espousal leading up to the vehemently coveted and hoped-for espousal with the Divine Lamb. Again We repeat: to God morganatic marriages are repugnant, inasmuch as He, the Divine Craftsman and Potter, most wisely knows how to form a pair so that angels and men and all of creation praise the Creator at the grand marriage feast in Heaven.

We say to you: When we attain the Heavenly Fatherland, when we gaze at God face to face, and see Him as He is, when we receive the incorruptible crown of glory, which is precisely the espousal with the Divine Lamb, - then there will be two witnesses of that grand ceremony: the Holy Ghost and the Divine Mary, Most Pure Spouse of the Holy Ghost. These two exalted Witnesses, - since they had been espoused with our own souls, will themselves lead us to the most meek Lamb to attain to the plentitude of Espousal with God. We shall have before us the Eternal Father in Majesty, vested in grandeur. He summons the whole Celestial Court, with Joseph Most Holy at the head, to take their places on regal and majestic thrones and assist at the nuptial ceremonies. The sheep are clad in white vestments, crowned with diadems gorgeously bejeweled and fashioned of pure gold and precious stones. These sheep acquired those rich jewels when on earth they grazed in compact flock under the staff of the Divine Shepherdess. She pastures Her flock unselfishly, - not for Herself, because She is leading it towards Her Divine Son, the Good Shepherd. In like manner, these sheep passed to the Divine Shepherdess under the staff of the Co-shepherd, Joseph Most Holy. This flock was led to Joseph Most Holy under the staff of the Supreme Shepherd on earth, the Vicar of Christ. The Supreme Shepherd of the Church represents the Good Shepherd on earth and does not keep the flock for himself. Rather he fulfills the precept of an exalted and venerated predecessor of his, - a great Pontiff who spoke these simple and profound words: "Go to Joseph. " These are the very words that the Israelites heard from Pharaoh: "Go to Joseph."

We say to you: how senseless and foolish the faithful would be not to follow the counsel of the Vicar of Christ, when he sets them on the path to Joseph. Because, by following this path they would meet the other Exalted Persons who invariably share the very same path.

We continue to speak of the nuptial ceremonies. Having spoken of the spouses, the witnesses and the invited guests, there remains to speak of the blessing of the Priest. And there of course we have the Eternal Father vested as Supreme Pontiff in imperial cape Whose train is borne by innumerable martyrs of all epochs and nations. There follow the Angels with pealing trumpets, announcing the magnificent event to all Creation. Groups of Angels are singing God's praises. Others join harmoniously in hymns and music on varied instruments. With Imperial Majesty the Celestial Father rises from the Throne and summons the Witness, His Exalted Daughter, the Divine Mary Who, vested in majesty and Imperial attributes, comes forward to adore the Eternal Father and present to Him each of the sheep by name. At the same time, an Angel, bearing the book of the banns of marriage, verifies the

signature of Saint Peter who, in turn, comes forward to adore the Eternal Father and to beg leave to read the number of the elect. Then the Apostle of the gentiles comes forward, adores and receives permission to read the names of the engrafted (in the Mystical Olive Tree). These requirements terminated, the Celestial Father raises His right hand with great majesty and imparts the marriage blessing. The ceremony concluded, commence the grand festivities, in which no comparison with terrestrial feasts is possible. At the end of all the celebration, the Eternal Father, vested as Emperor, seated in majesty on His Throne, imperial sceptre in His hand, receives the spouses one by one, places on the head of each a royal crown, and in the hand a royal sceptre.

After the grand ceremony of the anointing and crowning of the innumerable kings of the Celestial Court, the Eternal Father will rise in majesty and read out the prerogatives, titles and attributes of all the kings. Then with powerful and majestic voice that will cause the Universe to tremble, He will announce the moment for the Return of Christ to earth with great power and majesty, vested with imperial crown and sceptre, accompanied by all the kings, that is all the Blessed. He will come down on the clouds, visible to all Creation. Meanwhile, He will establish the absolute reign of Peace on earth. There He will reign for an unknown number of years, perhaps many. Those inhabitants of earth, who have remained alive, all without any exception whatever, shall fall prostrate to the ground and adore Christ the King.

We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, of the Apostles Peter and Paul, and of Our own, solemnly declare and proclaim and teach the following Dogma of Faith concerning the Parousia:

With the return of Christ to earth, the Devil, Satan, will be chained in the pit of sulphur never more to tempt men.

With the return of Christ to earth, the Devil will fight his last battle, and will be crushed for all ages to come.

We teach that Satan, the Devil, the Head of all the demons, has been chained since the death of Christ on Calvary up until a few years ago, - when he was loosed in order for a brief time to sift severely the members of the Church. Only a few years now remain before the 25 years of peace, the Reign of the Sacred Hearts of Jesus and Mary, as was announced at La Salette. But before these 25 years, there will be the Third World War, - as well as great cataclysms and epidemics in all parts. In brief, it will be a final judgment in miniature. After the 25 years of peace of the Reign of the Sacred Hearts of Jesus and Mary, the Devil, who again will have been chained during those 25 years, will then at their conclusion be loosed for the last time, - and he will help the Antichrist in his terrible battle and final persecution of the Church. That is when the most horrible war of Antichrist and his followers against the Church will take place. In that time there will be great chastisements and the three final days of darkness. One may believe and hope that for love of the elect, Christ will descend to earth on the third day of darkness, before the completion of all the hours of three complete days, - just as He did at the Resurrection. Out of love for the elect, - that is, the Apostles, - He advanced the hour of His resurrection. Therefore, in the Creed, which is of Divine Inspiration, is said most wisely: "He rose on the third day." It is not said that He rose after three days and three nights. Here you have the inspired wisdom of Holy Mother Church.

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

If anyone dare to deny the Dogma of Faith defining the eschatological question of the Parousia, or any of its parts, let him be anathema.

We urge all the faithful, and insist that it is necessary and a matter of justice, that the Holy Ghost be borne in mind in accord with His dignity ad true grandeur. It is equally necessary frequently to invoke the Holy Ghost in order to walk in holiness. We desire to acknowledge, as in fact We do acknowledge, Our gratitude to all the great theologians of all times, who, - and of this there is no doubt, - laboured and toiled with great sacrifices in order to serve the Church and illuminate the faithful concerning the great mysteries of our Holy Catholic Faith. One must bear in mind that the various theological criteria touching the great questions of theology are respected until an infallible authority, which is the Pope, defines and leaches sure doctrine to the faithful. Then is shattered and invalidated any opinion that opposes or contradicts the infallible definitions of the Vicar of Christ, the one and only Rock in the Church. When the said theologians have been raised to the Glory of the Altars, this indicates the gravity and credibility of their teachings as long as the Pope has not infallibly pronounced the contrary. Except for this aspect, it is clear that the holy theologians of the Church retain importance and authority in the wide field of many other questions.

We, the Vicar of Christ on earth, with vehement joy and jubilation salute all the holy theologians who, in the course of ecclesiastical history, have been inspired masters, within their natural limitations, - since they had not received the exalted charisms of infallibility in their definitions. We give assurance that these holy doctors, if they were living today, would themselves with holy humility demolish their own interpretations and opinions on hearing Our infallible definitions as Universal Doctor of the Church, teaching with the assistance of the Holy Ghost.

Once more, We avail Ourselves of the present Document in order to express Our profound gratitude to all the holy doctors of the Church, for their grand and disinterested service to the Church.

We indicate for the faithful that once again, as in many other previous cases, there have been exorbitant errors in interpreting or explaining many very important matters. We repeat once more, that the simple and humble faithful are generally ahead of the doctors, since the Holy Ghost breathes where He chooses, on whom He chooses, and as He chooses.

We, with the Authority with which We are vested, establish the Solemn Feast under the title of "The Holy Ghost, Spouse of the living souls of the Faithful of the Church."

We ordain that this Solemn Feast be celebrated yearly on the first day of the Solemn Novena of the Holy Ghost, with the proper Mass and proper preface.

We establish and grant a Plenary Indulgence for all the faithful who, under the usual conditions, hear the Mass of this great Feast or, finding this altogether impossible, recite the Holy Penitential Rosary in order to gain the Indulgence.

We establish the great solemnity of the following Feast: "The Holy Ghost, Sanctifying Grace," to be celebrated yearly on the second day of the Solemn Novena of the Holy Ghost, with proper Mass, proper preface, communicantes and hanc igitur.

We establish the great Solemnity of the following Feast: "The Holy Ghost, the Great Supernatural Gift," to be celebrated yearly on the third day of the Solemn Novena of the Holy Ghost, with proper Mass and preface.

We establish the Solemn Feast: "The Holy Ghost, Sanctifier," to be celebrated yearly on the fourth day of the Solemn Novena of the Holy Ghost, with proper Mass and preface.

We avail Ourselves of the present Document to establish the Feast "Christ, Supreme and Eternal Doctor," to be celebrated yearly on the 20th October with proper Mass and preface.

We avail Ourselves of this same Document, to extend to the Universal Church the Solemnity already celebrated in certain places, namely: "Christ the High and Eternal Priest."

We establish the Feast of the Nativity of Joseph Most Holy, to be celebrated yearly on the 20th July, with proper Mass and preface.

We grant a Plenary Indulgence to all the faithful who, under the usual conditions, hear Holy Mass on the Feast of the Nativity of Saint Joseph. As always, in the case of true impossibility of hearing this Mass, We grant the Indulgence of the Penitential Rosary.

We avail Ourselves of the present Document to inform all the faithful that We consider it unnecessary to enclose the Thesis of Cardinal Father Fausto Maria, since We judge that the whole question has been clarified In Our infallible work as Universal Doctor of the Church.

Given in Seville, at the Apostolic See, the 11th October, Feast of the Divine Maternity of Mary, in the year of Our Lord MCMLXXIX.

With Our Apostolic Blessing.

THIRTY THIRD DOCUMENT

PAPAL DEFENCE OF THE VIRGIN OF THE PILLAR 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 El Palmar de Troya.

We, as Universal Doctor of the Church, find Ourselves impelled by the Holy Ghost to be official cantor and public crier of the Glories of Mary.

We see the urgent need to sing the Glories of Mary in these apocalyptic times in order, with powerful sword, to confront those who dare to raise their cursed voices against the exalted Mother of God, the Most Holy Virgin Mary. We also see the urgent need to let bright light shine in the darkness, precisely in these times of materialism.

We, unshakable Rock of the Church, cannot, for any reason whatsoever, - permit the Divine Mary to be insulted. It is lamentable that many times insults against Mary Immaculate are uttered sarcastically by persons who continue brazenly to call themselves Catholics. It is doctrinally certain that to call oneself Catholic and at the same time to be anti-Marian contradicts itself. In these times of cowardice and general apostacy, sacrilegious and cursed voices are arrogantly raised in outrage and insult against the Most Pure Virgin Mary, while no one rises in Her defence, - or at least, not the number that should. The so-called Catholics of the Official Church, or, what is the same thing, the anti-Church governed and taught by the cursed and monstrous antipope John Paul II, are collaborating with the other heretical Christian churches in a well orchestrated and well planned conspiracy to discredit the Exalted Mother of God. In evidence of the fact, it suffices to recall the cursed and intrinsically perverse Marian and Mariological Congresses, celebrated these days past in Catholic Spain, and precisely in the august city of Saragossa, in the first Marian Temple of Christendom, the Basilica of the Pillar. In this grand and eminent Basilica is the Holy Pillar of the Scourging of Our Lord Jesus Christ. On this Pillar, symbol of the Catholic Faith of Spain, stands the small yet majestic and most Blessed Image of Our Lady of the Pillar, Exalted Patron of Spanish civilization. This Sacred Image, never

sufficiently pondered, was in obedience to the Most Holy Virgin Mary, borne by the Angels with the Pillar to Spain, where, the year 40 of Our Lord, She appeared during Her mortal life to Santiago the Apostle, Evangelizer of Spain. The Most August, Most Serene and Divine Mary granted Spain the singular privilege of Her visit during Her mortal life in order to encourage the Apostle Santiago in his most arduous mission to evangelize the people of Spain. Commissioned by Christ, the Exalted Mother of God asked that a Sanctuary in Her honour be erected in that place. The Exalted Mother of God, the Virgin Mary, gave the solemn promise that the Faith would be preserved in Spain until the consummation of the ages. This August Lady promised Her most singular protection to Spain, Her beloved nation. In the course of history, this, Her permanent help and protection for the nation, has been verified and experienced, particularly during great peril. Century after century, the Virgin of the Pillar has been named Captain of the Spanish armies, always and in all the Holy Crusades. The great triumphs of the Spanish armies over its enemies are thus understood, since it is impossible to lose a battle, having the Mother of God for Captain.

We remind Spaniards that at every moment of Spanish Christian History, the Virgin of the Pillar has presided. This admirable title of Hers we Spaniards bear in the depths of our hearts, because it would be impossible to write the History of Spain without the Virgin of the Pillar. What is more, Spain would have ceased to exist if the Virgin of the Pillar had been set aside. Together with the Virgin of the Pillar, the history of this Catholic and valiant nation has been forged, and She has presided over even the smallest details. Every Spaniard, - understood a good Catholic, - of whatever part of Spain has felt the presence of the Virgin of the Pillar throughout the nation's history. There has never been anything great in Spanish history without the invocation of the Virgin of the Pillar, permanent symbol of our Faith. It is historically confirmed that the growth of the Spanish Empire has always taken place under the patronage of the Virgin of the Pillar. You all knew that the Feast of this Exalted Patroness is celebrated on the 12th October each year. On a certain 12th October in the distant past, in that glorious year 1492, Spain awoke to find herself immeasurably greater than when she went to sleep the night before. There is no doubt that it was the Virgin of the Pillar Who, spreading Her Mantle like the sail of a ship, extended the frontiers of Spain beyond all dreaming, The American Continent, which in the Divine Plans remains Spanish, was discovered by the Admiral Saint Christopher Columbus, who placed it in the hands of the Vicar of Christ, and at the same time asked him to donate it to the noble Spain. The Pope, making use of his rights and exercising his Temporal Power, granted the American Continent, from Pole to Pole, to Spain, under the title of perpetuity. Later, the masons seized power. The Virgin of the Pillar continued to sail the seas, seeking lands and isles for Spain to evangelize, and there came the day when her flag was seen on the five Continents and innumerable islands. All of that gigantic Empire Spain owed to the Virgin of the Pillar, from Whose powerful hands it was received. The mere mention of these material gifts is more than reason for all Spaniards to prostrate themselves on the ground in gratitude to the Virgin of the Pillar. Truly, in these materialistic times, the Spanish people have forgotten their sacred duty of rendering to the Virgin of the Pillar the honours that are Her due, in token of their gratitude. If such a gratitude is due for these material things, without doubt infinitely more is due for the spiritual graces received through her mediation.

We now ask the Spaniards: Are you perhaps corresponding with all that you have received from the Virgin of the Pillar? Permit Us to reply in your name as follows:

Not only are you not corresponding but, what is more, you are apostatizing from your Catholic Faith, and becoming anti-Marian, which, for a Spaniard, is inadmissible. There is no doubt that you have reached this terrible state of general apostasy because, with your previous regionalist and separatist egoism, you have turned traitor to the Nation. Against you who are declared separatists, we hurl anathema and malediction, for you and your posterity, because Spain, disunited, loses the Catholic Faith, while the people become non-Catholic. Within Spain, "whose unity is destined for the universal" in the eyes of God, there cannot coexist regional separatism and Catholicism. God will vomit upon you, because you are a pest, a deadly plague attacking the Sacred Unity of Spain.

Full of anguish, We speak this terrible sentence: Any region of Spain that withdraws from her Sacred Unity remains outside the Mantle of the Virgin of the Pillar, and for them there will be no fulfillment of the Promise of the Pillar at Saragossa, - which is the same as to cease to be Catholic.

We, as Vicar of Christ on earth, and in His Name, curse all the traitorous and abominable separatists of whatever Spanish region, although today they be called nationalities. In God's eyes it is absurd, nonsensical and nauseating that in Spain there be a cursed Constitution that accepts the abominable contradiction in the expression, "a nation of nationalities."

We, in the Name of Almighty God, King of the Nations, say to you: Over you who work against the Sacred Unity of Spain falls our powerful curse, till you be precipitated into the abyss, - since, with that work, you have set yourself against God. With ardent desire We say to you: Now is the hour to avoid Our well aimed curse, by correcting your evil deeds and being converted into apostles of the Catholic Unity of Spain.

We are saddened and afflicted on hearing how those cursed Congresses in Saragossa have been celebrated. Instead of honouring Mary, they have insulted Her with the presence of the cursed heretics of the Protestant sects. What has taken place in the Basilica of the Pillar will bring down the wrath of God on the organisers, beginning with the Catholics of the Official Church who are as cursed and heretical as the Protestants. We wish to give hope to the minority groups of truly Catholic Spaniards, - since, although the Pillar of Saragossa has been outraged, there still remains another Pillar. It is Our Crowned Mother of El Palmer, Who presides over this Apostolic See. This Pillar of El Palmer is the Ark of the Covenant, the sure refuge of good Spanish Catholics. In this Sacred Place the reconquest of Spain will be organized.

In the present Document We have fulfilled two sacred duties, - the first being the defence of the Virgin Mary; the second, the defence of the Sacred Unity of Spain.

In rising up in defence of the Virgin of the Pillar, We see the Work of Providence in this Document, since in Our following work We are going to treat a transcendental Doctrine, taught by a Doctor of the Church, a daughter of Aragon, the cherubic Doctor, Saint Mary Jesus of Agreda, intimately bound to the Virgin of the Pillar.

We, as Universal Doctor of the Church, present for the reverent submission of the whole Church, the infallible Doctrine of the Virgin Mary in relation with the Work of Creation. This beautiful Doctrine We shall present in a separate Document in order to give it greater relief.

Given in Seville, at the Apostolic See, the 12th of October, Feast of the Virgin of the Pillar, in the year of Our Lord Jesus Christ MCMLXXIX.

With Our Apostolic Blessing.

**THIRTY-FOURTH DOCUMENT:
DOGMAIC DECLARATION ON THE CREATION OF
THE MOST DIVINE SOUL OF CHRIST AND OF THE
DIVINE SOUL OF MARY BEFORE THE CREATION OF
ALL THINGS. A NEW MASS WITH PROPER PREFACE**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, assisted by the most powerful and luminous rays of the Holy Ghost, present to you the Infallible Doctrine indicated at the end of the previous Document.

We, as Universal Teacher and Guide of the Church, Our heart overflowing with joy and the potent fire of the Holy Ghost, Our mind disposed to serve the greater glory of God and His Church.

Most dearly beloved children of Our soul: Resting Our gaze on the Most High, We desire to acquaint you, on your path towards holiness, with a most powerful and splendid stimulant, based on greater knowledge of the infinite Wisdom of God that comes to us from deeper knowledge of creatures – since we come to know the overflowing grandeur of Almighty God by contemplating creation. The Creator has disposed created things in such wise that, through these, we can come to know God, - and that, in the littleness of creatures, we perceive something of the Majesty of God. Considering this fact, we cannot feel any but the most ardent enthusiasm for the Work of Creation, which is the way we are given to recognize the path that leads to the Maker of all things, visible and invisible. No one is alone on this path, since each baptized in the state of grace, through that profound indwelling of the Holy Ghost, finds himself moved, - and not merely moved, but filled with vigour to set out on the marvelous path of the knowledge of the Creator, - in order thus the better to be able to know Him, and so to submit ourselves to Him in pure love, - because it is difficult to love what one does not know. It is also certain that those who do not know God are driven by the Holy Ghost to seek and taste the Majesty of the Most High. Frequently, to be sure, it happens that many humble and simple of heart are enlightened in astonishing manner so as to be able to know the Lord. And the inspired doctrines of such persons open before us a path full of riches and delicious honey. If we have to seek God through knowledge of creatures, logically we have to find those creatures who have received greater gifts gratuitously from the Creator since, without doubt, these will be better models for our imitation, and thus we shall be able to set out boldly on the path that leads to God.

From eternity, the Most Holy Trinity had, in the Divine Mind, created Christ and Mary; but this took form on the first day of the Work of Creation, when God created the Most Divine Soul of Christ and the Most Holy Soul of Mary. Thus, before the creation of all things, were created the Most Divine Soul of Christ and the Most Holy Soul of Mary; not in symbolic form or semblance, but rather a real creation, which took place as follows:

On the first day, God created Heaven and earth, and within the creation of Heaven was accomplished the creation of the Angels. But before their creation, there took place the Creation of the Most Divine Soul of Christ and of the Most Holy Soul of Mary, since in the Divine Plans it was fitting that, because

of Their dignity, the Souls of the Second Adam and the Second Eve precede all of Creation.

We, as Universal Doctor of the Church with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of 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 the creation of all things, as was fitting according to the plans of the Creator, Whose just and holy decrees no one may question.

We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of Our own, solemnly declare, proclaim and teach as follows:

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 Teacher and Guide of the Church, teach as infallible Doctrine, that this creation of these two Souls is not a symbol or semblance, but is real.

We teach infallibly that these two admirable Souls, from the moment of Their creation, formed part of a Most August Council of the Most Holy Trinity, not symbolically or merely in appearance, nor simply as a poetical elaboration, but in pure, effective, created reality. Not only did they form part of the August Council but, with Divine Light, They saw God face to face, such as He is, - and as a logical consequence of this authentic vision, They began to delight in God and serve Him, - for which end They were created. The Most Divine Soul of Christ was adorned with the most perfect fullness of Grace, of virtues, wisdom and knowledge, infused knowledge to be sure, and in the highest degree, knowledge and understanding to the full regarding the purpose of Its creation, which was inseparable union with the Second Person of the Most Holy Trinity, from the very moment of that creation, never to be separated. Likewise, the Soul had most complete knowledge that, come the moment in the fullness of time, together with the Divine Nature, It would be enclosed in human flesh - and - with perfectly clear and precise knowledge, would, through the intervention of the Holy Ghost, take flesh from the Woman, - since, in the most pure and immaculate Womb of the Woman, the Exalted Mary, would be formed that Body which one day would become food for the salvation of men. Likewise, that Soul had most complete knowledge that the Body would have Blood, the Blood of Mary, and that all would be consummated with a most cruel Passion, with pangs of death, death even on the Cross, to accomplish the Infinite Reparation, necessary for appeasing the just anger of the Father. That Soul also possessed the clearest knowledge of the Resurrection on the third day, and, as a gratuitous consequence of that infinite still necessary Reparation, Redemption for mankind. That Most Divine Soul of Christ, associated and most intimately united with the Divinity, had with most potent Divine Light, the knowledge that within Itself there already was what would be the Foundation of a Church, intimately espoused with that Soul, united with the Divinity, as also with the Body and Blood received from Mary. From the very moment of Its creation, the Soul of Christ was intimately espoused with the Divinity, with indissoluble ties. There were not now four, as might mistakenly be imagined – Father, Son and Holy Ghost, and Soul of Christ, - but rather the contrary, because, although a fourth element was united with the Most Holy Trinity, there remained but Three persons in the inscrutable mystery of the One Only True God. Although that Soul was a creature, and as such had Its own free will, there was no opposition or

contrariety with the Will of God; because the created Will, with Pure love great as that between the Father and the Son, was subject to the Will of God, without loss of the natural freedom of will of the creature. What a profound mystery is this! To the supremely complex mystery of the Most Holy Trinity is now added the espousal with a fourth element, and everything follows in most perfect union and most perfect love.

We, as Universal Doctor of the Church, teach infallibly, that the Divine Soul of Mary was full of the Holy Ghost from the very moment of Its creation. This Divine Soul of Mary was filled to overflowing with all virtues and all gifts. The Divine Soul of Mary received infused knowledge, gratuitously raised to a degree beyond all imagining. The Divine Soul of Mary was filled with wisdom and all the gifts bestowed by Him Who is called Gift. The Divine Soul of Mary was filled with Grace, and in Her Grace dwelt, never to part from Her. The Divine Still of Mary was created

In the image and likeness of the Divine Soul of Christ. She had full knowledge that She was not of the number of the redeemed but belonged to the number of the Reparators and Redeemers, - which is to say that She was fully associated with Christ. She also received most perfect light to know that one day She would be enclosed in a body through which Blood would flow. She knew perfectly well that, through the intervention of the Holy Ghost, She would become the Mother of the Word, and She knew most perfectly that She would be the Mother of a True Man and, at the same time, True God, - as likewise She knew that the Body and Blood which She was going to give to God in order to clothe the Second Person of the Most Holy Trinity would, at the same time, become true food and drink for the salvation of mankind, and that once Infinite Reparation had been accomplished, gratuitous Redemption for Mankind would follow. Similarly, with perfect clarity, She understood that She would be the Mother of Christ as well as the Mother of the Church which Her Son would found. Gratuitously, the Divine Soul of Mary received Divine Light to be able to see God face to face, such as He is. We teach that the Most Holy Trinity outdid Itself, as it were, for that Soul. The Most Holy and August Trinity out of pure love, could not deny Her a single one of the many graces claimed on the behalf of the Divine Soul of Mary by the Most Divine Soul of Christ.

Most beloved children, at this very moment, when We wish We had the intelligence to be able to explain this profound mystery to others, that in which the Divine Soul of Mary is wrapped, We, in Our ardent and impetuous desire, feel the flames of a vehement fire, flames of great light, that enable Us to describe even in detail, those lyrically beautiful moments when from the Soul of Christ arise petitions to fill the Soul of Mary. - those moments when the Most Holy Trinity, without any scruple whatsoever, grant Her everything. The Most Holy Trinity and the Most Divine Soul of Christ, with one accord, with no possible contrariety, together outdo Themselves as it were, for the sake of Mary. How admirable the Divine Soul of Mary, asking nothing on Her own behalf! With most perfect understanding of true humility, She refuses nothing, desiring only to please Her Creator in all things. If it please Him to clothe Her in Such splendour, She rejoices, in Her apparel, knowing that all is due to the most free Will of God. Such is Her love for the Creator that, in spite of Her deepest humility, She arrays Herself in exuberant splendour lest, by even the slightest word that might displease the Celestial Father, She cause Him pain or sadness. The Divine Soul of Mary feels for Her Father Creator a passion of love even to folly. She takes delight and joy rejoicing and delighting in the Celestial Father,

"an to ecstasy, if that were possible. In view of what was later to happen, it was reasonable and fitting that the Divine Soul of Mary, the Soul of the Second Eve, with inexpressible, unspeakable vehemence, felt an impetuous desire in anticipation to repair the failure of the first Eve to love her Celestial Father.

We teach as infallible Doctrine, that the Divine Soul of Mary was the garden of delights of the Most Holy Trinity. God, One in essence and Three in Persons, desired a companion, but He did not desire three companions. God, in the principles of His Wisdom, saw that three companions would not be fitting, they could not be placed in order, nor could they form pairs, in relation to the most profound Mystery of the August Trinity since, in three women, there would never be found that mutual sharing and inexpressible love of the Three Persons of the Most August Trinity. Three women would bring shadows, and darken the peace of Heaven. The three would never agree, unhesitatingly at each and every moment, on how to please the Father and the Son and the Holy Ghost. There would always be a rivalry amongst them, and chit-chat. Three women would have sown discord among the choirs of Angels, since one would desire more Angels to serve her than the others. Another, not fully understanding the Mystery of God, One and Three, would attempt foolishly to alienate One or Other of the Divine Persons, - which would be impossible, since God is Love. The Heavenly Father loves the Son to madness, if it were possible. The Heavenly Father would be disposed to descend to earth and be crucified in place of the Son, if possible. To that love of the Heavenly Father, the Son corresponds with the same vehemence and ardour as the Father. And from that most perfect love between Both, we have the Holy Ghost. The Heavenly Father and the Son love the Holy Ghost with vehemence of vehemence, ardour of ardour, fire of fire. Both, Father and Son, in unison, without any contrariety, pour Themselves out on the Holy Ghost, since He proceeds from Both, Who, in a certain manner, can be called Co-Fathers of the Holy Ghost. This most sublime and mighty volcano of love, bursting with powerful rays of light, engulfs the Holy Ghost as He proceeds from the Father and the Son. Unable to contain such love, the Holy Ghost responds like another volcano in eruption, and, inundated on all sides, breaks out in ecstatic joy, while from His Heart, two most luminous rays of light impetuously bore into the Heart of the Eternal Father and the Heart of the Only-Begotten Son. These mutually compenetrating rays form in exact triangle of sublime artistry. This Triangle of the Three Persons of the One True God, in words that correspond to our sluggish intelligence, is formed in the following manner: One side is formed by the mutual love of the Father and the Son. This love penetrates Each, fills Them to overflowing, and issues forth in the other two sides, whose meeting Point penetrates the Heart of the Holy Ghost, Who proceeds from Their mutual love. And since, without any contrariety, the Holy Ghost enjoys full communion with the Father and the Son, in exuberant and volcanic mutual love He communicates to the Father and the Son the fire of His own love, through the same channel that brought the love of Both to Him. And since the Father and the Son enjoy full communion with the Holy Ghost, and not being egoists, on receiving Their love's requital from the Holy Ghost, reciprocate in turn, with never ending repetition to the eternal unity of love between the Three Persons in the one and only True God for eternity of eternities. Gathered in Council - mystically speaking, - the Three Most August Persons, with supreme freedom, communicate this most perfect unity of triangular love to the Most Divine Sent of Christ, united with the Second Person of the Most Holy Trinity. This is

accomplished in such wise as to leave one beside himself in ecstatic wonder, only to contemplate with what perfect unity of will this love is transmitted. Here the Triangle does not change position, but rather takes other directions, as follows:

The Father and the Holy Ghost, in union of will, agree to transmit on two sides (of the Triangle) Their respective paternities as follows: The Celestial Father, taking the customary side of mutual love (with the Son), increases beyond measure His most vehement love for the Second Person of the Most Holy Trinity, and in this love the Second Person disposes Himself at once to clothe Himself in flesh and blood. Meanwhile, the Holy Ghost, having received through His side (of the Triangle) in communication with the Eternal Father, an increase in love from the

Celestial Father, vehement beyond measure, the Holy Ghost disposes Himself to use the side (of the Triangle) that communicates with the Son, and through Him to the Father. Thus the rays that communicate the two Paternities are as follows: The first, of the Celestial Father, directing His love to the Only-Begotten Son of God, terminates the side of communication to the Heart of the Only-Begotten. The second, of the Holy Ghost, as Father of the Human Nature, which Itself is united with the Second Person of the Most Holy Trinity. Here the Holy Ghost uses His line of communication, whose extreme Point penetrates the Heart of the Second Person of the Most Holy Trinity. In than mysterious Heart the two Paternities meet with fire of love, and, in the Divine Person of Our Lord Jesus Christ, unite the two Natures, Divine and Human. And since all love of the Most Holy Trinity must be requited, the Human Nature of the Anointed (Christ), in most impetuous and agreeable perfume of Blood and Water, through an opening in the left side,

with burning fire of love, communicates to the Three Divine Persons an unspeakable rapture, which passes from His (pierced) side through the two sides of communication to the Most Holy Trinity. Thus He transmits and communicates, without contrariety, the love of reparation which at once is shared mutually by the Celestial Father and the Holy Ghost. And naturally, being Three very communicative Persons, They always respond and mutually express one Will without any contrariety. After the Celestial Father receives the Infinite Reparation that is necessary, and is disposed to be communicative, the two sides (of the Divine Triangle) meet at the point that penetrates His paternal Heart, and persuade that Heart of a Father to overflow with mercy and to communicate externally to mankind weal and Salvation. And naturally, in order to communicate His Mercy, He uses the two sides (of the Triangle) through which He received the Reparation. In this way, through these sides of communication, the Son and the Holy Ghost gather that Mercy, Each through His side of communication, and pour it as a fire of salvation over the Church.

We wish to continue to unfold and explain this sweetest doctrine, as one ought not to forget that this Council of the Three Persons never ceases to communicate, One with Another, in the life of Divine Love. As no one of the Three Divine Persons is selfish, They, in perfect union, without contradiction, decide to communicate this love, in a manner transcending all Creation, to the Divine Soul of Mary, placing Her in the centre of the Triangle; and thus is realised the profoundest union between God and His most beautiful Creature, the Virgin Mary. They pour out that most vehement love between the Three Divine Persons impetuously over the Immaculate Heart of Mary. And since the Exalted and August Mother knows nothing of selfishness, She responds by distributing it where the Most Holy Trinity indicates. As

Treasurer of all graces, She distributes them bountifully among Her innumerable faithful children. The Divine Mary, Mother of the Church, is humble, and She keeps nothing out of selfishness, but distributes all among

Her innumerable faithful children of the Church.

We desire to teach, as Infallible Doctrine, that the Wisdom Books (of the Bible), among their various meanings, refer not only to Our Lord Jesus Christ, but as well to the Most Holy Virgin Mary, as for example, - and in full reality, in the words; "Before all things were made, I existed," etc. Read the Wisdom Books, - there you will find these things.

We, as Universal Doctor of the Church, teach that, in the Work of Creation, God had the Most Holy Virgin Mary as His companion, and to her He communicated all the great things of Creation.

We urge you, beloved children, to read with care and humility the sacred inspired texts of Wisdom, in order to delight in the taste of such rich food.

We desire to teach the faithful this Infallible Doctrine, that the Song of Songs, among various meanings, refers principally to Christ and to Mary. As for the former, it refers to Our Lord Jesus Christ in relation to His Immaculate Spouse, the Church, whom He desires to be obedient and submissive. As for the second, it refers to the Holy Ghost in His espousal with the Most Holy Virgin Mary. Here is seen, in the Song of Songs, a canticle of jubilant praise to the spiritual beauty of Mary. We exhort you to read and meditate on the Song of Songs.

We exhort you to read frequently and with great devotion the doctrine of the exalted and cherubic Saint Mary Jesus of Agreda, Doctor of the Church. In her doctrine you will find marvelous things to lead you to know God and the Most Holy Virgin Mary better. We say the same for the seraphic Saint Catherine Emmerich, Doctor of the Church.

This Document would never come to an end if We were to treat the very extensive teachings of these two Saints. In these teachings there is mentioned a "Mystery" or "Sacrament," which, from the Work of Creation up to the Conception of the Most Holy Virgin Mary, accompanied the people of Israel, at times through the ministry of Angels, at other times through the Patriarchs or Prophets, until it came to Saint Joachim, having previously rested within the Arc of the Covenant.

We establish the Feast of the Creation of the Most Divine Soul of Christ and of the Divine Soul of Mary before the Creation of all Things, to be celebrated on the second day of the Solemn Novena of the Immaculate Conception, with proper Mass and preface.

Given in Seville, at the Apostolic See, on the 15th October, Feast of Saint Teresa of Jesus, Great Doctor of the Church, in the Year of Our Lord Jesus Christ MCMLXXIX.

With Our Apostolic Blessing.

**THIRTY-FIFTH DOCUMENT:
SOLEMN DOGMATIC DECLARATIONS OF: MARY
CO-REPARATRIX AND MARY TREASURESS OF ALL
GRACES, as well as MARY, SPOUSE OF GOD AND
HEALTH OF MANKIND. OTHER JOSEPHINE
TITLES.**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, in the present Documents offer a doctrinal exposition on the Infallible Doctrine in the previous Document, to wit:

Doctrine on the Divine Mary as Companion of God, and Health of Mankind.

It is certain and Infallible Doctrine that the Virgin Mary is from Eternity in the mind of the Eternal Father, the Companion of God. In His Infinite Wisdom, Almighty God from Eternity beheld Himself, and found Himself alone in His infinite happiness, since He is happiness itself. And loving Himself, - since God is Love, - He desired to communicate His happiness and His love. With this burning desire, most vehement and magnanimous, He decided to create; in order thus to have creatures and to communicate to them His happiness. Since He Himself is happiness, He had no need of anyone or anything. He is the sum of happiness. The Eternal Father has no past nor future, all is present to Him, seeing the whole Work of Creation. Although there is no time in God, still, in Himself, He is Order, and He foresees the successive moments of creation in strict order. Such explanations are to help us creatures in understanding. Having decreed the order He intends, God creates first the Most Divine Soul of Christ; and, in succession, the Divine Soul of Mary, at which precise moment God takes as Spouse the Divine Soul of Mary, never to be separated from Her.

It is necessary again to insist that for God, morganatic marriages are an abomination. And since such marriages are abominable to Him, we can only acknowledge that God must have filled Mary with the most sublime dignities, - in order that, although a creature, She might not compromise the dignity of the espoused Pair. From this sublime truth there follows the Infallible Doctrine that the Divine Mary received the loftiest privileges, such as befit the Spouse of God.

The Most Holy Virgin Mary, from the creation of Her Divine Soul before the creation of all things, is espoused with God by indissoluble ties. Through this marriage with God, She becomes His Companion in all the Work of Creation. Before the heavens and the earth are formed, She was there. Before the stars were made, She was present. Before the choirs of Angels were created, She delighted with most vehement love to respond to the most ardent love She was receiving from God. While God was creating all things and saw that they were good, Mary took delight in contemplating the things Her Spouse was creating. When God created man and woman, our first parents, Adam and Eve, Mary contemplated that human pair, with whose flesh She would one day be clothed. And considering all this, She exalted with jubilant praises to Her Creator, Who had granted Her graces and privileges that only Christ surpassed, while all other creatures were beneath Her.

We, as Universal Teacher and Guide of the Church, continue in the present Document to expose the Doctrines on the relations of the Most Holy Trinity with the Most Divine Soul of Christ and with the Divine Soul of Mary as follows:

In the previous Document We explained, using the figure of a triangle, the various communications, those intercommunications of love, between the Three Divine Persons of the Most Holy Trinity. Bearing in mind that We placed the triangle on a horizontal place, as it were, - in this way We presented the love of God with which the Father and the Son and the Holy Ghost mutually communicate with one another. Each Divine Person of the Most Holy Trinity is placed in an angle so that the three angles are occupied. And now, as We contemplate Our doctrine, We place the Divine Soul of Mary on the plane surface within the triangle. In this way, the Soul of Mary receives three most powerful rays, coming each one from the three angles. Thus the Most Holy Trinity communicates to Her the love They share among Themselves. The Father takes Her as Daughter, the Only-

begotten takes Her as Mother, and the Holy Ghost takes Her as Spouse. When the Divine Soul of Mary receives the love of the Most Holy Trinity, She uses three rays of intercommunication, and responds to the Father with the love of a Daughter, to the Son with the love of a Mother, and to the Holy Ghost with the love of a Spouse. In these intercommunications, the Divine Soul of Mary bursts into vehement flames of love, a love of magnetic force. It is a magnet that attracts as it explodes with love, so that the Divine Persons of the Most Holy Trinity feel Themselves drawn to the horizontal plane of the surface within the triangle; and there They

turn that Divine Soul into the City of God, the Temple and Sanctuary of the Most Holy Trinity, Thus, in this way, it appears clearly in what admirable manner is Mary the Companion of God. The Eternal Father is satisfied in having a Daughter as Companion. The Son is satisfied in having a Mother as Companion. The Holy Ghost is satisfied in having a Spouse as Companion. The Three Divine Persons of the Holy Trinity find delight in dwelling in a City created by Themselves in harmony, inasmuch as They are One true God.

We, as Universal Doctor of the Church, declare as Infallible Doctrine that from the Dignity of Mary as Companion of God, follows the logical consequence that She is Health of Mankind.

The Most Holy Virgin Mary fulfills Her mission as Health of Mankind throughout the History of the Human Race. This mission of Health of Mankind is fulfilled in the New Testament and in the Old Testament. In the New Testament, this Health of Mankind is clothed in Body and Blood, to which the Second Person of the Most Holy Trinity is conceived in human nature through the Work and Grace of the Holy Ghost. Christ, Who is Health of Mankind in His own right, comes to us through Mary, Who is Health of Mankind through grace freely bestowed by God.

In the Old Testament, Mary is present among men through Her Divine Soul, as hope of future Salvation. The Soul of Mary, united with a particle that God extracted from Adam before the Fall, is given by God as a Blessing or Sacrament to the Patriarchs and Prophets, who received it through the ministry of Angels. In other cases, the firstborn received it from their father in a ceremony; and the person who received it received strength as well. Moses took this Sacrament when he took the bones of Joseph, son of the Patriarch Jacob. This Mystery or Sacrament was placed in the Ark of the Covenant, among various relics, which included the Tables of the Law, Manna, and others. With this Sacrament, placed beside the Tables of the Law within the Ark of the Covenant, is clearly seen, together with the Justice of the Eternal Father, His Mercy.

Now is better understood the title of 'Ark of the Covenant,' given to the Virgin Mary. She is not only symbolically 'Ark of the Covenant,' but really and effectively.

We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul and of Our own, declare, proclaim, and solemnly teach the following Dogmas of Faith:

Mary Co-Reparatrix.

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

If anyone dare to deny that Mary Is Co-Reparatrix, be he anathema.

We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, that of the Apostles Peter and Paul and

of Our own, declare, proclaim and solemnly teach the following Dogma of Faith:

Mary, Treasures of All Graces.

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

If anyone dare to deny that Mary is Treasures of All Graces, be he anathema.

We, as Universal Teacher and Guide of the whole Church, teach you infallibly the doctrine on Mary Co-Reparatrix. As you already know, most beloved children, all that Christ has on His own merit, Mary has through grace. Christ came into the world principally to make infinite Reparation to the Father. This accomplished, Redemption came to us as a gratuitous consequence. Mary, Who is fully associated as Co-Redemptrix with the Salvific Work of Redemption, is also intimately associated with the Work of Reparation as Co-Reparatrix. Mary Reparatrix, present at the Passion, suffers in spirit all that Christ suffers in His Flesh. When Christ dies on the Cross, the Virgin Mary receives in Her Heart a sword of sorrow. When Christ on the Cross offers Himself to the Father as propitiatory Victim, Mary, in union with Christ, offers Herself as a spiritual victim. She offers to the Father the very death of Her Son, accomplishing, in certain manner, the office of priest. When the Body of Our Lord Jesus Christ is taken down from the Cross and placed in Her arms, the Most Holy Virgin Mary renews Her offering as spiritual victim, and offers to the Father the Immaculate Lamb She holds in Her arms, and thus fulfills the Reparation. It would be endless to speak here about the very extensive doctrine of Mary Co-Reparatrix, since there are numerous moments in the life of Mary in which we can contemplate Her making reparation to the Father.

We, as Universal Doctor of the Church, teach as Infallible Doctrine, that the mission of Mary as Treasurer of all graces stands in relation to Her exalted prerogative as Universal Mediatrix, The Most Holy Virgin Mary is Mediatrix in a twofold sense. Firstly, that Christ came into the world through Her, - and secondly, in that She, as our Advocate, gathers our supplications and presents them to Our Lord Jesus Christ. Thus all graces pass through the hands of Mary, since She is Treasures of all the graces. She receives all graces and keeps them in Her treasury as Her own property, because Christ gave Her the sceptre of Royal Power to distribute the graces. The Most Holy Virgin Mary is a treasure of inexhaustible riches of grace, which She lavishes on Her devoted children in overflowing manner. Here appears the reality that no true devotee of Mary is lost, because, as Treasures of all graces, She holds the master key that opens to us the gates of Heaven. At the same time, She has the only key that can open the Divine Heart of Jesus, whence flows Infinite Mercy, that grants pardon to truly repentant sinners.

The Most Holy Virgin Mary, Treasures of All Graces, is also Treasures of Holy Doctrine. He who comes to Her is always instructed in truth, and never confounded.

We, as Universal Doctor of the Church, teach that the Most Holy Virgin Mary, Spouse of the Holy Ghost and full of Grace, as White Dove and Companion of God, guides the Bark of Peter over the sea, to bring us to a harbour where there is a great Treasure. This Treasure is Our Lord Jesus Christ, Who graciously listens to all who approach Him, when they are led by His Most Holy Mother, the Virgin Mary.

The Most Holy Virgin Mary, Treasures of All Graces, guards a most unsuspected Treasure of irresistible value and beauty. This Treasure is Her Immaculate Heart, and through this Heart

we can come to the Heart of Jesus, Inexhaustible Treasure of mercies.

Most beloved and dearest children of Our soul, We exhort you to meditate profoundly on Mary, in Her exalted dignity as Treasures of All Graces. In this way you will learn to flee to Her in your great dangers, especially spiritual ones. In this Treasure enclosed in the Immaculate Heart of Mary, you will find strength to fight against your weaknesses. Mary is a Treasury of all virtues. When you go to Her as Treasures of All Graces, you will find the strength to fight against your vices, for She is our fortress and our mainstay. Let us therefore invoke Mary, Treasures of All Graces, so that we may walk in the way of perfection.

We establish the Feast of Mary Co-Reparatrix, to be celebrated with proper Mass and preface, each year on the first day of the Solemn Novena of Mary Mediatrix.

We establish the Feast of Mary Treasures of All Graces, to be celebrated with proper Mass and preface, each year on the second day of the Solemn Novena of Mary Mediatrix.

We establish the Feast of Mary Spouse of God and Health of Mankind, to be celebrated with proper Mass and preface on the third day of the Solemn Novena of Mary Mediatrix.

We, as Universal Doctor of the Church, teach infallibly, that all these Dogmas and Mysteries are Truths of Faith contained in the Sacred Deposit of Revelation.

We, as Vicar of Christ, implore the Most Holy Virgin Mary, Treasures of All Graces, that She protect, defend and bless all the faithful, and extend Her holy mantle over all the faithful in communion with Us.

We, as Universal Doctor of the Church teach infallibly that Joseph Most Holy is Co-Reparator inasmuch as he is Co-adjutor of Mary.

We exhort you to go to Joseph Most Holy, Co-Reparator, in order, in this way, to come to Mary Co-Reparator, and so to Christ Reparator. Thus, in Christ, we shall all make reparation to the Eternal Father for our iniquities, offering our sufferings in union with the Most Holy Passion of Christ, - in which union our sufferings acquire infinite value.

We, as Universal Doctor of the Church, teach the Infallible Doctrine that Joseph Most Holy, in his dignity as co-adjutor of Mary, Treasures of All Graces, is Co-treasurer of all graces.

We say to you: Go to Joseph. Invoke the Most Chaste Heart of Joseph Most Holy, that he open for you the Treasure enclosed within his Heart, in order for you to find the path that leads to the Immaculate Heart of Mary. We warmly urge you to foster in your hearts a most ardent devotion to Joseph Most Holy in order thus to come to Mary, and through Mary, to Christ.

Most beloved children, We exhort you to drink deeply the waters of this fount of doctrine in the Pontifical Documents. This water will still the thirst for doctrine which you suffer in these apocalyptic times of false doctors, who, with their false doctrines, spread their deadly poison in all parts.

We say this to you, - and pledge Our word, - that if you frequently read the Pontifical Documents with humble and simple heart, you will receive abundant graces, as well as very powerful light to be able to walk in the midst of darkness.

We beseech Mary, Treasures of All Graces, that She give wisdom to Her children in order that they, filled with the strength of the Treasures, put on the armour of the valiant, undertake an apostolate and, if necessary, become martyrs.

Beloved children, it is very necessary that you dedicate yourselves to Catholic Action in the Apostolate because, - let us not forget, - the Church is eminently missionary. Nor must we forget the mandate of Christ: "Go and preach to all nations." This mandate of Christ is for yesterday, for today and for tomorrow.

We say to you: the Christian who is not an apostle is an apostate.

We, in the name of Christ, charge you with Catholic Action in the Apostolate. To have received abundant graces, and not to communicate them to others, is selfish and unchristian. In order to work in the Apostolate, it is necessary to be directed by Us or by Our legitimate representatives. Later on you will receive instructions for the Apostolate.

Given in Seville at the Apostolic See, 20th October, Feast of Christ the Supreme and Eternal Doctor, in the Year of Our Lord Jesus Christ MCMLXXIX.

With Our Apostolic Blessing.

**THIRTY-SIXTH DOCUMENT:
DEFINITIONS ON THE WORK OF CREATION.
NOAH'S ARK. MYSTICAL CITY OF GOD. THE NEW
JERUSALEM THAT COMES DOWN FROM HEAVEN.
PAROUSIA AND THE MESSIANIC KINGDOM ON
EARTH. ESSENTIAL PARTS OF THE HOLY
SACRIFICE OF THE MASS. DEFINITIONS ON
MELCHISEDECH. THE ANGEL MEDIATOR WHO
BEARS THE VICTIM TO THE ALTAR OF HEAVEN.
THE MINOR ELEVATION OF THE MASS
HENCEFORTH TO BE A HIGH ELEVATION OF
OBLIGATION.**

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, moved by the Holy Ghost, in the present Document, desire to amplify the Infallible Doctrine presented in previous Documents on the Creation of the Most Divine Soul of Christ and the Divine Soul of Mary.

We, as Universal Teacher and Guide of the Church, declare the certain and Infallible Doctrine, that the Most Divine Soul of Christ is, concretely, the Creation of Light. On the first day, God created Heaven and earth. In this first Creation, before all things were made, God said: "Let there be Light." And there was Light.

We wish to recall the beginning of the Gospel of Saint John:

"In the beginning was the Word; and the Word was with God; and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was made nothing that was made. In Him was life: and the life was the light of men. And the Light shineth in the darkness; and the darkness did not receive it . . ."

We, as Universal Doctor of the Church, in accord with the teaching of the centuries, declare that the Word, which is the Word of God, is the Second Person of the Most Holy Trinity. And since all things were created with Him, by Him and for Him, there follows the logical conclusion that the first thing created was the Most Divine Soul of Christ, which from that very instant was espoused with the Second Person of the Most Holy Trinity. Thus there appears, clear and precise, the Infallible Doctrine that the Most Divine Soul of Christ is the Light that enlightens all, and, being Light from God in sublime union, fills all. On that first day of Creation were created the stars, and in a higher sense, the invisible stars that are Pure Spirits, which Pure Spirits are the Angels. Above these stars there is that most Powerful Star, which is the Divine Soul of Mary, which, as you know, was created before all things, following the creation of the Most Divine Soul of Christ. The Light is a Most Powerful Star called the Sun, and this Sun is the Most Divine Soul of Christ. Having received

most powerful rays from the Creator, this Sun spreads them and inundates the Divine Soul of Mary in such wise that the Soul of Mary becomes a Most Luminous Star, which we call the Morning Star. This Star that receives the Light of the Sun, sheds powerful rays over the other lights, the Angels. And these Angels become stars, but stars that receive the Light of the Sun through the Morning Star.

We teach infallibly as certain doctrine this sublime truth:

In creating all things, the Creator was accompanied by the Sun, the Soul of Christ espoused with the Word, and by the Morning Star, the Soul of Mary.

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 - besides the Creation of all things visible such as heavenly bodies, stars, planets, satellites, etc., - principally and above all these things, is given to us to understand that Heaven is the Most Divine Soul of Christ, and that Earth is the Divine Soul of Mary.

We teach that God, One in essence and Three in Persons, installed Himself, so to speak, in that Heaven which He created through the intimate union in espousal of the Word with the Most Divine Soul of Christ. Likewise, it is certain Doctrine that, as Heaven envelopes the Earth, and in said to be the air we breathe, so does the Blessed Trinity envelope and place the Divine Soul of Mary to the centre of the Triangle, in such wise that the Divine Soul of Mary becomes the Mystical City of God. The Most Holy Trinity dwells in this City, and dwells there with such intimate familiarity, that it fills with astonishment and admiration all who contemplate that august decree of God.

We teach that, in the whole Work of Creation, from the moment when the Divine Soul of Mary is created, She is the Mystical City of God. From that moment God dwells in Her, never to be separated. The Father would say that He could not live away from His Only Daughter. The Only-begotten Son of the Father cannot live unless close to His Mother. The Holy Ghost, the Dove, cannot live apart from His Partner and Purest Spouse, the Divine Soul of Mary, that White Dove, Who, besides being Morning Star, is the Dew that covers the fields by night, the Dew that, through Her espousal with the Holy Ghost, cooperates with Him in the Work of Creation, filling it all. Such is the familiarity of God with His Mystical City, that this City becomes Temple and Sanctuary of the Most Holy Trinity and, as logical Consequence, Ark of the Covenant.

Throughout the History of Mankind this admirable Pair is present, the Exalted Doves: the Holy Ghost and Mary. This Pair is present in the History of Mankind in such wise that never is there a moment when They do not preside over the actions of the good. The entire Old Testament is full of the presence of this Pair, since the Holy Ghost spoke through the Prophets. The Holy Ghost leads the Patriarchs, Prophets, Kings and Judges and the People of Israel. The Holy Ghost, Who in certain manner cannot live without the company of His Most Pure Spouse, draws Her to himself with most vehement fire of love and leads Her as inseparable Companion in order to preside with Him over the great events in the History of the Chosen People.

We teach you that the Holy Ghost was not absent from Noah's Ark. He had withdrawn from the world because of the abominable sins of man, but He continued to assist Noah, a just man. As you know, Noah received a Divine Order to build an Ark in preparation for the universal flood. This just man, obedient to the Creator, brought into the Ark a pair of each animal species, as well as his three sons and their wives, and his own wife. All were in pairs: the humans, man and woman, and then every kind of animal; birds, domestic animals, beasts

and so forth. From this admirable truth, follows a logical consequence that those pairs in Noah's Ark enjoyed the presidency and the leadership of another Pair, composed of the Holy Ghost and of the Divine Soul of Mary. The Holy Ghost was present under the Appearance of a dove, and this Dove had as Companion the Divine Soul of Mary, also in the form of a dove. And it was precisely this Dove that returned with an olive branch in its beak, symbol and figure of Christ. The Holy Ghost Installs Himself in the Ark and, with vehement fire of love, attracts the company of the White Dove, the Divine Soul of Mary. It is precisely at this moment that We feel incapable of explaining poetically and mystically what then transpires. In the Ark there are two Doves, the Holy Ghost and Mary. On the one hand, the Holy Ghost, with most vehement love, attracts to His aid, the other two Persons of the Most Holy Trinity, the Father and the Son, - since the Three Persons are inseparable, being one only true God. However, since everything here proceeds in pairs, the White Dove, the Divine Soul of Mary, with most vehement love, attracts the Most Divine Soul of Christ; and there you have the olive branch. In this sublime manner, as the White Dove is the Mystical City of God, wherever this White Dove alights, are installed the Most Holy Trinity and the Most Divine Soul of Christ, espoused with the Word. Thus the Ark of Noah becomes the new Heaven and the new Earth, and thus, in truth, Mary can be given the title of Noah's Ark. God punished the wicked human race with the universal deluge while in certain manner, He created a New Heaven and a New Earth in the Ark of Noah in what it signifies.

We, as Universal Doctor of the Church, confirm the doctrine of the most erudite Saint Mary Jesus of Agreda, when she magisterially explains the truth on the fulfillment, in the fullness of time, of the creation of a New Heaven and a New Earth. And this is accomplished first when the Divine Soul of Mary is conceived through Her parents on earth, Saint Anne and Saint Joachim. With the Conception and the Birth of Mary according to flesh and blood, we have the creation of the New Earth. And since Mary is the Mystical City of God, when this Earth materialises, it attracts with magnet of love the creation of a New Heaven, which is the Incarnation of the Word in Her Most Pure Womb, by the Work and Grace of the Holy Ghost. As this New Earth is the Mystical City of God, and as there has come to this City the New Heaven, Our Lord Jesus Christ in His Human Nature, intimately united with the Divine Nature, since He is the Second Person of the Most Holy Trinity, - immediately, with most vehement love, He claims the presence of the Father and of the Holy Ghost, since, being one only true God, they, the Divine Persons, are inseparable. In this way, the virginal and most pure Womb of Mary becomes the Temple and Sanctuary of the Most Holy Trinity, since She is the Mystical City of God.

We, as Universal Doctor of the Church, in agreement with the same doctrine of the most erudite Saint Mary Jesus of Agreda, confirm that, among other meanings, the New Jerusalem is the Most Holy Virgin Mary. Mary is the New Jerusalem that comes down from Heaven like a city within walls and well fortified, with great fortified towers and twelve gates. The 12 gates are the 12 stars that form Mary's Crown. They signify, among other things, the 12 tribes of Israel, the 12 Apostles, the 12 fruits of the Holy Ghost, the Most Holy Trinity and the 9 Angelic Choirs, the 12 Articles of Faith, and many, many more. This New Jerusalem that comes down from Heaven, is clothed in the sun. The Sun is Christ, Whose own merit, for being God, inundates His Most Holy Mother with Light, and such are Her sublime prerogatives. This New Jerusalem which comes down from Heaven has the crescent moon under Her

feet, - signifying, among other things, Her powerful light, as Morning Star, to shine in the darkness. This New Jerusalem that comes down from Heaven, signifies the Woman announced in Genesis Who crushes the head of the Serpent, the infernal dragon. This New Jerusalem that comes down from Heaven with the crescent moon under Her feet signifies also that Mary is a sure bulwark against every kind of heresy. It would be interminable to speak of the New Jerusalem that comes down from Heaven since, concerning Mary, sufficient has not yet been said.

We, as cantor of the glories of Mary, pledge Our word that We will dedicate Our Pontificate to the exaltation of the glories of Mary in order that, as She becomes known, She may change the face of the earth. And, as when We pray to the Holy Ghost, We invoke Him to come to vivify and renew the face of the earth, as also We beseech the White Dove, the Divine Mary, that She too come and renew the face of the earth, - and thus this Pair are inseparable. The

two Doves, hovering over the face of the earth, continue changing, preparing and straightening the ways of the Lord. The Divine Mary is the Precursor of Our Lord Jesus Christ in His return to earth. Therefore, the Holy Ghost and the Divine Mary are preparing the absolute Reign of Christ on earth after His return. To this end there will take place beforehand the Reign of the Immaculate Heart of Mary, as prelude to the arrival of Antichrist, the final persecution of the Church, the destruction of Antichrist by the breath of Christ, the Second Coming of Our Lord, and the establishment on earth of the Messianic Kingdom, with the complete triumph over Satan and all his followers, the demons. In this Kingdom there will be true peace, since the demon, Satan, the ancient serpent, with the whole of his tail of infernal stars, has been chained in the pool of sulphur for eternity of eternities, never again to tempt men. In this Kingdom of Peace, there will be no death, since death will have been totally conquered. There being no death, the inhabitants, after a long period on earth, will be taken up to Heaven without knowing the corruption of the flesh. In this glorious Messianic Reign on earth, there will no longer be warfare, no one will dispute over territories, nations and countries will not be necessary, we will live perfectly content in whatever part of the world, without any desire or longing for any other part or nation or region, since all the earth will be ruled directly by Our Lord Jesus Christ as absolute King, and by the Divine Mary as Queen. There will be no desert areas, since in all the world there will be abundant vegetation and everything necessary for mankind. No one would desire to go from one place to another, or acquire the land where he lives, since the Kingdom of Christ will include the whole earth, and His action will satisfy all the inhabitants. Christ the King will be the joy of mankind. He will be seen with great frequency, and will appear in many places, as He did during the 40 days between the Resurrection and the Ascension. No one will suffer sickness or sorrows or affliction. No one will hate another, all will love one another in Christ. Work will not be a burden nor a curse but will be accomplished with joy and exultation. The work itself, through the action of Christ, will augment the peace and joy of mankind. No one will work for greed, all rather will perform their proper work. All will have what is needful. No one will experience laziness. On the

contrary, work will be seen as a blessing from God, since Christ will let Himself be felt in the work. In certain manner, Christ will become more present in the work of each one. Inclemency of weather will not cause distress. There will be neither cold nor heat, not that these will not exist, but rather they will not be felt. The earth everywhere will receive dew at

night, for the growth of plants. There will not be troublesome rain. The dew will be timely and will cause no damage. The animals will not hurt anyone, not even the animals that today we call wild beasts. There will

prevail the Franciscan ideal of calling each thing as brother or sister. The dove will be as lovely as the hyena. The dog will be as much brother as the lion. The wolf will be as much brother as the panther. Men and animals will act fear one another. The presence of God will be the delight of the inhabitants of the earth. This presence will be felt by all and all will rejoice in contemplating the joy of other inhabitants of the earth and the graces the Lord distributes; and no one will feel envy towards his neighbor. Sins of the flesh will not exist, and married life will be in harmony

with the Divine plans in the creation of the first pair. They lost this grace because they disobeyed the Creator. The inhabitants of the earth will multiply beyond all expectation, until it reaches the number decreed by God. All sins will have disappeared from the face of the earth, since the time for the tempter to tempt men is come to an end. Though all will love God, there will be different degrees of love. One who loves God to a lesser degree, will still do so with perfect love. And so begin the ascending degrees of love. According as each one has loved God, will be his degree of

glory in Heaven, - since all is measured by love. All this that is to come, so admirable and wonderful, was the plan of God for men since Creation, which Adam and Eve lost by disobedience. In this Messianic Kingdom on earth, the inhabitants will have infused knowledge, just as did our first parents, although they lost it by sin.

It would be never ending to speak of this sublime question of the Kingdom of Christ on earth. We have only mentioned a tiny part of the great reality. Later, We shall teach more about the Parousia and the Kingdom of Christ on earth.

We, as Universal Doctor of the Church, wish, in the present Document, to treat the Holy Sacrifice of the Mass. We confess that it is with fear and trembling that We enter this terrain, since We would desire to possess a great intellect and poetic gifts in order to be able to speak on this sublime mystery of Faith. We shall try to explain several questions on the Holy Sacrifice of the Mass, with those few or many talents God may freely have given Us. We shall try to be brief in this section on the Holy Sacrifice of the Altar, since others, with better pens, have written about so sublime a mystery.

We avail Ourselves of the Present Document to proclaim several dogmatic definitions on the Holy Sacrifice of the Mass, in which is perpetuated the Sacrifice of Golgotha.

We, as Universal Doctor of the Church, with the Authority of our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of Our own, solemnly and infallibly declare, proclaim and teach the following truth of Faith. Namely:

The essential parts of the Holy Sacrifice of the Mass are:

The Consecration of the two species, the Communion of the celebrant, and the Offertory. These are essential parts in the sense that, if one of these be lacking, there is no sacrifice.

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

If anyone dare to deny that any one of these three parts is essential, let him be anathema.

We, as Universal Doctor of the Church, teach the infallible doctrine that the Consecration of both species is the supremely essential part, and that the other two are essential, not in symbol or semblance, but in true reality.

We, as Universal Doctor of the Church, teach infallibly that the Consecration must be of both species, whereby Calvary is vividly represented, in that the Blood was separated from the Body of Our Lord Jesus Christ. It is, as well, certain doctrine that the particle which at the fraction of the Consecrated Host is mingled in the Blood signifies and vividly represents the Resurrection.

We, as Universal Doctor of the Church, declare the impossibility of transubstantiation by transmission or contact of one species with the other. In order to have the Sacrificial reality in the supremely essential part, one must under obligation consecrate both the bread and the wine. To be sure, the words of Consecration over the bread effect the Transubstantiation into the Body of Our Lord Jesus Christ, Who becomes present integrally, with His Blood, Soul and Divinity. If one omits the words of Consecration over the wine, it continues to be only wine. In order that the wine undergo transubstantiation, the Priest must pronounce the words of the formula for the Consecration of the Chalice. It remains quite clear that there is no transubstantiation by transmission or contact.

We, as Universal Doctor of the Church, teach infallibly that the celebrant must receive the sacramental species in order to effect the destruction of the Victim, without which destruction there is no Sacrifice. This truth is most wisely supported by Holy Mother Church when, in Her discipline, She ordains that if a celebrant sickens or dies after the Consecration, another Priest must continue, even an excommunicate, if there be no other available. Through this wise discipline can be understood that this part of the Mass is essential to the Sacrifice, inasmuch as the Church would not without reason impose such a discipline, seemingly absurd, - as to require even an excommunicated Priest to celebrate. If it were not an essential part, there would be no such grave obligation to receive the sacramental species. This imperative obligation makes it clear that it is essential to the Sacrifice.

We, as Universal Doctor of the Church, declare infallibly that receiving the sacramental species by the celebrant is of Divine Law, since the Divine Master, Our Lord Jesus Christ, taught this when at the Last Supper He instituted the Sacrament of the Eucharist.

We, as Universal Doctor of the Church, declare infallibly that the Offertory is an essential part of the Sacrifice.

We call to mind that the Offertory of the Latin Tridentine Mass of Saint Pius V offers the light to understand that it is an essential part of the Sacrifice. In the prayer of the Offertory are spoken the words, 'this immaculate host,' entreating the Heavenly Father to receive it as an acceptable and pleasing Sacrifice. The Church, who has composed the Holy Tridentine Mass in most wise manner could not have used the words, 'this immaculate host' if they referred to mere bread. The bread could not be immaculate if it did not become the Host that is the Propitiatory Victim perpetuating Calvary.

For this reason, in the "Novus Ordo Missae" (the "new" Mass), the true Offertory was abolished, substituting a prayer of presentation of gifts, fruit of the earth and of the hands of men.

We remind you, most dear children:

The heresiarch Luther abolished the Offertory, substituting prayers similar to these of the "New Mass." Without any doubt, the "New Mass" of 1969 is a Lutheran supper and not a sacrifice. Therefore they call it banquet, agape, or celebrating the Eucharist, celebrating the liturgy, etc.

We recall the discipline of Holy Mother Church, establishing:

If the celebrant becomes gravely ill or dies, and the Priest who replaces him does not know at which part the Mass was interrupted, he must make the Offertory mentally.

This discipline shows that it is essential.

We, as Universal Doctor of the Church, teach that, in the Institution of the Eucharist at the Last Supper, the Lord performed the Offertory, although this is not recorded in the Gospels. However, this truth appears indirectly in Sacred Scripture and is confirmed by several important and holy mystics and doctors.

We teach, as Universal Doctor of the Church, that In the Garden of Gethsemane, Christ in His prayer made the offering of Himself as Propitiatory Victim to the Eternal Father, reaffirming this offering in the words: "Thy will be done, not mine." And if that were little, all His life on earth was a continual Offertory.

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

In the prayer (of the Canon of the Mass), 'Supra quae propitio. . .,' when naming the High Priest Melchisedech, the same Angel is designated who is mentioned in the following prayer, 'Supplices te rogamus, omnipotens Deus; jube haec perferri per manus sancti Angeli tui. . .'

We teach, as Universal Doctor of the Church, the infallible doctrine that this Angel, charged with bearing the Sacrifice to the Altar in Heaven, is Christ Himself, - as similarly, We teach infallibly that the mysterious Personage, the High Priest Melchisedech, is the Second Person Himself of the Most Holy Trinity.

We remind you, most beloved children:

When Sacred Scripture speaks of Melchisedech, there appears no genealogy. He comes without beginning and without end, and thus He appears as someone eternal, - which could not be said of a mere mortal. This High Priest Melchisedech appears and disappears mysteriously in Jerusalem. The sacrifice He offers is of bread and wine, and His Priesthood is eternal; His Priesthood is distinct from the Levitical Priesthood. The Patriarch Abraham offers tribute to Melchisedech, and so forth.

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

If anyone dare to deny the Eternal High Priest Melchisedech is the Second Person of the Most Holy Trinity, let him be anathema.

If anyone dare to deny that the Angel Mediator that bears the Victim to the Altar of Heaven is Christ Himself, let him be anathema.

We, with the Authority with which We are vested, ordain that henceforth it is obligatory for all Priests to change the hitherto called minor elevation into a high elevation, maintaining the Sacred Host in vertical position over the Chalice.

We, since the first Mass We celebrated, have done this, urged or inspired by God, and having in ecstasy seen this elevation as high and not low.

We remind the faithful that this was customary in former centuries, and was altered when the elevation at the Consecration was introduced.

We, as Universal Doctor of the Church, teach infallibly that this second elevation vividly represents the acceptance of the Sacrifice by the Eternal Father, as also the Angel who bears the Victim to the Altar of Heaven.

We teach as well the infallible doctrine that this sound elevation vividly represents the glorious Ascension of the Lord

into Heaven after the Resurrection. It also represents the descent of His Second Coming with great power and glory. Hence the urgent necessity that this elevation be high in order to be seen and adored by all the faithful in representation of that day when their enemies will become a footstool under their feet.

Given in Seville, at the Apostolic See, 22nd October, Feast of Christ Reparator, in the Year of Our Lord MCMLXXIX.

With Our Apostolic Blessing.

***Declarations on the Holy Sacrament of Confirmation
Solemn Condemnation of the Method of Ogino and of Any
Other Similar Practice***

Solemn Condemnation of All Contraceptive Practices

Solemn Declaration on the Infusion of the Soul, which God

Creates at the Very Moment of Conception of the New Being

Solemn Condemnation of All Methods of Abortion

Solemn Condemnation of Any Group or Person that

Cooperates, Legalizes, Tolerates, or Fails to Condemn

Severely the Practice of Abortion

***Several Declarations By Way of Introduction on the Second
Vatican Council***

***Points for Meditation Concerning the Order of the
Carmelites of the Holy Face in All Its Branches***

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, desire to present certain guiding principles on the Holy Sacrament of Confirmation, namely:

We, with the Authority with which We are vested, re-establish in the whole Church the traditional practice of administering the Sacrament of Confirmation to little children. This holy tradition has been maintained in Spain since time immemorial, as also in the Spanish nations of South America, and in several other places.

We remind all the faithful, as most of you know, that the Holy Sacrament of Confirmation was administered to the newly baptized in the earliest times of Christianity. It has always been taught that Confirmation is the second Sacrament. In Spain and in other places there has been preserved the holy tradition of administering the Holy Sacrament of Confirmation well before the child reaches the age of seven.

We ordain: the Holy Sacrament of Confirmation henceforth is to be administered to all children when they reach the age of one year. Take good care that this Holy Sacrament be not administered at the same occasion as the ceremony of Holy Baptism, as that would lead one to undervalue the importance of the Sacrament of Confirmation. There would also be the danger of denying that Confirmation is a Sacrament, since it would have the appearance of an additional ceremony within the rite of Baptism. Given this explanation, it is to be clearly understood that the administration of the Holy Sacrament of Confirmation at the same ceremony with the Holy Sacrament of Baptism is definitely prohibited. Notwithstanding this prohibition, exception must be made in imminent danger of death. It is clear that given such danger of death, Confirmation is not necessary for salvation, but it is much better and more agreeable in the eyes of God to enter the Kingdom of Heaven with the Sacrament of Confirmation. Even when the Sacrament of Confirmation is administered in imminent danger of death, directly after the Sacrament of Baptism, there

must be nevertheless a brief pause or interruption between the one Sacrament and the other, - thus to avoid any possible confusion.

We, as Universal Doctor of the Church, in accord with traditional doctrine, teach that:

Through the Sacrament of Confirmation is received the fullness of Sanctifying Grace. Understanding clearly the infallible doctrine on Sanctifying Grace, there can be no doubt that through the Sacrament of Confirmation, it is the fullness of the Holy Ghost that is received, since the Divine Spirit already dwells in the soul from the reception of the Holy Sacrament of Baptism. Therefore, since the Holy Ghost dwells in the soul of the baptized, there is no doubt that through the Holy Sacrament of Confirmation the vivifying and sanctifying action of the Holy Ghost expands and unfolds itself. Thus, through the Holy Sacrament of Confirmation, the soul of the baptized receives the gifts of the Holy Ghost, - which is to say that the soul of the baptized receives the gifts of the Great Gift, the Great Gift being the Holy Ghost Himself.

We, as Universal Doctor of the Church, teach that:

Today, more than ever, it is urgent and necessary to administer the Sacrament of Confirmation to children as soon as possible, within the norms We establish in this present Document.

Most beloved children: you already know that, in these apocalyptic times of general apostasy, God, in His infinite Wisdom and unfathomable mysteries has loosed and unchained Satan, the ancient serpent, the infernal dragon, the head of the devils, giving him liberty to sift the members of the Church. Knowing what power the devil has in these times, it is an imperative necessity that children receive the Sacrament of Confirmation as soon as possible. As we know, the Sacrament of Confirmation converts the baptized into soldiers of Christ, disposed for hard battles. Among the gifts given through the Sacrament of Confirmation is fortitude. With this gift, Christians are clothed in fortitude to fight against the devil, against all kinds of enemies, as are, besides the devil, the world and one's own body.

We behold the terrible dangers children have to face at the present hour, the hour of the powers of darkness, the hour of the power of the prince of this world. Unhappily, in these sad years of the present, children lose their innocence much earlier than in the past, in today's schools ruled, in their majority, by wicked teachers, the followers and hired assassins of Satan himself. In the majority of today's schools, teaching has been converted into a prostitution of the children, since, so wide are their eyes opened by the new theories, that the children quickly lose their innocence. Today's schools, in their majority, are ruled or directed or managed by wolves in sheep's clothing. These schools today are authentic seminaries of diabolical masonry, become a hotbed of future criminals, prostitutes, thieves, drug addicts, rogues and every kind of depraved person.

In the cursed schools of today, the children are given courses that situate them in a sexual environment, under the pretext of preparing them for future matrimonial relations. Through these instructions, the children are alienated from holy innocence, and precipitated along the path of sexual appetites. The teachers and pedagogues of today forget that God, the Creator Supreme, leads children with consummate art and exquisite wisdom, since the Holy Ghost, who dwells in the soul of the baptized, breathes on souls and inspires them throughout their lives, - as long as they are docile and let themselves be led. It is clear that children, on reaching a corresponding age, become aware of sexuality without anyone's assistance; and indeed, here too, the Holy Ghost leads them. Understanding this, all that is needed is a good spiritual director or good

confessor, wise and holy, who can help the adolescent to know how to judge these things, and who can guide his steps towards the greater glory of God and His Church.

We, in the name of Christ, speak out with powerful voice and with all Our heart in what We say:

We anathematize all professors and teachers, of whatever school, who give sexual education to children.

We say to you: let God lead and guide the children, - as Our Lord Jesus Christ said when He walked on earth: "Let the children come to Me, for of such is the Kingdom of Heaven."

Our Lord Jesus Christ caressed and blessed the children with the imposition of His venerable hands. During His apostolate in Israel, Our Divine Master took delight in imparting to children knowledge of the great truths and mysteries of Faith.

We, with anguished heart, speak these words of a father to all the faithful:

Take care of your children. God is going to demand strict account when you appear before Him. Watch over your children. Ascertain who their teachers are. Observe also who their playmates are, because the Kingdom of Heaven is made up of little ones. As for one who destroys the innocence of children, it were better for him if he had never been born, because he is poisoning the apple of the venerable eyes of Our Lord Jesus Christ.

We say to you, fathers and mothers: you have the sacred duty to teach your children according to the teachings of Holy Mother Church. You have the obligation before God, under pain of grave sin, to remove you children from the cursed schools where they are taught poisonous doctrines. You, fathers and mothers, hear the voice of the Shepherd of the Church, who, in the name of Christ, makes you responsible before God for your children who go astray. To fathers and mothers who do not watch over their children, We say to you: The curse of God fall on you and hurl you into the abyss, because you are guilty of the bad ways of your children. That is not a Christian marriage, - to pretend to be ignorant of the Christian education of one's children. It belongs to the parents, before any other person, to exercise this duty, under pain of eternal damnation. It is the doctrine of the Church that parents are under grave obligation to educate their children in accord with the doctrine of Holy Mother Church. The family is, or at least ought to be, the first school and the first seminary of the children.

We, in the name of Christ, proclaim to the four winds the following doctrine and declaration:

Parents who neglect to educate their children according to the teachings of Holy Mother Church, - let them be anathematized and cursed.

We recall well with great joy how, during the tender years of childhood, We were taught by Our mother, although, as it may be, with the simple Faith of a coalman. With simple words, she taught according to her capacity what sufficed to attain salvation, - not being a woman of academic accomplishment, but simple and humble. We recall the self-sacrificing ways of Our mother towards husband and six children. She never gave bad example, rather the contrary, always strictly correcting Our faults. From the depths of Our heart, We thank God for all the corrections and severe punishments which Our mother administered in order to set Us on a straight path.

We say especially to mothers: most beloved daughters, instruct your children in the teachings of Holy Mother Church, even if you only know the holy traditional catechism. As women, you possess great sensitivity, you know your children better, much better, than do their fathers. And since you know your children, correct their bad deeds with authority and discipline. You will be better mothers by educating with

discipline than by leading them without discipline. It is in your hands for your children to be virtuous and exemplary, since a good mother is rewarded with virtuous children, - although, sad to say, not always.

Dearly beloved daughters of Our soul: recall that Emperor Constantine was converted from paganism to Christianity by example of his mother Saint Helena.

Recall, also the great Saint Augustine, who had been, if not everything, almost everything, - who, having lived in much vice, even abominable vice, and searched in many sects, attained conversion through the most pious tears of his mother, Saint Monica.

Most beloved daughters of Our heart: To you mothers of families speaks the Common Father of the Church, the Vicar of Christ:

Meditate, yes, meditate on what a good mother can achieve, since God is never deaf to the devout supplications of a virtuous mother. Our Lord Jesus Christ is Spouse of holy women, in the first place of the nuns, whose espousal is attained in the profession of their vows. The other women attain their espousal with Christ through their virtuous lives as veronicas, each in the place where the Divine Spouse has put them. For Christ, the mother in her home is the delight of His Heart. And mothers who rear their children in holiness can effectively inspire their religious vocations, or their holy and virtuous marriages, in accord with the plans of God.

We, in the name of Christ, address these words to the fathers of families:

Most beloved sons: You men, as rulers of your families, as heads of your families, have the sacred duty, and in fact the sacred right, to educate your children in accord with the doctrine of Holy Mother Church.

Most beloved sons: To you men, heads of your families, We say to you: teach your children, not only by word, but principally by example, - since an apple tree does not give oranges, which is to say, a bad tree does not bear good fruit.

Very beloved sons: if you have children who have gone astray, do not put the blame solely on them. Think and reflect on your own conduct, since much of what is bad in your children was learned in their own home. In addition, your children have learned bad things in the street, in other places and other houses. That being so, you ought to ask yourself if truly you concerned yourself about where your children went, or what company they kept. The father of the family must preach by example. He must treat his wife as a companion, and not as a slave; and he must treat his children with paternal love, not to be confused with softness, since it is a matter of justice and mercy.

Most beloved children: considering what has been said above in this Document, and considering the present world panorama, you can see most clearly the urgent necessity of the Sacrament of Confirmation for children at an early age, concretely at the age of one, in order thus to prepare the child for the great storms that are approaching. It is to be borne in mind that the one confirmed is a soldier of Christ, something never to be forgotten, because, in adult age and long before, in adolescence, he must fight bravely against the enemies of the Faith, and confess Christ in the midst of the general apostasy. One who does not confess Christ, He will not confess before the Heavenly Father. And Christ goes on to say: "He who is ashamed of Me before men, I will be ashamed of him before My Heavenly Father."

Dearly beloved children: There approaches a glorious hour of new martyrs for Holy Mother Church. We must all remember our Confirmation and, when the hour is at hand to confess Christ before men, we must beg the Holy Ghost, Who dwells

within the soul of each of us, - that He fill us with the gift of fortitude to accept the palm of martyrdom, - which will never be greater than our strength.

Most dearly beloved sons and daughters of Our soul: Love this Sacrament, and teach your children to love and esteem the Holy Sacrament of Confirmation, - in which we, the baptized, receive the fullness of the Holy Ghost Who dwells in us. The Holy Sacrament of Confirmation gives us the grace of docility to obey the Holy Ghost, Spouse of the soul, Who dwells in her and acts in her, and desires her response.

We, with the Authority with which We are vested, address Our missionaries in the different parts of the world:

Most beloved sons and missionaries, We impose upon you the obligation to receive Our Words and dispositions with all respect and veneration. We impose the sacred duty to administer the Holy Sacrament of Confirmation to children one year of age, and even earlier, with the conditions We have laid down. You are also to administer this Holy Sacrament of Confirmation to all the faithful who have not already received it.

We teach you with certain and infallible doctrine the following truth: Each of the faithful baptized, on receiving the Sacrament of Confirmation, is guarded by the seven Archangels commissioned to help against the seven vices. This is to be understood of the baptized belonging to One, Holy, Catholic and Apostolic Church, previously in Rome, and now in El Palmar because of the prostitution of Rome.

Most beloved children: How is it possible to reject the Holy Sacrament of Confirmation, in which is received the fullness of the Holy Ghost and the assistance of the seven Archangels against the vices? Only a fool would dare to reject this Sacrament so necessary for fighting against the enemies of the soul, visible and invisible.

We, as Common Father, say to you: Invoke frequently the seven Archangels commissioned to wage war against the seven vices. Each of these Archangels represents a virtue. You should with perseverance invoke these seven Archangels, who are under the direct command of the Divine Mary in the war against Satan and his followers. At a word from the Divine Mary, the seven Archangels prostrate themselves before Her to receive their orders, and with their swords and the emblems of their virtues, they powerfully assist the devotees of the Divine Mary.

We wish to make the following quite clear: When receiving the Sacrament of Confirmation at the age of one, this age is to be understood as maximum. This means, according to Our own words in the present Document, referring to the earliest possible administration of the Sacrament of Confirmation, - that the "earliest possible" includes the administration of this Sacrament a short time after the reception of the Sacrament of Baptism, which could well be a week after Baptism. Given this interim, one avoids all possible confusion, and it remains quite clear that the child is receiving two Sacraments within a short space of time. In this way, with seven days' wait between the reception of one and the other Sacrament, there is, mystically speaking, a preparation of the child's soul. Having received Baptism, the soul has of course received the Holy Ghost in espousal, and so He dwells in that soul. Allowing seven days to pass for receiving the second Sacrament, one sees clearly and precisely that the Holy Ghost takes advantage of each day of that week to increase His sanctifying work, and thus on the seventh day complete it with the fullness of His gifts through the reception of the Sacrament of Confirmation. Each day of that wait of preparation, a holy Archangel comes with his particular virtue to guard the soul and make impossible any action of Satan against that soul. When the

child reaches the age of reason, it is necessary for the Priests and the parents to explain to the child the gifts he received from the Holy Ghost at the time of the administration of the Sacrament of Confirmation. It is also necessary, as the child grows, that he be taught to bear in mind what a great Sacrament he had received, so that he remains conscious of the indwelling in his soul of the Holy Ghost, Who helps him with His gifts, and so that he learn, in this way, frequently to invoke the Holy Ghost. The child should also learn to know the powerful intercession of the Most Holy Virgin Mary, as White Dove and the Most Pure Spouse of the Holy Ghost. Thus, instructed in this truth, the child accustoms himself to invoke Mary frequently, especially during grave dangers and temptations to sin. Encouraged by the powerful intercession of the Virgin Mary, the child can grow in holiness, and, when he reaches adult age and the snares of the infernal enemy are worse, he can remember that he has a Mediatrix with Christ. We, as Universal Teacher and Guide of the Church, recognize the imperative need to confront and condemn certain errors on marriage, broadcast excessively by the new moralists. These new moralists, self-styled champions of humanism and materialism, dedicate themselves enthusiastically to seeking theories in favour of a life of pleasure. These cursed modern moralists seek to exalt pleasure and materialism to the point of themselves believing, or making others believe, that this vale of tears is a vale of delight and carnal pleasure. The present masters of morality can well be called masters of immorality. Today's seminaries, the universities, schools and teaching staffs of today, are ruled by a rabble crowd of wicked masters who are dedicated solely to teaching the destruction of morality and Christian ethics. Their arguments are contradictory, and they show their authors to be authentic fools. They try to play with God, interpreting His just decrees in a free and easy manner. These foolish and wicked moralists of today distort the institution of matrimony to the point of inverting the ends of marriage. In the name of human rights, these hired assassins of Satan preach anthropocentrism (doctrine that man, rather than God, is the centre of things); which means they preach horizontal love (love thy neighbour), leaving aside vertical love (thou shalt love the Lord thy God). With these modern doctrines, humanity is trying to build a paradise here on earth, but it is a paradise which has nothing to do with God. They are building without God, with their backs turned to God. Others among these moralists are willing to accept a hereafter in which everyone is saved. They deny the existence of an eternal Hell, or else they say that no one would be condemned to such a place. Others deny even the existence of Purgatory, and they say that God is not concerned with the affairs of men.

The evil moralists and theologians of today are intrinsically false, in speaking, in writing and in teaching. Their false and heretical teaching is usually accompanied by truths and doctrines of purest orthodoxy. In this way they disguise their errors and are able to continue spreading them, using modern expressions. The errors of today are modern only in appearance, presented as they are in new terms. The modern errors are simply the old errors, presented in different ways. All the errors of today belong to the past and have already been condemned by Our venerable predecessors as well as holy Councils. We are greatly distressed when We consider the doctrines that are being taught on matrimony today. These current doctrines openly contradict the traditional doctrine of the Church.

To support these cursed and corrupt ideas, they use new doctrines that have appeared since the previous century, passing of course to the present by way of the 2nd Vatican

Council – which Council must be examined meticulously and, with a heavy broom, swept clean of all its many twists and turns, of which later We shall speak. Although the Second Vatican Council was desired and convoked through the Holy Ghost, the presence in it of the Holy Ghost cannot be guaranteed throughout the celebration of the Council, - not because the Holy Ghost desired to withdraw from the Council, but rather because He was expelled there from by a decisive majority of Bishops who were already apostates - as also because of the little He was invoked. To speak of the Second Vatican Council would require a voluminous library, - in the first place to separate the good that was accomplished there, which, sad to say, was minimum. It was the good part that was upheld and confirmed by Our venerable predecessor Saint Paul VI, inasmuch as he, as Universal Doctor, defined or confirmed truths of Faith. For the rest, volumes would be required to write out the list of innumerable anathemas that ought to be hurled at many parts of the Second Vatican Council. On the one hand, in the books current on the Second Vatican Council, there can be verified enormous distance and differences from the authentic acts of the Council. On the other hand, there is no guarantee of the authenticity of the signature of Our venerated predecessor Saint Paul VI, Martyr, who, throughout his Pontificate was, most of the time, subjected to drugs. This alone invalidates the Council, since a Council without the Pope at the head has no authority over the Church. We reach the conclusion that a Pope who is drugged is, while under the effects of the drug, a Pope made null. Therefore, to say that the Council was, in greater part, presided over by a Pope under the effects of drugs - is to say that most of the time the Council had no head. If to all this we add what Our venerable predecessor, Saint John XXIII, said: "This Council will be a Pastoral Council . . ."

A Pastoral Council was surely altogether inopportune, given the situation of the Church at that time. The time of the Second Vatican Council was precisely that of the reappearance of the old heresies and false doctrines, as preached by the new theologians. In such a situation, the most opportune would have been a Dogmatic Council that would confirm the doctrine defined by all the holy Councils and that would define as certain doctrine various teachings held in common by Holy Doctors, in order thus to guide the Church in this time of crisis, not omitting of course to hurl the corresponding anathemas. But for a Council without Dogmas, without infallible definitions, without anathemas, such a movement of Bishops, without resolving anything, is worth neither the bother nor the expense. Nothing is resolved, and not only that, but the confusion is greater.

In the Second Vatican Council, of unhappy memory for the Church, was promulgated the cursed law of religious liberty in open opposition to Holy Scripture, in flagrant contradiction to the common teaching of the great and holy Doctors, in brazen contempt of the Infallible Magisterium of the Church. This cursed and monstrous law of religious liberty is opposed to the definitions of innumerable predecessors of Ours. Speaking of contumacious heretics, Saint John the Evangelist says: "With heretics, do not break bread." These words of God suffice to invalidate and anathematize the law of religious liberty promulgated by the Second Vatican Council.

We, in the name of Christ, assure you with Our word as pledge, of the following: We have held in Our hands a copy of the Document on the Law of Religious Liberty, bearing the signature of Our venerated predecessor Paul VI. Inspired by God and with ardent valor, he wrote above his signature as follows: "Notwithstanding, there remain in force the doctrine and teaching of Our venerated predecessors." With this clause,

he invalidated the Document on the Law of Religious Liberty. At the present, this Document is spread everywhere abroad, but without the clause mentioned above. Once more it is proved that many of the actual documents do not coincide with the authentic acts of the Council.

We, as Universal Doctor of the Church, will work without rest at the noble task of studying minutely and deeply the Acts of the Second Vatican Council. Naturally, since we do not possess the authentic Acts, We will condemn the Council such as it has been publicized through the offices of the world episcopate. Where there be error, We will bring light and will hurl appropriate anathemas . . .

We, as Universal Doctor of the Church, continue speaking on the question or questions concerning the Holy Sacrament of Matrimony.

We, in the name of Christ, move out strategically, so that with Our pen, as with a heavy whip, We may silence the present-day heretics.

We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of Our own, solemnly declare, proclaim and teach the following truth of Faith: THE principle and most primary end of matrimony is procreation.

We teach as certain and infallible doctrine that, in virtue of the Sacrament of Matrimony, its most principle end, procreation, is sanctified and becomes apt for earning merits which, united with the Passion of Christ, acquire infinite value, insofar as matrimony is a cross.

We teach as certain and infallible doctrine that, given the fulfillment of the principle end, procreation, there follows on this fulfillment as gratuitous recompense, the lawfulness of the pleasures that accompany - insofar as these pleasures are directed exclusively towards procreation.

We continue teaching infallibly the doctrine on the sexual relations of matrimony. Namely:

It is certain doctrine that sexual relations are lawful during sterility, both during permanent natural sterility for various causes, 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 Ghost, solemnly declare, proclaim and teach:

Those spouses who make use of sexual relations during temporary sterility, even though not artificial, but who abstain from sexual acts proper to matrimony during the times of fertility, with the obvious intention, extrinsic or intrinsic (for whatever reason), of avoiding procreation, or of reducing the number of children, or of spacing them for greater convenience, commit a most grave sin and bring down on themselves the curse of God.

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

If anyone dare to say that the sexual relations of matrimony are lawful during temporary sterility while omitting these relations during the times of fertility, voluntarily, in order to avoid procreation, or to reduce the number of children, or to space them 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 of Divine Law. Therefore a marriage that voluntarily opposes procreation opposes God.

The wise and prudent will say that there are just reasons, such as insufficient means to feed more children. To this monstrous nonsense, We reply: He who has God lacks nothing. Following Sacred Scripture, We continue with the Word of God: "Your Heavenly Father cares for the birds of the air and the lilies of the field . . .", and so forth. Other know-nothings will make excuse for the sick. To these fools We reply: If married life is a cross, then, as is logical, the Garden of Gethsemane must be there too, and the Way of the Cross, Golgotha, and so forth. Blessed the mother who dies fulfilling the Will of God, co-operating with the Creator in the Work of Creation! Without any doubt, the virtuous Christian woman who dies giving birth, who could have saved herself by artificial means, is by that very fact a holy martyr. Blessed the mother who, as recompense for her co-operation in the Work of Creation, receives the palm of martyrdom! Thus it is shown that there is no excuse, for reason of sickness, - because, when God gives the palm of martyrdom, there is no better course than to accept it, and with love and reverence to kiss the cross God has placed on her shoulder.

We, as Universal Doctor of the Church, teach that the paths that lead to the palm of martyrdom are many and of impenetrable mystery, where are fulfilled those words of Christ: "Many are called but few are chosen."

We confirm the centuries-old doctrine that God blesses those marriages with numerous children, as He blessed the Patriarch Jacob. We teach that the most fruitful marriages are generally profoundly blessed with the adornments of the gifts and fruits of the Holy Ghost, token of special predilection, because such marriages co-operate fruitfully with the common priesthood, that is to say, with the Baptism of the children. It would become very extensive to speak of the excellent qualities of fruitful marriages, those led not by pleasures but by the fulfillment of procreation.

We remind the faithful that in the Old Testament, sterility was always taken to be a curse from God.

Dearly beloved children of Our soul: recall the many references of the Holy Bible to sterile women. Recall that many sterile women, through continual prayer and penance received the gift of fruitfulness.

We desire vehemently to exalt Anne Most Holy, Mother of the Divine Mary, Grandmother of Our Lord Jesus Christ, and Grandmother of the Church. You know that this exalted Lady, Anne Most Holy, was sterile for more than 20 years. However, together with Joachim Most Holy, she offered unceasing prayer and sacrifice imploring the Most High to grant the gift of fruitfulness. The Most High finally heard the supplications of His servants, Anne and Joachim, and granted her the most sublime fruitfulness of the Immaculate Conception of the Divine Mary, Mother of Mankind. She who had been sterile became the most fruitful Grandmother in Creation. Being Mother of the Mother of God, Mary, Who by the Work and Grace of the Holy Ghost conceived Him whom the universe cannot contain, Our Lord Jesus Christ, Son of the Eternal Father, this Grandmother had as daughter the most fruitful Mother of Creation, the Divine Mary. Speaking mystically, this Holy Grandmother had as spiritual son-in-law the Holy Ghost, Who Himself is most fruitful Father, inasmuch as He is Lord and Giver of life.

We much regret that We cannot prolong these most admirable reflections, because they would become interminable, and would leave Us beside ourself in rapture, while the whole earth would tremble as of a most vehement volcanic explosion

of the Holy Ghost. If We continued in this vein, this part of the Document would take wing in sublime flights of mysticism and lyric poetry, while the years of your terrestrial lives would not suffice to read their pages. For the theme is inexhaustible, and this inexhaustible theme would call forth other inexhaustible doctrines, - and so on to the end of the world, to be able to understand it only when in Heaven we shall face to face contemplate God, such as He is. We feel great sadness and deep sorrow that We must abbreviate this part because what We see in Our soul through the fire of the Holy Ghost Who dwells there, we cannot find words to express in order to explain to others. That most vehement volcanic fire, that lava with which the Holy Ghost at the moment is flooding Our soul - it is not possible to put before a camera, nor is it possible to transfer it to canvas, even though he be the greatest of painters who should try to reproduce it. It would likewise be impossible for the greatest of playwrights to give theatrical and scenic form to that vehemently sublime reality. Neither, to be sure, could the greatest poet sing or declaim what We, at this moment, see and feel and contemplate in Our soul.

We cannot other than desire, - and so We entreat the Most High, - that He give Us a pen with the grace of poetry to be able in these pages to give form to what We feel. We confess that, had We to say all We feel at this moment, - though We might live a hundred years, - We should not have time to tell the whole of it. Since it be so, that We cannot possibly express the reality in Our soul, We say: It is enough. The pen is broken and will not add to the page another line written in that most vehement blood.

We continue speaking of women who are sterile:

Saint Elizabeth, cousin of the Most Holy Virgin Mary, was sterile. This virtuous and valiant saint offered most intense prayer and penance for very many years in order to receive the exalted blessing of fruitfulness. The Almighty deigned to hear the pious and humble supplications of His servant Elizabeth and granted her the gift of fruitfulness. With this fruitfulness, advanced in years, she conceived Saint John the Baptist, Precursor of Our Lord Jesus Christ, he whose voice cried in the wilderness. Sarah, the wife of the Patriarch Abraham, our father in the Faith, was sterile. Sarah offered prayers and sacrifices, entreating the All-Powerful God of Abraham to grant her the sublime blessing of fruitfulness. The Almighty and Most High God of Abraham deigned to hear the supplications of His servant Sarah, and granted her the blessing of fruitfulness, with which she conceived Isaac, figure of Christ. Through her marriage with the Patriarch Abraham, this virtuous woman, who had been sterile, became mother of the faithful.

Such great miracles are found not only in the Old Testament, but also, and very abundantly, in Christian times. The list of sterile women who, with their pious supplications, great sacrifices and penances, obtained the blessing of fruitfulness, would be interminable. Many are the Marian Sanctuaries where, in pilgrimages continuing throughout the centuries, the miracle of fruitfulness has been obtained by many sterile women.

We say to you: it is very clear that sterility is a manifest sign of the curse of God. It is also most clear and manifest that fruitfulness is an authentic sign of the blessing of God. Blessed are the Christian spouses, those virtuous and fruitful, who cooperate with God in the Work of Creation, in the continuation of Creation through Holy Matrimony.

Very beloved and dearest children of Our soul: recall that passage in the Gospel, where Christ cursed the fig tree and it became sterile.

We, as Common Father of the Church, address the word of a father to those women who are sterile:

Very beloved daughters, you who are sterile, who in marriage do not bear fruit, - you, with your spouses, are obliged to maintain, as the most principal end of marriage, the divine precept of procreation. While yet you are alive, you have the opportunity of turning your sterility into fruitfulness - by offering intense prayer and penance, entreating the Lord to grant you the blessing of fruitfulness. Thus, with this sublime prayer and supplication, you will sanctify your lawful marriage relations. With such prayer and penance, imploring fruitfulness, you will be rid of selfish passions in your relations. With such prayer and penance, imploring Divine assistance to obtain the miracle of fruitfulness, you will be rid of what is base in the pleasures that accompany your relations. We give you assurance and pledge Our word that if you remain constant, if you live your married life in the state of grace, if you sanctify your relations with the most vehement desire of procreation, - you will, with all certainty, obtain the blessing of fruitfulness. If you do not obtain fruitfulness, it will be because you have not offered sincere and true prayer. God, Who has granted the blessing of fruitfulness to other women who were sterile, desires to grant you the same, since for God, nothing is impossible.

The wise and prudent will reply: up to now in the Church, the thesis has been admitted that marriage relations during periods of sterility are lawful, even if these relations are omitted during times of fecundity for grave reasons, - such being illness, reduction of the number of children for lack of means to feed them. Others, wise and prudent, will say that Our venerated predecessor Saint Pius XII the Great advised the practice of that thesis.

We, as Universal Doctor of the Church, declare that Our venerated predecessor, Saint Pius XII the Great, defined nothing on this question. He limited himself merely to giving his personal opinion, as indeed other doctors and theologians had done. This thesis formed one more current of opinion among the many existing opinions of the time. It is clear that that glorious Pontiff had not taken a stand opposed to Our proclamation, since up until the present moment the question has been discussed but not defined, - although the doctrine We have defined today harmonizes with the doctrine maintained for many centuries by many holy Doctors and Popes.

We reply to the wise and the prudent: Such cursed lawfulness was because of your hardness of heart.

We make Ours the words of Christ to the Pharisees, on the law of Moses that granted the freedom to repudiate a spouse, taken in adultery.

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

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

We, with the Authority with which We are vested, anathematize and excommunicate any Priest, of whatever rank, who speaks, preaches, advises or encourages sexual practices contrary to the present Document.

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

Some of the wise and prudent, - that is fools, - will ask: What solution is there in cases of sickness or excessive number of children impossible to feed?

We, as Universal Doctor of the Church, reply to the wise and prudent: The only solution is total abstinence, although it is

clear that such abstinence is a mortal sin when it is inspired, not by holy chastity, but rather by materialistic calculation in opposition to God's will. Saint Paul speaks of the obligation mutually to render the marriage debt, at the need and petition of either of the spouses, and out of charity, within the norms of Holy Matrimony.

Others of the wise and prudent – the number of fools in infinite – will dare to say that these laws in the present Document are contrary to nature because of the intrinsic need to satisfy the sexual appetite.

We, as Universal Doctor of the Church, in the name of Christ, say to you: Depart from Us, monsters that you are! You speak a monstrosity, preaching an imperative need to satisfy sexual appetites! With your monstrous theory you make absurd the numberless legions of celibate Priests and monks, as well as the numberless legions of virgins and nuns.

We, as Universal Doctor of the Church, say in the name of Christ: Monks and Priests, like yourselves, are flesh and blood. Nuns, consecrated virgins, are flesh and blood like you. It is clear that, without God's help, the life of chastity would not be possible for us clerics and for the nuns. However, we fulfill those words of wisdom of the Apostle of the Gentiles, the great Saint Paul: "It is no longer I, it is Christ in me." We remind you also of Christ's words of eternal life: "Without Me, you can do nothing." Thus there are arguments without number to crush, disintegrate and reduce to nothing your cursed and monstrous doctrines.

We, as Common Father of the Church, address the words of a father to the men and women in communion with Us:

Beloved sons and daughters: You are not alone bearing your cross on the Way of Sorrows to Golgotha, since Christ walks at your side. And with Christ, there is the Divine Mary, as Cyrenean, as Veronica, to dry the sweat of your brow as you make your weary way through this vale of tears.

We say to you as a father: Our Lord Jesus Christ has chosen you husbands and wives, in order that you, in your holy union, bear the heavy burden of matrimony, with all its consequences, living the fullness of the Sacrament. You have been chosen to continue the work of the Creator through procreation. Day by day, through your innumerable sacrifices and your self-denial, you are fashioning your incorruptible crown of glory. It is certain doctrine that those spouses who lead a life of holiness walk with sure step towards the exalted glory of the palm of Martyrdom. The field of martyrdom is broad and varied, and to reach it, there are innumerable paths, those paths precisely that Christ has marked out. If that were little, beloved sons and daughters, add to all the glory that awaits you in Heaven the anticipated glory on earth, that is the abundant fruits that are your children, as you see them grow in age and wisdom and grace, following the virtuous example of their Christian fathers and mothers.

We say to you with heart full of joy and jubilation, about to burst with love for God and His Church: We do not feel the least envy towards you, since the Lord has given Us a state more perfect than yours, the priesthood; and above all, the priesthood and religious life, which is the most perfect state. In His infinite wisdom, God has given to Us greater dignity than to you, since He has given Us the most sublime grace of bringing the God of Heaven down upon the altar. Through the priesthood, the eternal priesthood according to the Order of Melchisedech, God has made Us his mediator, bridge and minister, to distribute graces to the faithful, to gather the supplications of the faithful and place them on the altar, so that God may deal with them favorably.

It is certain that there is, and has been, a high number of Priests who have sinned against chastity. But, as their lives are

consecrated to God in body and soul, they receive through their intimate communication with God, greater graces in order to raise themselves quickly from their falls.

Most dearly beloved sons and daughters: We say paternally to you, husbands and wives in communion with Us: Do not undervalue the most beautiful cross Christ has placed upon you, without which you will not attain eternal salvation. Have great love for this most beautiful opportunity, through a life of holiness, by the fulfillment of procreation or, in its absence, through chastity, to be clothed in the dignity of the Angels. But We do not envy you, because if you reach the Angels, we, the Priests, must necessarily reach the Archangels, since our state is most perfect.

Contemplating the sublime dignity of Priests, We feel as though in ecstasy, speaking mystically and poetically. Besides the sublime grace of bringing God down from Heaven to the Altar, besides being mediator between Christ and the faithful, - add to these grandiose wonders that majestic power that no earthly king or emperor can boast, the power of absolving from sin, - that sublime power which is not given to the greatest men of the world, - neither to rich nor poor, nor to intellectuals nor poets, nor to eminent artists, scientists, physicians, men of letters, nor to others, - this sublime grace is given only to the Priest. The very Angels, pure spirits as they are, do not attain this power and privilege that belongs to the Priest. In certain manner, the Angels themselves feel a holy envy of Priests.

We, as Universal Doctor of the Church, teach as certain doctrine that we Priests who are celibate, celibate for love of God, are much more fathers than any father of a family, even the most numerous family. While the family father has a limited number of children, the Priest is spiritual father of thousands upon thousands of children, whom he begets in grace through the sacred ministry of the Sacraments. Most sublime is the degree of fatherhood in the Priest - not merely in numbers, but more important, in quality and dignity. The family father, however virtuous, only gives his children flesh and blood in intimate union with his spouse. On the other hand, the Priest gives the divine nature to his spiritual children, inasmuch as he gives the Holy Ghost Himself through the Sacraments he administers. A soul in the miserable state of mortal sin is dead. Who will be able to give back life to that dead soul? The reply is clear, simple and definite.

The person who restores the dead soul to life is the Priest, through the Sacrament of Penance. The matter does not end here. It is much more profound than it appears. After restoring life by giving the Holy Ghost, the Priest continues to beget the soul through the Most Holy Eucharist. Not only is the Eucharist received from the Priest, but Its real existence comes through the Priest who, when he celebrates the Holy Sacrifice of the Mass, lends to Christ his own mouth and his own hands. Through the devout reception of the Most Holy and Most Divine Eucharist, the soul receives needful strength in order that the Holy Ghost remain dwelling in her. In this august manner, the body of the faithful Catholic becomes a living Temple of God. From this sublime Doctrine proceeds the infallible truth that the Priest is not only procreative, but is eminently procreative. In the Holy Church of God, the faithful, with profound logic, call the Priest Father. This word, Father, is the most beautiful the Priest can hear when he is spoken to. This exalted and most worthy fatherhood is not a symbol or semblance. It is a real fatherhood, because spirit is much more important and creative than matter. To express his most exalted dignity, the Priest needs no form of title; neither Your Excellency, nor Your Reverence, nor My Lord, nor Doctor, nor Most Eminent This nor Most Illustrious That, - nor

anything similar. The exalted and unadorned name of Father contains all titles and prerogatives that the Priest has received gratuitously from God. From the Priest to the Supreme Pontiff, all have the exalted title of Father. For the Pope, the word Holy is added, not for himself, but for Him Whom he represents, - since the Pope, in spite of his miseries and weaknesses, is the Sweet Christ on Earth. Since time immemorial, all Christians, with one accord, have acclaimed and applauded the Vicar of Christ with the most exalted of all titles, expressed in the word: the Pope. This most beautiful word, Pope, more than all its other meanings, signifies that he is the Father of all the Church. To say "Pope" is to say Father of all the Fathers, the Priests. It means, as well, Father in the highest degree. In the word Pope are contained all the exalted titles and prerogatives that the Vicar of Christ has received gratuitously from God.

If a simple Priest cannot be envious of you husbands and wives, much less can the Pope, who, among all who dwell on earth, is the most procreative, since he is Father of all the Church, and, indirectly, Father of all men, - there being this difference, that all men do not recognize their Father. By Divine Right, the Pope is Father of all men, - since he represents Christ in his various dignities. If Christ is King of the Universe, the Pope is King of the Universe in so far as he represents Him. Through this 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 through that representation.

It would be interminable to develop the doctrine of all these holy truths. Our heart resists continuing to speak about these truths, being full of bursting with flames of love for Christ and His Church, even unimaginably so. Were We to continue speaking of these profound mysteries We would, to be sure, reach a state of folly, a folly that is, of love for Christ, - Whom, though We are unworthy, We represent. These poetic flames of mystical folly for Christ would produce in Our heart a folly of love for the Church, which We pastor through His infinite goodness. This folly of love which We feel for Mother Church is most vehement, since the Church is the Mystical Body of Christ; one who truly loves Christ, true God and true Man, cannot but love the Mystical Christ, which, in fine, forms the whole Christ.

Most dearly beloved children, all in general: Hear the word of the Pope, who invites you to reflect, meditate and think deeply on the most profound mysteries of our Holy Catholic and Apostolic Religion. Imbibe, taste and be filled with the nutritious food to be found in these most inspired doctrines, so necessary for illuminating the Church and the world in the midst of the horrible darkness that today fills the lives of men. Most dearly beloved children of Our soul: having partaken of this nutritious food and drink, of this most precious honey, taste and savour of the rich wine of the mystical and poetic doctrine that We offer you. Not only do We bid you eat and drink of these crystalline doctrines, but We also allow you the sweet repose of a siesta after the delicious food and drink, in order that, in quiet and soothing siesta, you give your minds rest, to be able afterwards to raise yourselves to the highest degrees in the heavenly mansions, to which you are invited.

We, your Pope, the Glory of the Olives according to the prophecies of the illustrious and most learned Irish Bishop Saint Malachy, summon you in the name of Christ to the great celestial gathering among the most exalted mansions, as close as possible to Jesus, Mary and Joseph. My dear children, if we desire it, we shall obtain it, since Christ is with us in this noble

and earnest enterprise. Do not mistrust the invitation of the Vicar of Christ, since the Vicar is acting in the Name of Christ. Besides, you will not be alone climbing the difficult stairs, since, Mary, the Divine Mary, will accompany you as Exalted and Divine Portress, who knows how to accommodate visitors in the various mansions of the Father's House. Joseph Most Holy, as Co-Adjutor of the Divine Portress, will accompany Her as Co-Porter. Most beloved children, come at this moment to a most opportune consideration, in that, - let us not forget, - the Exalted Co-Porter was a carpenter and locksmith. As we have a Co-Porter, carpenter by profession, we need have no fear, - this Exalted Carpenter has placed in each mansion doors that fit exactly into their frames. There will be no bother at all in opening or closing them. As he is a just man, there will be no excess or lack of material. The wood will be exactly what is required. To each door he will fit the lock required, and to each lock, the ideal key, which can be no other than the master key of Saint Peter, Prince of the Apostles. There will be no possible danger of the wood's swelling by dampness, - symbolizing coldness of heart, - since this most skillful carpenter has an artistic saw, - symbolizing his virtues, - for removing the wood shavings and excesses of the lukewarm. Since this just man is Exalted Carpenter, he employs fire to heat the glue that binds the wood (symbolizing his protection over those who, by calling upon him, receive graces to be united with Jesus and Mary).

Although We have a most vehement desire to continue speaking of these mysteries, We see that the inkwell is dry. It is not possible, with clumsy words, to describe such deep mysteries.

We had just decided to leave the matter, when, behold! A pen in reserve, an inkwell that is full! It is the pen of Saint Teresa, better than Our own, and an inkwell full of the red ink of her Transpierced Heart. Most beloved children, here follow unfathomable depths. Although the famous pen of the Great Doctor Saint Teresa wore out with use, and ceased to write, nevertheless, the mystical ink of her heart continues to write in letters of gold. Her heart erupts explosively because it cannot contain itself nor hold back the most vehement love she feels for Christ, her Spouse. To be sure, this volcanic love of Teresa 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 note briefly and in passing, and not to detain us, the manner of this love of Christ for Teresa. Briefly put, this love can be contemplated to the point of ecstasy, in the Transpiercing of her heart. To be sure, the dart she receives represents the rays, most powerful, impetuous, volcanic and piercing, that issue from the Divine Heart of Jesus, Spouse of Teresa. Here, precisely before this mystical scene, the tongue is mute, the hand is tied, and the paper unable to receive the letters that tell the mystery. These letters are so deep, so mystically penetrating, they would only destroy the paper. So ardent and vehement is the volcanic fire Jesus communicates to Teresa, and Teresa to Jesus, that the greatest of painters would never find a canvas with the necessary dimensions in order to give form to so admirable a mystery. Not only would he not find the required canvas, neither would he find the brush that would put on the canvas the form of so sublime a mystery. The brush that had received such mystical fire would consume the canvas in its flames. In face of these flames and burning coals, the painter would recognize the complete impossibility of achieving so great a work.

What We say of the greatest of painters, We say also of the greatest of writers, the greatest of poets, the greatest of composers. Through these mysterious and majestic espousals

of Jesus with Teresa de Ahumada, the Angelic Choirs, like fire that is drawn to fire, are themselves invited to these great nuptials. With their presence, the Angelic Choirs fill the precincts with marvelous musical harmonies, whose beauty reduces to nothing the greatest of composers.

We address Our paternal word to the Order of the Carmelites of the Holy Face. We say:

Most dearly beloved sons and daughters of Our soul: Rejoice, sing jubilantly, because in Teresa of Avila, the whole Order of the Carmelites of the Holy Face has been espoused with Christ. The members of the body participate with the head in receiving the graces that are granted to the head. The Great Doctor, Saint Teresa of Jesus, the illustrious mystic of Avila, by being exalted Reformer of Carmel, is head of the Order of the Carmelites of the Holy Face.

Most dearly beloved Carmelite children of Our heart: Exult and leap for joy; let your jubilation bring down the very Angels into our midst, and there, in the mansion of Teresa, let us sing together the eternal praises of God, and adore Him face to face, just as He is. In the in searchable mystery of His infinite mercy, Our Lord Jesus Christ has gratuitously associated with the Holy Family the illustrious and Great Doctor of the Church, Saint Teresa of Avila, through her mystical marriage with Christ. This mystical marriage between Jesus and Teresa is without any doubt at all the highest degree of mystical marriage that Christ has granted. So great is this mystical marriage of Our Holy Reformer with Christ, that without any doubt, she stands side by side with Joseph Most Holy, at his side, understood with an infinite degree of distance. Naturally, if the Head and Reformer of Carmel has such an exalted dwelling in Heaven, there is no doubt that the Carmelites of the Holy Face have thrones prepared for them in that dwelling. The individual members of the Body cannot be separated from their Head. A body without a head is lifeless. To be sure, the Mystical Body of Teresa, formed by the individual members of the Carmelites of the Holy Face, has two things of Teresa, - which are:

Head crowned with thorns, and Heart Transpierced, - the two principal motive powers of the body. The soul and spirit of the Mystical Body of Teresa we find in Christ Himself, Who dwells in fire most vehement and piercing in the heart of Teresa, - the result of her mystical marriage. We know the sure doctrine that, where there is one Person of the Most Holy Trinity, there are the other two Divine Persons; and pursuing this most profound doctrine, we meet the Divine Mary, Who is the Mystical City of God. As Joseph Most Holy is the Spouse of the Divine Mary, he is the sentry on guard of the City. All of these, to be sure, in most admirable and marvelous mystical manner are found within one Fatherland, since cities are found within lands. Which is to say that the Transpierced Heart of Saint Teresa of Jesus is Fatherland of God. Let us therefore enter that Fatherland, where at once we shall be brought to the Mystical City of God, and thus will God make His abode in our hearts.

We, as Founder and Father General of the Order of the Carmelites of the Holy Face, inspired by the breath of Christ, invite you to come with Us, in order that Teresa open her Heart for us. Thus we shall gain the friendship of the Sentry on guard, Joseph Most Holy, who will let us enter the Mystical City of God.

Not wishing to tire the readers, We leave this mystical landscape, this woodland full of flowering trees. And can you say what these trees are? Let Us tell you:

These are the Olive trees, formed by the members of the Carmelites of the Holy Face, who receive the Light of the Sun,

that is, Christ, and who receive the Dew, that is, Mary, through the Marian Pope, Gregory XVII, Glory of the Olives. We, as Universal Doctor of the Church, with the Authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and with Our own, solemnly declare, proclaim and teach the following truths of Faith:

God, our Creator, infuses the soul in the first instant of the conception of each human being.

We declare infallibly the sure doctrine that the human creature, from the moment of natural conception, possesses a soul created by God and infused at that precise instant. Thus it is certain, that if abortion is procured, there is committed an horrendous and abominable crime against God and against the right to be born of the new creature. Quite apart from the tiny material form of the fetus, it is from conception a human being with a soul.

This doctrine is so certain and infallible that, given the danger of death, either for the mother or the new creature, the moral choice to save a life must be in favour of the new being - among many other reasons, because the mother is already baptized and her way to Heaven is open. If the new creature is dead at birth, the soul goes to Limbo and is deprived of eternal felicity. This is not the most important aspect. Rather it is this, that there will be one less soul to serve God and give Him glory, the principal end for which we are all born.

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

If anyone dare to deny that God infuses the soul that He creates into the new being in the first instant of its natural conception, let him be anathema.

In defining this truth, We are saying nothing new, but rather We confirm a truth contained in the Sacred Deposit of Revelation. This doctrine has been held in common by almost the majority of doctors and theologians. This doctrine is a centuries-old teaching of the Church.

Sad to say, in these latter times, there have appeared false doctors and false theologians who teach doctrines contrary to that expressed and defined above. Nor is such false doctrine something new. It has been unearthed from the storeroom of old and useless tractates and teachings of those doctors who held such opinions.

We, as Universal Doctor of the Church, with the Authority with which we are vested, excommunicate and anathematize all Catholics who commit practices of abortion. In this condemnation are included the parents of the new being and the doctors who offer their criminal services in this crime against God. In this condemnation are included all hospitals, clinics or residences where the monstrous crime is practiced. Likewise are included in this most grave condemnation all persons who, directly or indirectly, cooperate with practices of abortion.

We, in the name of Christ, in the capacity and dignity of Legitimate Representative, solemnly declare and proclaim:

We anathematize all States, be they monarchies, republics, dictatorships, or whatever kind of government, where there is the monstrous legalization of abortion.

We, with the Authority with which We are vested, solemnly declare, proclaim and teach the following:

We anathematize any authority or government whatsoever that tolerates practices of abortion.

We anathematize any authority or government that fails to condemn most severely the practices of abortion. The practices of abortion must be specified in the Code of Penal Law of all nations, under the heading of "monstrous crimes,"

and the guilty subjected to the death penalty. Thus a great service will be rendered to Christian society by getting rid of the rotten apples before they corrupt the Christian community. We implore the Most High to let fall His curse and His just vengeance on all governments that favour abortion.

We exhort all the faithful of the various nations to make known their opposition to abortion, - in the first place, because it is a monstrous crime against the Law of God; and in the second place because it attacks the right to be born of the new creature; and in the third place because it attacks the common good of human society.

THIRTY-EIGHTH DOCUMENT

Supreme Definitions and Reflections on the Second Vatican Council

The Coming of the Holy Ghost as a Second Pentecost over El Palmar de Troya

Solemn Convocation of the Holy Dogmatic Palmarian Council

Solemn Opening of the Holy Palmarian Council to be on the 30th March 1980, on the 12th Anniversary of the First Apparition of Our Crowned Mother of El Palmar

Declarations on the Exalted Patrons of the Holy Palmarian Council, the Most Holy Virgin Mary under Her Most Sweet Title of Our Crowned Mother of El Palmar and Joseph Most Chaste and Holy

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, desire, in the present Document to explain several thoughts that follow from the Doctrine presented in Our previous Pontifical Document.

We, as Universal Teacher and Guide of the Church, desire to orientate the whole Church in these Apocalyptic times, the very time when the teaching of the Vicar of Christ on earth is most necessary. Our Lord Jesus Christ constituted the Prince of the Apostles, Saint Peter, as infallible Rock, in order to give security to the whole Church. This Immovable Rock did not disappear at the holy martyrdom and crucifixion of the Apostle Saint Peter, since that which Christ promised to the Prince of the Apostles, He promised to all the legitimate successors of Saint Peter – all the Popes, from Saint Peter to ourself. We are the Infallible Rock of the Church. The faithful are obliged, under pain of remaining outside the Church, to follow the Pope, since the Pope, in the name of Christ, pastures the flock committed to him. When the Pope teaches as Universal Doctor of the Church and presents a truth to be believed by the whole Church, all the faithful must firmly believe that that truth is inspired by the Holy Ghost, Who cannot deceive. The Holy Ghost is Father of the truth in clear opposition to Satan, who is father of lies. When the Pope teaches a doctrine infallibly, the whole Church is obliged to accept that doctrine, - not only accept it, but also preach and confess it, even by martyrdom if necessary. When the Pope speaks infallibly, there can be no doubt that the Holy Ghost is speaking through his mouth. When the Pope defines a doctrine infallibly, there remain destroyed all other opinions or currents of thought that previously were discussed. Any of the faithful who hold in contempt the infallible doctrine of the Pope remain outside the Church, exposed to the eternal condemnation of Hell.

The Holy Ghost enlightens the Church continually through the centuries. The Holy Ghost assists the Pope, the one and only Immovable Rock, in order to guide and lead the Holy Church of God. The Holy Ghost, Who spoke through the Prophets in the Old Testament, continues in the New Testament to speak through the Popes.

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

The present teaching of the Pharisaical Roman Church on the collegiality of the Bishops is in clear opposition to the existence of the one only Rock in the Church. The Apostate Church of Rome teaches at present the existence of thousands of Rocks or thousands of Stones.

We declare infallibly that the post-conciliar teaching is contrary to the foundation of the Church instituted by Our Lord Jesus Christ. Our Lord Jesus Christ said to Simon: “Thou art Peter (Rock) and on this Peter (Rock) I will build My Church, and the gates of Hell will not prevail against Her.”

According to the new religion preached by Rome, the Great Harlot of the Last Times, it turns out that Christ founded the Church on a multitude of stones.

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

If anyone dare to say that Christ founded the Church on 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 the Pope, in order to teach infallibly, 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 venerated predecessors:

In order for a Council to define infallibly, it must be under the Pope and under his presidency.

We, as Universal Doctor of the Church, in the Name of Our Lord Jesus Christ, with His Authority, together with the Authority of the Apostles Peter and Paul, and with Our own, solemnly declare, proclaim and teach:

When the Second Vatican Council exalts Episcopal collegiality beyond what is admissible, that exaltation finds itself outside the Church, because it is in opposition to the institution of the Church. Episcopal collegiality, that cursed exaltation of the Second Vatican Council, brazenly destroys the monarchical character of the Church. When the Second Vatican Council exalts Episcopal collegiality, it turns the Church into a democratic republic, which system openly contradicts Our Lord Jesus Christ.

We teach infallibly that the monarchical character is of Divine Law, and therefore Monarchy is a Divine institution. Every republican or democratic government is opposed to Divine Law.

The Church, One, Holy, Catholic and Apostolic, instituted by Our Lord Jesus Christ, is governed by the Pope, who, by Divine Right, exercises monarchic rule. The Holy Church of God is governed by the Pope, the one only Visible Head, who represents the one only Invisible Head, Our Lord Jesus Christ, King of Kings. The Pope, when exercising his monarchical power, is the one who designates the various collaborators distributed in the several ministries or secretariats.

Sovereignty in the Church resides in the Pope, not in subordinates.

The authority of Church Councils obliges the faithful insofar as these are confirmed by the Supreme Pontiff, the only Infallible Rock, who defines what the Council resolves.

We say to all the faithful: It would be interminable to speak on all these questions, especially in these times of general apostasy, when there have appeared throngs of false doctors, false shepherds and false prophets. We wish to leave for other occasions the very delicate question of the Second Vatican Council of unhappy memory, as this requires a very detailed and tedious study.

We solemnly declare, proclaim and teach:

Whatever good things were approved in the Second Vatican Council are a confirmation of previous Holy Councils. We will separate the good of this Council and will anathematize the much that is bad in it. We repeat with emphasis that we will study and condemn the various parts of the Council according to the publications We have at hand, since We do not have the authentic acts of the Council. It is clear that one cannot condemn what one does not know. We will condemn only what has been made public. If unhappily the authentic acts of the Council coincide with those woeful publications, there is no doubt We will condemn them with equal rigour.

To be sure, the Second Vatican Council was convoked by Our venerable predecessor, Saint John XXIII, in the face of the terrible events prophesied in the Secret of Fatima. Terrified by the content of the Message of Fatima, the Pope felt the inspiration of the Holy Ghost to convoke the Council. At the first sessions of the Council, the Holy Ghost still hovered over the great Aula where the Council Fathers were gathered.

After the first sessions, the Aula of the Council became an image of humanity at the time of the Universal Deluge. The Holy Ghost withdrew from the Council, as formerly when He withdrew from mankind because of the general perversion that preceded the chastisement of the Universal Deluge. The Holy Ghost, who had withdrawn from the people, entered Noah's Ark, in order to lead that just man.

In like manner, the Holy Ghost withdrew from the Sanhedrin, when they wickedly sentenced Christ to death.

As a logical consequence of this Doctrine, one understands that visible apotheosis of the Descent of the Holy Ghost on the Apostles, constituted into the new and holy Sanhedrin. It was necessary for the Jewish people to witness the apotheosis of Pentecost. Being Present at the Descent of the Holy Ghost on the Apostles, certain humble and simple Jews understood that the Holy Ghost no longer presided over the old Sanhedrin. But despite such a grandiose apotheosis, the majority of the Jews failed to recognize so great a sign. The Jews preferred to follow the Sanhedrin; and for their stiff-necked obstinacy, the eyes of their soul were blinded. With the bodily eyes they saw the grand apotheosis of Pentecost, and nevertheless their blindness of heart, like a heavy veil, made it impossible for them to recognize the truth of Pentecost. That decide people, that people a thousand times cursed, that Jewish people, in obstinacy followed the Sanhedrin. The perfidious Jewish People first of all rejected Christ, - because, when He was present, they did not recognize Him. Secondly, they rejected the Holy Ghost, and, rejecting the Holy Ghost, they rejected the Eternal Father. In fine, they rejected the true God, One in essence and Three in Person.

The history of mankind repeats itself a thousand and one times.

The Catholics have eyes and do not see, - they have ears and do not hear, - they have a soul and do not feel, - the Catholics, that is, of the Official Church.

The sublime Work of the Blessed Apparitions of El Palmar de Troya is, without any doubt, a second and manifest Pentecost. The Holy Ghost, Who withdrew, expelled, from the Second Vatican Council, symbol of the Sanhedrin, is the same Holy

Ghost Who, in the manner of an apotheosis, has descended on El Palmar de Troya, symbol of the new Sanhedrin.

Most dearly beloved children of Our soul:

The 6th of August 1978, Feast of the Transfiguration on Mount Tabor and Feast of the Holy Face, after the death of Our venerated predecessor Saint Paul VI, Martyr, the Holy Ghost departed from the Vatican for El Palmar de Troya via the city of Santa Fe de Bogotá (Colombia). The Holy Ghost came to that city of Colombia the very day of the 6th in the form of a very little butterfly, to the amusement of the world. Many were expecting a visible dove, graceful and lovely, as well as a shower of flaming tongues. However, in His infinite wisdom, God disposes all things in ways most admirable, and writes straight with crooked lines.

The Jewish people were expecting as Messiah a worldly Saviour, a liberator from Roman oppression. The Messiah comes to the world in a humble family and, although of the line of David, its royal attributes were hidden. The Messiah was born in a lowly stable among the animals. This Messiah, in public estimation, was held to be the son of the carpenter. The wise and prudent of the Synagogue could not admit that the Liberator would be so poor and hidden. The Messiah did not speak of the liberation or the Jewish people in the material sense, and even said: "Give to God what belongs to God, and to Caesar what belongs to Caesar." On a different occasion He said: "My Kingdom is not of this world." The Messiah came to liberate us from the slavery of the devil, from the slavery of the materialism of the world, and from the slavery of the passions of our own flesh.

Most beloved children of our soul:

Meditate, reflect, think deeply on that mysterious day, the 6th August 1978. Meditate on the name of the nation, which is Colombia, in memory of Saint Christopher Columbus. The name Christopher means "he who bears Christ." Columbus (in Spanish, Colon) means "colonization." The Capital of Colombia was baptized by the Spanish with the name Santa Fe de Bogotá (Holy Faith of Bogotá), which Faith was no other than Faith in Christ, brought to the American continent by the Holy Admiral, her discoverer.

A little butterfly disorients the wise and prudent; and only a very small number of Bishops recognized the Finger of God, Who at that moment was choosing a new Vicar, successor of Saint Paul VI, Martyr.

The humble and simple of heart will understand that the Holy Ghost has come down on Palmar de Troya.

In these glorious times, though they be of terrible general apostasy, a marvelous epoch of the Holy Ghost has opened, since never had such precise doctrine been spoken on the Holy Ghost Who dwells in us.

In these times, the Holy Ghost has elected a Pope who is making Him known with great vehemence. The Pope, Gregory XVII, the Glory of the Olives, is the Pope who has defined as Dogma of Faith that the Holy Ghost dwells in each one of you. To be sure, the Holy Ghost already had dwelt in the souls of the baptized; but these had not taken into account such an admirable Indwelling.

Most beloved children, let me ask you the following question: Is it not perhaps a great Pentecostal Feast to know as certain that the Paraclete dwells in you?

Most beloved children, between knowing and not knowing that the Holy Ghost dwells in the soul, there is an infinite distance. When a Catholic soul knows with sure faith that the Holy Ghost dwells in her, she feels much more heartened to cooperate with grace. Through this cooperation with grace, there comes to you most powerful light and illumination, and

you receive surprising gifts, graces and fruits, even to the highest degree.

The Bishops of Palmar de Troya form the New Sanhedrin that will judge the old Sanhedrin.

In these apocalyptic times, the Holy Ghost is revealing Himself as in a Second Pentecost, since He is assisting a Pope who, until yesterday, was practically a simple layman given over to worldly passions. Never, in the whole history of the Church, has there been a Pontificate so fruitful in Documents and Doctrine in so brief a space of time.

We say, as Universal Doctor of the Church:

One who is not capable of seeing a Second Pentecost in this Pontificate is a fool.

Until yesterday, incredulity and ignorance of this sublime question has been understandable. But from this moment, only fools will be incapable of understanding.

In this Second Pentecost, the Holy Ghost will produce more surprising and sublime Documents.

The extraordinary election itself of Pope Gregory XVII shatters the conventions of 20 centuries of Conclaves. It has its likes only in the election of the First Pope, in order for us the better to understand that we are in the Second Pentecost.

Never in the History of the Church have there been discovered such grand and admirable mysteries on the Divine Mary, Most Pure Spouse of the Holy Ghost. This profound knowledge of the Most Holy Virgin Mary proves that we are in the Second Pentecost.

We say to you: Later, on other occasions, in other Documents, We will continue speaking of the sublime truths of the New Pentecost.

In this apocalyptic hour of the Church, El Palmar de Troya has received the apotheosis and Descent of the Holy Ghost on the Pope, Gregory XVII in the form of a Dove, - and on the Bishops, religious and faithful, in the form of tongues of flame, insofar as all are in communion with the Pope. Thus is fulfilled the Second Pentecost. The tongues of flame on each one issue from the mouth of the Holy Ghost, according as each one maintains communion with the Pope. The Pope speaks in the name of the Holy Ghost and with the power of the Holy Ghost. The tongues of flame represent your own tongues and confessing the doctrine of the Holy Ghost which, in His name and by His inspiration, the Pope preaches to you.

We, as Universal Doctor of the Church, teach you infallibly that the HOLY PALMARIAN COUNCIL WILL BE THE WONDER OF MANKIND AND THE FULL RECOGNITION OF THE DESCENT OF THE HOLY GHOST ON EL PALMAR AS A SECOND PENTECOST AS CONTINUATION OF THE MOST GLORIOUS DAY OF THE 6th AUGUST OF THE YEAR 1978.

Most dearly beloved children of Our heart. Meditate on the Feast of the 6th of August, in which is commemorated the Transfiguration on Mount Tabor, which feast traditionally is applied to the cult of the Holy Face. If to so admirable a meditation we add the sublime theme of the previous day, when the Church celebrates the Feast of Our Lady of the Snows, you will find there the White Dove, the Divine Mary, since snow symbolizes the whiteness of purity.

The Holy Palmarian Council will be a landmark in the History of the Church, whose like will be found only in the first Pentecost. In that first Pentecost, they saw the tongues of flame on the heads of the Apostles. In the Second Pentecost, during the Holy Palmarian Council, they will see the tongues of flame in the preaching from the mouths of the terrible Bishops of Palmar. No one will be able to silence the tongues of flame of the Fathers gathered in the Holy Palmarian Council under the Authority of the Pope.

In this Holy Palmarian Council, heretical observers will not be admitted. The Holy Palmarian Council will not dialogue with any heretic, nor with any sect. This Holy Palmarian Council will preach Doctrine with vehemence and with fire, and give the world the opportunity to be converted.

The Sacrosanct Palmarian Council will be the most exalted of all the Holy Councils of the Church. In it will be confirmed the Doctrine taught by all the Holy Councils of the Church. In this Holy Palmarian Council, anathemas will be hurled against all the errors of the Second Vatican Council and against all the heresies of all the false doctors of today.

The Holy Palmarian Council will re-establish all the former discipline of Holy Mother Church.

We, Vicar of Christ on earth, Supreme Pontiff by the grace of God, reigning under the name of Gregory XVII, announce to all the Church and to the world the following:

Assisted by the Holy Ghost, with the Authority of Jesus Christ, with that of the Apostles Peter and Paul, and of Our own:

WE CONVOKE THE HOLY 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 the Apostles Peter and Paul, desire to open the Holy Dogmatic Palmarian Council on the 30th March, the 12th anniversary of the Apparitions of Our Crowned Mother of El Palmar, in the year 1980 of the era of Our Lord Jesus Christ.

Consider the importance of this memorable day of the Solemn Opening of the Great Palmarian Council to come. On this precise day, 12 years of the Apparitions of Our Crowned Mother of El Palmar are completed. On this most Solemn day, El Palmar will be 12 years old, imitating the Child Jesus when He was found in the Temple, filling the doctors of the law with wonder and astonishment.

We, the Representative of Christ on earth, as Visible Head of the One, Holy, Catholic, Apostolic and Palmarian Church, summon all Palmarian Bishops to present themselves at El Palmar for the Solemn Opening of this Great Council. We summon all Our missionary Bishops distributed among the various dioceses.

We, as Common Father of the Church, address Our paternal word to Our beloved sons, the Bishops.

Most dear sons: During this short time before the opening day of the Council, intensify and deepen your studies.

Most beloved sons: Do not fear. You will not be alone. The Holy Ghost, Who dwells in each of you, will illuminate you, and in brief time you will be instructed in most admirable and astonishing manner.

We desire that all the Church, with Us at the head, place the Holy Palmarian Council under the Patronage of Our Crowned Mother of El Palmar and Joseph Most Holy.

Most dear sons, Fathers of the Holy Palmarian Council: avail yourselves of this time to learn profoundly the Spanish language, in order to avoid translations during the celebration of the Holy Council.

Most dearly beloved children, the faithful in general: Entreat the Most Chaste and Most Holy Joseph to multiply religious and priestly vocations, that there be a greater number of Bishops. We desire to give this Holy Palmarian Council a Marian character in the highest degree, and for this end We ordain the following:

Besides other dispositions to come, We ordain for the Great Opening of the Holy Palmarian Council that all Bishops, in most solemn procession, the Pope presiding, be vested in copes of azure blue, which colour is reserved in Spain for the Feast of the Virgin. Each Bishop will have his corresponding

mitre and crozier. The Pope will enter with red Capa Magna with train, with Tiara and Papal Crozier. Later will follow the preparations for this Great Ceremony. We extend Our appeal to all the faithful, to collaborate with this great event with prayers and donations for the heavy preparatory expenditures. We direct Our paternal word now to the brothers of the Order: Intensity your studies to attain rapidly to the priesthood, and then to the Episcopate, for your service to Holy Mother Church. We warmly recommend to the faithful intense prayer and sacrifice in order that the Bishops of El Palmar who have apostatized be converted and, with sincere repentance, humble themselves at the feet of Pope Gregory XVII, in order to be admitted into the number of the Fathers of the Holy Palmarian Council. Undoubtedly, this will be a great opportunity for the return of those sons who have abandoned their father's house. It is necessary for those who have apostatized to return as the prodigal son, - and, with all assurance, Pope Gregory XVII will open wide his arms, press them to his heart, give them his blessing and call a great liturgical feast to celebrate the return of the prodigal sons.

We charge you paternally, all of you, to let this Document, together with the seven previous, come to all the Bishops who have apostatized from Our Palmarian Church. One more time, the Light draws near them. If they have humility and simplicity, they will accomplish their return with sublime facility, since the Divine Mary will accompany them to Our presence.

We, as Common Father of all the Church, direct Our paternal word to the faithful.

Most dearly beloved children of Our soul: We summon all the faithful, from the various nations of the world, to be present in El Palmar de Troya on the 30th March 1980, the 12th anniversary of the First Apparitions of Our Crowned Mother of El Palmar, and the Most Solemn Opening of the Holy Palmarian Council.

Most beloved children: Prepare your great pilgrimage in order to assist at so Great a Solemnity, since the Holy Council is for the good of all the Church.

Most dearly beloved children: We exhort you to be magnanimous, since the Work is most costly, and we need your help in the measure you are able to give it. We desire to see your generous and unselfish help fall like a continual rain of economic revenue, in order to defray the costs of the celebration of the Holy Palmarian Council.

It is the hour of decision. The moment has come to take one's stand: with Christ or against Christ. One who is not with Pope Gregory XVII, is not with Christ. Pope Gregory XVII is the legitimate Representative of Christ on earth. Pope Gregory XVII does not preach to you about human rights, since the masons with the Antipope John Paul II at the head preach that to satiety.

Pope Gregory XVII preaches to you the Rights of God and the duties of man, from whose fulfillment proceed human rights. There can be no human rights if the Rights of God are trampled underfoot. Men have human rights insofar as they are the image and likeness of God. Men have the sacred duty first to preach the Rights of God and the duties of men. When they fulfill these duties in accord with Divine Law, then let them speak of human rights.

The major part of the so-called human rights proclaimed by the Masonic Organization of the United Nations have nothing to do with the human rights proclaimed in the Holy Gospel of Our Lord Jesus Christ. If in the Charter of the United Nations there be any valid and just human right, there is nothing new there to teach, since all that is just has been taught by the Divine Master, Our Lord Jesus Christ. The world does not

need any Masonic or Marxist organism to defend human rights. Put the Gospel into practice, and there you have their strongest defense.

We leave other questions pendant for other Documents to come.

We exhort all the faithful to intense prayer and penance in order to entreat of the Most Holy Virgin Mary Her protection over the Holy Palmarian Council.

39th Document

Some Dogmatic Definitions on the Work of Creation

Some Orientations on the Mottos of Saint Malachy' s Prophecies on the Popes

Anathema and Excommunication against Archbishop Frances Marcel Lefebvre, as Well as His Followers, and All Those Who Assist at His Cults

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmer de Troya.

We, as Universal Doctor of the Church, wish to develop certain concepts related to our previous documents.

We, as Universal Teacher and Guide of the Church, continue to speak of the infallible doctrine on the Work of Creation.

We desire to orientate the faithful in unequivocal manner about the great mysteries of our sacrosanct Catholic Faith.

We, assisted by the Holy Ghost, desire with indescribable fire, to bring into clear light certain questions or opinions discussed by various doctors and authors.

Surely, throughout the History of the Church, the holy doctors have laboured with great diligence to bring light to the great mysteries. In forming their opinions, all these holy doctors were moved by ardent love for the Church, and even with their diverse opinions, charity reigned among them.

It would be interminable to review in the present Document the abundant questions studied by the great doctors of the Church.

Most dearly beloved children of our soul: It is most clear that when these doctors studied profound questions, and tried to bring to light the meaning of those mysteries, they never did so in egoistic spirit, in order to surpass the others. Rather they were moved by profound love for the Church of God.

It is also most clear and certain that the doctors did not always find the precise answers to the infinite questions arising from the great mysteries. They did not solve the problems because the Holy Ghost holds in reserve the right to solve certain questions precisely for certain epochs.

We, as Universal Doctor of the Church, in accord with our venerated predecessors, teach:

The Holy Ghost has illuminated the Church throughout the centuries, according to the necessity of the moment,- necessity and moment which God alone knows how to determine.

Most beloved children:

The Holy Ghost has always given the Church the Pope that corresponds to the need of each moment of history.

From this, one understands the sure doctrine that each Pope has guided the Church in accord with the precise historical moment.

The Popes have guided the Bark of Peter, assisted by the Holy Ghost. Each Pope has served the Church, with his own character as an instrument respected by God,- leaving aside personal weaknesses and defects.

Most dearly beloved children of our heart:

It is of utmost importance to examine, to weigh and assess the most profound mottos of the Prophecies of the Popes, bequeathed to the Church by the Irish Archbishop Saint Malachy. In each of these mottos, you will find a profound personal history corresponding to each pontificate. These mottos are recorded in the briefest, but at the same time, profoundest phrases.

It would be foolish to reject the Prophecies of Saint Malachy, since these prophecies, in their brief mottos, offer great service to the Holy Church of God.

This Holy Archbishop bequeaths to the Church a grandiose and admirable mystery concerning the Bark of Peter. Each motto, one for each Pope, portrays a grand or humble, a sublime or mediocre, a long or short pontificate of each Pope. To be sure, not all the mottos are clear. Some remain in certain obscurity. One should not be surprised at the obscurity of some mottos. In such circumstances, the faithful turn to prayer and penance, to ask light of the Holy Ghost in order to penetrate the obscurity. In spite of some obscurities, certain persons favoured by God have been able to discern most profound mysteries.

Most beloved children: do not be surprised at the obscurity of some mottos in the Prophecies of the Popes, since even in Holy Scripture there are obscurities, in order that the faithful, for this very reason, submit to the Magisterium of the Church. Let us repeat once again that phrase of Saint Teresa: God writes straight with crooked lines.

In his Infinite Wisdom, God has disposed all things in such wise that the faithful always know that they know nothing. The question put thus in its proper context, it is most clear that the faithful must feel themselves moved, with hands clasped, to fall on their knees to the ground, raise their eyes to Heaven, and implore the Mother of Good Counsel to shed light on these imponderable mysteries.

In his Infinite Goodness and Wisdom, God has placed in the Church a steersman, who teaches the Church. The one who stands at the helm of the Church is precisely the Pope, who is assisted by the Holy Ghost, so as not to deceive or be deceived.

Returning to the Prophecies of the Popes, you will be enraptured at the wonder of it, to understand in this way that the Holy Ghost chooses the Pope required at each moment of history.

Most dearly beloved children:

Analyse and examine with simplicity and humility, the motto "De Gloria Olivae". This motto is the one that pertains to Us. You will observe that in many particulars, the motto "De Gloriam Olivae" corresponds perfectly to Pope Gregory XVII. Since God gives to the Church the Pope required at each moment of history, it is most clear that Gregory XVII is the Pope required at the present moment in history. It is sure doctrine that God respects his instruments in all that serves the greater glory of the Church. The impassioned character of our self is a help required by the Church at the present moment. The present moment of the Church and of the world is characterized by general apostasy and mediocrity. Sad to say, the present epoch lacks great personages, while the majority in the world act merely like puppets.

The present epoch in History is characterized by an infinite number of fools, as also by a numberless crowd of traitors and cowards, those who sell Christ once more for 30 pieces of silver. Before a panorama of apostasy, betrayal, cowardice and selfish convenience, there is needed without any doubt, a man of impassioned character and integrity, who is prepared to call things by their true names, without seeking words that please. This apocalyptic epoch wants a man who will say "you

scoundrel" to anyone who behaves without honour or dignity. This critical moment for the Church wants a man who continues to call Marxism by its title "Intrinsically perverse doctrine." At this fearful moment of history, when Russia is spreading her errors, errors that embrace Spain herself, there is needed a man who, with valour, continues to anathematise communism,- not merely condemning communism, but continuing to anathematise and excommunicate any Catholic who is affiliated with communism, and not merely affiliated, but who is in sympathy with that intrinsically perverse doctrine.

In these times of terrible aberrations, a man is wanted who continues to teach that Christianity and Marxism are incompatible,- likewise that Marxism represents militant atheism,- and in fact, that Marxism is the negation of every idea of God.

It is clear that communism presents itself in whatever guise it choose, while remaining the same terrible enemy of Christ and his Church. Given this fact, it is wholly impossible to dialogue with the communists, and if it is impossible to dialogue with them, all the more is it impossible to embrace them. Much worse than an embrace with a communist, is the presence of these cursed enemies at the ceremonies of the Church of God. Since it is impossible to admit the presence of communists at these ceremonies, there is no doubt that it is still more impossible to invite them to assist at ceremonies.

The fools of today do not see the signs, because they do not care to do so. While Pope Gregory XVII risks his life condemning communism, the monstrous antipope John Paul II dialogues with the communists. Not only does he dialogue, he heartily embraces the communist leaders, persecutors of Christ. Not only does he embrace them, he invites the communist leaders to assist at religious ceremonies. It is clear that these ceremonies, at which the antipope John Paul II officiates, is not the Holy Sacrifice of the Mass, but rather the cursed Lutheran supper. Since it is a Lutheran supper, it is logical that there assist all kinds of heretics, sects and atheists, and whatever kind of cursed folk there be.

On the contrary, to the religious ceremonies celebrated by Pope Gregory XVII, the ceremonies of the Holy Sacrifice of the Mass, that cursed folk is neither wanted nor admitted.

Most dearly beloved children of our soul:

You yourselves can see with all clarity and precision, that the present epoch requires a man like Pope Gregory XVII, leaving aside his weakness and defects.

Most beloved children:

Examine, meditate and reflect on the motto of the monstrous antipope John Paul II, "De labore solis." This motto means: "of the labour of the sun." This labour, which the impostor John Paul II is accomplishing, is an attempt, no more nor less, than to eclipse the Sun, that very Sun which is Christ, and which, by delegation of Christ, is also the true Pope. The false Pope, seated by usurpation in the city of the seven hills, pretends pharisaically to eclipse Pope Gregory XVII. Pope Gregory XVII has as motto "De Gloria Olivae." The olive tree is a figure of Christ. Christ is the Mystical Olive Tree,- and the whole Church, being the Mystical Body of Christ, is also the Mystical Olive Tree.

The antipope John Paul II, precursor of antichrist, with his apparently good words, deceives even those who call themselves traditionalists.

It belongs to fools to imagine that Karol Wojtyla is going to restore the Holy Tradition of the Church, when, on many occasions he has repeated that his pontificate will be distinguished by the application and practice of the teachings of that disastrous Second Vatican Council. This cursed

antipope has said that more reforms still remain to be made in the Church, and that Episcopal collegiality is to be put into practice with all rigour.

To be sure, the antipope John Paul II condemns abortion, divorce and other aberrations. But when he condemns, he does so in the name of human rights, and not according to the Traditional Doctrine of the Church, nor according to Divine Law. Other religions too, condemn abortion, but according to diverse principles. In certain countries, divorce is not allowed; not however for Christian reasons, but for political reasons, in the interest of State security, that is, for the interests of the government.

The antipope John Paul II condemns many theories; but he does not condemn those who practise those theories. Up till now, the antipope John Paul II has not hurled a single anathema, nor excommunicated even one of the very many heretical Bishops who continue to pasture the flocks. It would be interminable to speak of the clear signs that distinguish the true Pope from the false one. Only the humble and simple of heart will see the signs. The wise and prudent will have a veil over their eyes, making it impossible to recognize the signs. The veil is woven by themselves. Through their pride, the wise and prudent weave the veil that makes it impossible for them to see. The attitude of the proud is abominable to God.

While the antipope John Paul II is acclaimed putatively by the multitudes, Pope Gregory XVII is rejected and disowned, not only by the Progressivists, but, what is worse, by the traditionalists as well.

It is incomprehensible that a good number of so-called traditionalists follow the French Archbishop Marcel Lefebvre. This Archbishop does not maintain a clear position. While he takes a stand as head of traditionalist and Tridentine groups, at the same time he asks to be received in audience by the impostor of the Vatican, John Paul II. The posture of Lefebvre is flexible,- which is to say, he is playing with two packs of cards; or, also, one candle for God and another for the Devil.

If the Archbishop maintains that the Tridentine Latin Mass of Saint Pius V is the Catholic Mass, he cannot, in any way whatever, admit an authority which admits the Lutheran supper. It is not enough to obtain authorization for his seminaries, or for his priests to continue celebrating the Catholic Mass,- he must rather ask that the Lutheran supper - that is, the "Novus Ordo Missae" - be completely abolished, condemned, and put under anathema.

The astute and eminently diplomatic Archbishop Marcel Lefebvre does not dare to ask that the Lutheran supper be abolished by Rome, since he might incur excommunication, be persecuted, calumniated, and taken for a madman. The sagacious Archbishop knows that, given open persecution, he would lose many of his followers, especially the wealthy.

We, who have an impassioned character and feel the lightning flash like the Apostle Santiago, called 'son of thunder',- we repudiate the comfortable posture of Archbishop Marcel Lefebvre, and with Christ we say to him: because you are tepid, God will vomit on you.

It is clear that the Archbishop is neither hot nor cold, since he works for two flags: namely, for the traditionalist groups, and for the Official Apostate Church of Rome. It is clear that the Lefebvre group is autocephalous (it is its own head). It is autocephalous because, in reality, it is neither with the true Pope, nor with the antipope.

It is sure doctrine that the Church is where Peter is. Peter is in El Palmar, since the present Peter is Pope Gregory XVII, whether Archbishop Lefebvre likes it or not. If the Archbishop were humble and simple, he would not reject the great Work of El Palmar de Troya. This wise and prudent Archbishop has

rejected El Palmar without ever having taken the trouble to set foot in El Palmar de Troya. The proud will not admit a number of know-nothings as brethren in the episcopate. Archbishop Marcel Lefebvre, like many other Bishops, was invited to the nuptial feast of the Gospel. And when they declined and offered their excuses, the Lord sent his servants out into the byways to summon the know-nothings, the poor, the halt, and so forth.

We, in the name of Christ, ask Archbishop Lefebvre: Do you care to tell Us whether the Apostles were men as wise and prudent as yourself?

Permit us to reply in your name: The Apostles, those poor fishermen, in no way resembled the Sanhedrite Marcel Lefebvre. Marcel Lefebvre belongs to the group of members of the Sanhedrin, those wise and prudent men who condemned Christ. Pope Gregory XVII and the Episcopal College of the Palmarian Church, belong to that group of poor and ignorant fishermen who, led by the Holy Ghost, judge the former Sanhedrin.

It is necessary that Marcel Lefebvre define himself and take one definite stand: either with Christ or against Christ. There is no room for two positions. Which is to say, either with Pope Gregory XVII, or with the antipope John Paul II, with all its consequences.

We, in the name of Christ, whom We represent on earth, solemnly declare:

We anathematise and excommunicate Archbishop Marcel Lefebvre and all his followers.

So speaks the Vicar of Christ.

We, as Universal Doctor of the Church, assisted with most potent rays of light by the Holy Ghost, resume the subject named at the beginning of the present Document.

We, as Teacher and Guide of the Church, declare the infallible doctrine on the Work of Creation, namely:

God, in His Infinite Wisdom, created all things visible and invisible, in one instant divided into instants, whose duration only God knows, since, until now, He has not chosen to reveal it.

It is known as sure doctrine that before the Creation, there was no time, since time began to be measured beginning with the Creation; whereas all that is prior to Creation refers to God alone and to His eternity.

It is clear that, in Genesis, when Moses speaks of the Work of Creation and divides it into six days, he is explaining what took place on the Day of Creation in order that the Jews might understand it better. Considering the rude condition of many of the Israelites, Moses presents these mysteries in a form adapted to their understanding. One ought to appreciate that, in Genesis itself, light is given to understand that the Work of Creation took place on one day only. For example, Moses says: "In the beginning God created heaven and earth." Thus, with these most inspired words, the Holy Ghost has enclosed the Work of Creation.

We, as Universal Doctor of the Church, inspired by the Holy Ghost, solemnly believe, confess and teach:

In the words "heaven and earth," We understand infallibly to be included the whole Work of Creation, all things, both visible and invisible.

Through the Vulgate (official Latin version of the Bible), the Holy Ghost has given another light to understand that the Work of Creation took place on the first day,- in the words: "and there was evening and morning, one day." If we compare this phrase with the corresponding phrase of the other days, we find a difference, namely: "And there was evening and morning, the second day," - "and there was evening and morning the third day." And so forth. Following the Vulgate,

there is no doubt that if the Work of Creation had taken place in six days, the Latin text would have to say: "And there was evening and morning, the first day."

The Holy Ghost, who was guiding the people of Israel, most wisely made this distinction in the composition of Genesis.

The Holy Ghost continued magisterially to write the following: "And He blessed the seventh day and sanctified it, because in it He had rested from all his work which God created and made. These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth."

In this latter part, the Holy Ghost has written: "These are the generations of the heaven and the earth when they were created, in the Day in which the Lord God made the heaven and the earth."

In this latter part, you notice an apparent contradiction, since the concluding words are: "in the Day, in which the Lord God made the heaven and the earth."

The Holy Ghost, who cannot deceive, because He is Father of the Truth, manifests the truth in brief words, in order that it be seen at the moment in history that the Holy Ghost chooses.

We, as Universal Teacher and Guide of the Church, assisted by the Holy Ghost, teach infallibly and solemnly:

We believe, confess and teach: When the Holy Ghost says, "in the Day in which the Lord God made the heaven and the earth," He reveals, with great wisdom, that God created all things visible and invisible on the first and only day.

The Holy Ghost lets us discern here in the composition of Genesis, how certain it is that the first day is the Day of the Lord. 'Dominica' (Sunday), is the first day of the week in Latin, and means 'pertaining to the Lord'.

It is most clear and exact, that Dominica (Sunday), the first day of the week, is the Day of the Lord.

The expression "God rested," is not to be understood literally, because God never grew tired. In God Almighty, fatigue is impossible. In the phrase "God rested" is understood that Moses wished the Israelites to understand, humanly speaking, that it was precisely themselves who had to rest one day in the week. The avarice of the Jews is well known. In order to gain a penny, a talent, some pieces of silver, or the equivalent, they have been capable of working continually with the heart of a miser, a sin which is well known amongst the Jews.

God, as is clear, did not rest, because He had never tired, - although, to be sure, He sanctified the Day, which, concretely, is His Own, the Day which, in highest degree, is His, and which can be no other than the Day of Creation.

The Jews, very devoted to the letter, rather than the spirit, have interpreted the Day of the Lord to be Saturday, the last day of the week. As in most instances, the Jews, out of the hardness of their hearts, have inverted the sense.

Another interpretation of the Jews, following the Law of Moses, was this: "Love your neighbour and hate your enemies."

Christ, who did not come to abolish the Law, but rather to perfect it, said: "Love your enemies. Bless those that persecute you. Return good for evil, and so forth."

Christ said: "Destroy this temple, and I will raise it up in three days." The Jews testified before the High Priests and said: "This man has said that he will destroy the temple, and in three days raise it up." When Christ spoke of this destruction of the temple and its immediate reconstruction, He was referring to his own Crucifixion and Death, and to his glorious Resurrection on the third day.

Those Jews, zealous for the letter, ignored the spirit.

We recall that sure teaching: the letter kills, the spirit gives life. It is also sure teaching that this saying does not justify the

rejection of the letter as a matter of principle, because the spirit and the letter are complementary.

Oh most profound mystery! The Holy Ghost has reserved, as in a most sacred depository, the Day of the Lord for the Christians. The Church, our Mother, with sublime wisdom, has ordained, as holy day of precept, under pain of mortal sin, the Day of the Lord, the first day of the week, in memory of the Resurrection of Christ.

Christ, who came to perfect the Law, with his glorious Resurrection, gave sacred character to Sunday, the first day of the week, and abolished Saturday.

Oh most admirable prodigy: The Holy Ghost, on that first Pentecost, came down upon the Apostles on Sunday, in order to place his seal on the Day of the Lord. By the word Lord is understood each of the Divine Persons of the Most August and Most Holy Trinity. The Eternal Father is Lord. The only begotten Son of the Father is Lord. The Holy Ghost who proceeds from the Father and the Son is called Lord and Giver of life. God, One in Essence and Three in Person, is the Lord. When it is said that God created all things visible and invisible, We understand infallibly that the Three Persons created all things visible and invisible, there being no possible contrariety of will, since the Three Persons are one only True God.

Oh most profound and in searchable mystery! Holy Mother Church, with sublime wisdom, has prescribed the Preface of the Most Holy Trinity for Holy Mass on most Sundays of the year.

Through this wisdom of the Church, the Holy Ghost has given us to understand that Sunday is the Day of the Lord.

In the tradition of Spain, there is a most precious devotion called the 'Holy Trisagion,' which Saint Diego Jose of Cadiz composed under divine inspiration. This most admirable Trisagion in honour of the Most Holy Trinity is recited according to general custom, on all Sundays of the year.

This tradition is another manifestation of the Holy Ghost giving to Sunday the precise character of the Day of the Lord. Christ entered Jerusalem in triumph on that glorious Palm Sunday. The entrance of Jesus in Jerusalem is a most solemn event in the history of Israel.

When Christ entered Jerusalem in triumph on a Sunday, He wished us to understand the importance of the first day of the week. And He confirmed this importance by his glorious Resurrection on that most solemn Sunday of the Pasch, the Pasch that came to abolish the Jewish Pasch.

Oh Lord Jesus Christ, how admirable are your instructions! You are the Truth, the Life, the Way. You are the Light, You have the words of Eternal Life.

When Our Lord Jesus Christ said to the Apostles: "If you also wish to go, you may," Peter spoke up and said: "Lord, to whom shall we go? You alone have words of eternal life."

Oh Christ! O meekest Lamb! Allow your Majesty to grant that this your Vicar, repeat those words:

"Lord, to whom shall we go? You alone have words of eternal life!"

Oh Divine and Imperial Majesty! Behold your Vicar, Pope Gregory XVII, who loves you to folly, - in spite of our weaknesses, defects and imperfections, - in spite of our detestable sins against You. Permit Us to hope in your infinite Mercy, in which We place our horrible sins, past and present; allow us to be confident, inspired by the hope of your grace, in which we place our future, - with which we desire to be strengthened and to dominate our inordinate passions.

Oh most merciful Christ, have pity on Us! Strengthen your Vicar, do not allow Us to turn reprobate.

Oh Lord of infinite Mercy! Do not regard our sins, but rather your own outraged Face, your crown of thorns. Regard your flagellation, your Way of Sorrows under the weight of the Cross, the Cross in which you bore those sins of Ours. Regard all of your Sacrosanct Passion, your Crucifixion. Consider how you shed your Blood to the last drop.

Oh Jesus, meekest Lamb, Sacrificial Victim, wash all our sins in your Most Precious Blood!

Oh Christ of Divine and Imperial Majesty, do not permit your Most Precious Blood to be without fruit in Us!

Oh Divine Majesty, Mary Most Holy, bring our prayers before his Divine Majesty, Christ Jesus, Our Lord and God!

Oh Divine Mary, do not permit, for even one moment, that We depart from under your Holy Mantle. And if such were to occur, take our freedom, and with royal power constrain Us to return to the shelter of your Holy Mantle!

We desire, in the present Document, to let you understand, that in our mind, there is no blame on all those who, until yesterday, maintained doctrines on the Work of Creation distinct for those which We, in the present Document, have defined infallibly. Until yesterday, all had been free to incline towards or adhere to various theses in questions still discussed but not defined. However, those who henceforth maintain such doctrines, We condemn with utmost severity. The Pope has spoken, the question is settled! El Palmar,- that is, the New Rome,- has spoken, let all others hold their peace!

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of our own, solemnly declare, proclaim and teach:

God created all things visible and invisible on the First and Only Day of Creation.

We, with the authority with which We are vested, teach infallibly that the First Day of Creation is the Day of the Lord, or Sunday (Dominica), first day of the week.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and with our own, solemnly declare, proclaim and teach the following: If anyone dare to deny that God created all things visible and invisible on the First and Only Day of Creation, the Day of the Lord, let him be anathema.

We, as Universal Doctor of the Church, feel the imperative need to confront with the sword, strike with precision, and cut off once and for all, modern currents of scientific thought on the Work of Creation,- and concretely, on the origin of man.

We transcribe the biblical passage on the origin of man, to wit: "And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a living soul."

In this passage the Holy Ghost makes perfectly clear the origin of man. In this passage, the spirit is to be complemented with the letter.

Since remotest antiquity, the people of Israel commemorated this origin of man in an astonishing manner, as follows:

On a fixed day of the year, they covered all their body with ashes, not only to do penance, but also, and especially, to put men in mind of their origin. This Jewish tradition passed on to the Church founded by Our Lord Jesus Christ.

With great wisdom, Holy Mother Church has prescribed, as preparation for the penitential season of Lent, the commemoration of Ash Wednesday. On Ash Wednesday, Holy Mother Church in her Sacred Liturgy, puts ashes on the faithful and, with great wisdom, repeats the following formula: "Memento, homo, quia pulvis es, et in pulverem reverteris." (Remember, man, that thou art dust, and unto dust thou shall return.) This imposition of ashes is received by the Pope and by all, down to the least of the faithful of the Church. Those

words of the Holy Ghost are heard by all the faithful of the Church, from the Pope to the least of the faithful.

Many scientists are disposed with an astute spirit to contradict Sacred Scripture, the Book of books, inspired by the Holy Ghost. With these words of the Holy Ghost in Genesis on the origin of man, every scientific thesis that explains the origin of man in another way, is crushed and destroyed.

We, as Universal Doctor of the Church, in accord with Holy Tradition, teach infallibly that God formed man of the dust or slime of the earth, created a rational soul, and infused it into that body. Through the infused soul, man was created in the image and likeness of God. This God did not do with any of the other animals.

Man has a rational soul in the image and likeness of God. The other animals have an irrational soul, and lack all image and likeness of God.

Through his rational soul, man is immortal, capable of distinguishing between good and evil. Man is capable of using his will to dominate his passions, - naturally, when he lets God help him. Man is capable of acquiring the various disciplines of science and art. Throughout the history of mankind it can be shown that man has used his intelligence to invent useful things.

The other animals have irrational souls, and so are incapable of discernment. All the irrational animals of today continue to follow their most ancient ways during the course of their lives. The system called evolution is totally false.

The animals with irrational souls continue to be irrational, as they were in antiquity. No one of them has evolved. They continue to follow their most ancient ways, led by the well known so-called instincts that God has given them, in order to find their way in that which pertains to the life of an irrational animal.

It is totally false and absurd to say that man descends from a monkey.

Although among the various irrational animals the monkey, to be sure, resembles man most, one must understand with all clarity of mind that this resemblance is merely in external appearance, and is in no wise essential. Between monkey and man there is a similarity of the same value as between wine and water.

It is well known that the monkey generally imitates man; sad to say, it is not always so, since there are cases of men who imitate monkeys. The number of fools is infinite.

It is well known from history that today's monkey continues to perform the same tricks as the monkeys of old.

The partisans of the cursed thesis that man descends from the monkey are moved by the noxious intention to explain everything by material means, causing the belief that God does not exist.

Those acquainted with animals can verify the various types there are of monkeys. There are some that externally resemble man. Others resemble dogs and also other animals. But no one says because of this that the dog descends from the monkey. The following fact is also certain, and has been carefully observed: it is noted that those monkeys which most resemble man, look with great complacency at women, likewise the females with respect to men.

Nevertheless, one should not look for the origin in such a fact, since this complacent gazing on the part of the monkey, comes from a certain external and agreeable resemblance that other animals do not find in man. It is also true that, as is known from history, men have often taught perversions not only to monkeys, but also to dogs, calves and other animals.

Unhappily, when man departs from God, he is capable of becoming the most savage beast amongst all the animals. A

man without God becomes a brute. A man without God becomes a slave. He subjects himself to the rule of Satan, that infernal Dragon who, as Father of lies, can inspire the most terrible perversions.

The man who is brutalized is capable of committing the worst crimes, because he places his intelligence at the service of evil. The man who lets God lead him is capable of attaining angelic dignity, because he places his intelligence at the service of God.

The man who receives the Holy Sacrament of Baptism participates in Christ, the Second Adam, and receives the divine nature and the indwelling in his soul of the Holy Ghost, not in accidental form, but rather in substantial form.

No monkey, however pretty and attractive it be, even sacrilegiously baptized, can ever receive the divine nature, nor the indwelling of the Holy Ghost, because the monkey was not created in the image and likeness of God, and does not possess a rational soul.

We recall the Spanish proverb, "a monkey dressed in silk, a monkey remains."

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of our own, solemnly declare, proclaim and teach:

God formed men out of the dust or slime of the earth, infusing a rational soul, to his image and likeness, with respect to the soul.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of our own, solemnly declare, proclaim and teach the following:

If anyone dare to deny that God formed man of the dust or slime of the earth, let him be anathema.

We, as Universal Doctor of the Church, believe, confess and solemnly teach:

The earth has not the age that so many scientists affirm.

It is temerarious when, on finding a piece of stone or other object, all at once to affirm: this stone is fifteen million years old.

We ask that liar: Friend, can you say on what part of the stone the date is marked? In order to justify himself, the hypocritical scientist can of course find certain indications drawn from out of his own sleeve, in support of the age he asks us to accept.

In archaeological museums, there are most impressive objects, to which are assigned an inadmissible age. It is clear, that in years past, it sufficed that a scientist would place an object in remotest antiquity, so that objects found afterward would be placed in relation to the former, out of resemblance with that falsely dated object.

Scientists have had the audacity to assign to humanity an inadmissible antiquity, in open contradiction to the teaching of the Bible.

In the Holy Bible, there are minutely recorded genealogies, beginning with the first man, Adam, and relating the years of their lives. Through the Holy Bible we know that the existence of man has not yet attained six thousand years.

Any theory, any thesis or science that pretends to show that man has existed for more than the approximate six thousand years, is totally false.

We do not wish to extend the present Document excessively, - as, with the help of God, We will continue to teach in later Documents.

We speak again about the Day of Creation.

The doctrine We today teach infallibly on the Day of Creation is maintained by the Greek Fathers and certain Latin Fathers and Doctors; among these, the most glorious and luminous Doctor of the Church, the never sufficiently pondered Saint Augustine.

These Doctors, and among them, Saint Augustine, admitted that God created all things visible and invisible on the first Day of Creation. What they did not achieve in explaining very well, is whether it was in an instant or in many instants. Nevertheless, they allow freedom to understand that it was an instant divided into other instants.

We, who have commenced the present Document with the intention of speaking of other additional questions, determine now to continue to speak in the coming Documents, terminating the present Document so as to give pre-eminent character to the Work of Creation.

Given in Seville at the Apostolic See, the second Sunday of November, Feast of Thanksgiving to the Eternal Father through Our Lord Jesus Christ, as established in the Palmarian Church, being the 11th day of the same month, of the Year of Our Lord Jesus Christ MCMLXXIX.

30th Document
**Reflections on the Holy and Great Palmarian Council
Meditations on the August Trinity of the Earth
Exhortations on the Mystical City of God
Re-Establishment of the Lay Apostolate of Catholic Action
Transference of Some Feasts of Joseph Most Holy
Establishment of Feasts in Honour of Joseph Most Holy
Suppression of the Feast of Our Crowned Mother of El
Palmar Celebrated on the 15th of Each Month
Declaration of Joseph Most Holy as Protector and Guardian
of the Spanish Nation, and, in Extension, of the Future
Empire**

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 El Palmar de Troya.

We direct our paternal word to all the faithful, and present some reflections on the most Solemn Opening of the Great and Holy Palmarian Council.

Most dearly beloved children of our soul: you know already through a previous Document, that the Opening of the Holy Palmarian Council will take place, God willing, on the 30th March 1980, the 12th anniversary of the Blessed Apparitions of Our Crowned Mother of El Palmar.

Providentially, the coming 30th March coincides with Palm Sunday, the day on which is celebrated the triumphant entry of Our Lord Jesus Christ in Jerusalem.

Very beloved children of our heart:

Reflect, think deeply and consider the coming 30th March. It coincides with the day in the Sacred Liturgy when Holy Mother Church speaks abundantly of palm and olive trees. On this day, the Church presents Jesus to us entering in triumph into Jerusalem. At his arrival, the inhabitants, the people of Israel, go forth to meet him. Full of joy and jubilation, these inhabitants spread their garments on the ground, cut branches of palm and olive, and spread them like a carpet on the path before Our Lord Jesus Christ.

The palm tree and the olive have a most profound meaning in Sacred Scripture. It is a meaning that speaks to us wholly of the chosen people of God. It speaks first of the Jewish people, and then it speaks also of the Church of Christ.

Most dearly beloved children of our soul:

Two trees are fundamental in the profound mystery that pertains to the salvation of men, namely: The olive tree, figure of Christ, - the palm tree, figure of Mary. Throughout Sacred Scripture, those trees named olive and palm are mentioned again and again.

The olive is the tree from which is taken the oil that is used in the Liturgy. The grace and beauty of the palm are most admirable. Towering high in her grandeur, the grace of her form is seen from afar.

Beside the palm there grows the vine from which are gathered the richest of grapes. For the vine to extend itself without breaking its shoots, it must grow beside a strong palm. If we wish a vine to be high and fair, we must plant it by a palm that is very high, strong and firm. If we wish that the vine produce abundant fruit, grapes that are fair and sweet, we must plant it by the finest palm of paradise. If we wish an exquisite composition of palm and vine, we must plant the vine by the fairest of palms.

The most lovely palm is very high, very graceful, and its lofty brow is crowned with luxuriant splendour. The boughs that crown the graceful palm are exquisite in the variety of their colours,- those varied greens and yellows, golden brown intermingled with flickering white. She is all adorned with beauty, and there is nothing that is ugly, while rich fruits are seen amongst the green palm fronds.

This variety of colour represents the fullness of the gifts with which the Divine Palm tree, Mary, is adorned. The fruits represent the fullness of the fruits of the Holy Ghost, with which the Divine Palm is adorned.

The vine that grows so fair beside the palm, represents the innumerable children of the Divine Mary. The authentic devotees of Mary are represented by the lovely vine that grows in the shelter of the most beautiful palm, and the rich grapes, fruit of the vine, are the virtues acquired by Mary's authentic devotees.

Most beloved children:

Meditate on the exalted title of Our Crowned Mother of El Palmar.

The word 'Palmar' (Palm grove) corresponds to 'Palmará' (Palm tree). This Palm tree, the Exalted Queen of El Palmar, is crowned. And the crown is seen in the beauty of the palm branches.

This most beautiful and lovely Palm tree is planted in a very rich paradise, the paradise that is the Mountain of Christ the King. This precious paradise has a most beautiful olive tree, the olive tree that is the Most Sacred Face of Christ. This most lovely paradise has a most beautiful palm tree, fair as the wood of Libanus,- which is the most Blessed Image of Our Crowned Mother of El Palmar. The mystical and most beautiful paradise of El Palmar is embellished with the loveliest vines, laden with richest grapes,- which represent the Order of Carmelites of the Holy Face, in its various branches. The rich wine of these precious grapes is the authentic doctrine of the One Holy, Catholic and Palmarian Church. This richest of wines is given gratis to mankind, but, sad to say, they are but few who choose to taste and drink of this richest of wines.

Most beloved children:

This most fair and graceful Palm tree is also an exalted figure of the Church of God. This Palm tree, figure of the Church, is very high,- her boughs, so to speak, brush against the vault of heaven. Although this Palm Tree is very high, there is no danger of falling. It is marvellous to behold how this Palm remains erect, in spite of the great tempests to which she is subjected. Powerful hurricanes hurl themselves ferociously at the Palm Tree in order to bring it down. Fearful cyclones charge in fury against the beautiful Palm Tree, and to their stupefaction they find that, however much the Palm Tree sways, she does not fall to the ground. All the elements of the cosmos, infuriated, seem to join the attack to destroy the Palm Tree. However, despite such fury, the Palm Tree remains erect

and beautiful. With all his craftiness, the infernal Dragon inspires men to every kind of attack in order to throw down the Most Beautiful Palm Tree.

Oh wonder of wonders! Despite the hurricanes, you remain standing!

Most beloved children of our heart:

Think, meditate, reflect and ponder, and you will be enraptured even to folly, when you see that the graceful Palm Tree, laden with abundant fruit, remains erect,- in spite of her extraordinary height, in spite of storm and tempest, because her roots are very deep.

Do you know what these very deep roots are? Let us reply for you: these roots, so deep, are symbol of the Rock, and the Rock is the Pope.

The Divine Master said on that occasion: "Thou art Peter (Rock), and on this Rock I will build my Church, and the gates of Hell shall not prevail against Her. These roots were planted in paradise 20 centuries ago. Each Pope is the Peter of the moment, and the permanent root.

If you carefully review the History of the Church, you will be astonished at the great number of her very powerful enemies. Throughout the History of the Church, you will verify the existence of every kind of persecutor. Emperors, kings, rulers and tyrants innumerable have fought with fury to destroy the beautiful Palm Tree. However, they have never achieved this, nor shall they. The Pope, who is the strong Root that sustains the Palm Tree, has never allowed, nor ever will allow, the Palm Tree to fall to the ground.

You will find the Palm tree on many occasions throughout history leaning like the Tower of Pisa, but never vanquished,- because the Most Holy Virgin Mary, as exalted Commander in Chief of the armies, comes to the help of the Pope and obtains the great miracle of re-straightening the Palm Tree, and making her more beautiful than ever. After the wintry storm, spring returns, and adorns the Palm Tree with renewed beauty.

Most dearly beloved children:

Think and reflect on the importance of the Most Solemn Opening of the Great and Holy Palmarian Council on the coming 30th March, 1980. Again, after prolonged tempests, returns the spring that will bring beauty to the Palm Tree. The 30th March arrives precisely during the fullness of the new springtime, since spring will have begun nine days before.

Most beloved children:

Consider the lovely Sevillian spring, when the trees are diffusing that rich fragrance that captivates and enchants both her own children and her visitors. In this Land of Mary Most Holy, there are those very lovely trees, the orange trees, which in the Sevillian spring break out in little white blossoms called 'azahares,' that spread their rich and enchanting perfume. In the fullness of Sevillian spring will be held the majestic Palmarian Council. From this Holy Council will be diffused the most rich fragrance of the 'azahares,' to enrapture the humble and simple of heart. This fragrance of the 'azahares' will be the sublime symbol of the doctrine defined in the Sacrosanct Palmarian Council.

The authentic traditionalists, humble and simple of heart, will make haste to come to the mystical orange grove of El Palmar de Troya. The humble and simple will arrive jubilantly at the mystical orange grove of El Palmar de Troya, to taste and partake of the richest of oranges of El Palmar de Troya. From these oranges will flow a very rich juice, sublime symbol of the sound doctrine which the faithful require in order to walk secure in the midst of the apocalyptic darkness in which men are living today.

The mystically delicate yet permeating fragrance of the 'azahares' of the Mountain of Christ the King, will penetrate to

the ends of the earth. However, only the simple and humble of heart will perceive it. The wise and prudent will not be able to discern the singularly delicate fragrance of the 'azahares' produced by the mystical orange trees of El Palmar de Troya.

Most dearly beloved children of our heart:

The mystical orange trees of the sacrosanct Mountain of Christ the King are sublime symbols of the terrible Palmarian Bishops, who will distil the exquisite aroma of the mystical 'azahares'. With this delicate fragrance they will attain the conversion of many sinners.

The mystical fragrance of the Palmarian 'azahares' will be the opportune sign for a good number of the followers of the apostate Roman Church to decide to come aboard the Palmarian Church.

The mystical perfume of the Palmarian 'azahares' will diffuse its delicate fragrance in every hidden corner of the earth. This mystical perfume will represent a potent sign for the world to take note that the Holy Church of God remains full of life.

Most beloved children:

Speaking of mystical palm trees, of mystical olive trees, of mystical orange trees, We bring you into a mystical garden so that you may remain beside yourselves in rapture.

Most beloved children:

Here you find the Pope, who also fulfils the office of gatekeeper of the mystical garden.

We, as gatekeeper of the mystical garden, exhort the faithful and the world with these words:

Take heart: Make your decision: Enter this mystical garden. Here you will find beautiful olive trees, graceful palm trees, lovely vines and splendid orange trees. In this mystical garden you will find comfortable benches under these most beautiful trees. Come in, be seated, taste, eat and enjoy the fragrance of these beautiful trees. When you are comfortably seated, raise your eyes towards Heaven, and behold the beauty of those sublime Doves, the pair formed by the Holy Ghost and the Divine Mary. You must contemplate the graceful flight of these exalted Doves, so that you may be carried away in jubilant rapture.

Most beloved children:

We desire to point out that the 30th March 1969 was also Palm Sunday.

The year 1969 was precisely the year when We received the immense grace, gratuitous, of our first vision. This occurred the 30th September, precisely 6 months after that memorable Palm Sunday.

The coming year 1980 will mark the 11th anniversary of our first vision. Without doubt, these eleven years, among other interpretations, represent the 11 apostles faithful to Our Lord Jesus Christ.

In 1986, the 30th March will be Easter Sunday. We are permitted to hope that the Lord has prepared something grand for that year,- which He alone knows.

With these dates and circumstances, you will find, in the light of former prophecies, great and beautiful expectations. All of this conforms with the signs preceding the great Palmarian Empire,- in which Empire, under the Sacred Tiara and Crosier of the Pope-Emperor, will reign the Sacred Hearts of Jesus and Mary.

Great events approach for the Church and the world.

We contemplate the terrible international events of the present, which are the signs preceding the imminent Third World War; as well as the innumerable cataclysms, which will be like a last judgment in miniature. All these terrible events have to take place before the establishment of the Sacred Empire.

Most beloved children:

Observe the current events in the world, which are chaotic, and which are warning you of the frightful World War that is close at hand.

The Holy and Great Palmarian Council will represent a most potent light in the chaotic darkness in which humanity is living and in the terrible wars and battles which are approaching.

We exhort all the faithful to offer intense prayer and sacrifice in order that this Holy Council be the Light also for many followers of the Apostate Church of Rome.

It is necessary, from now and henceforth, that you intensify your supplications to the Most Holy Virgin Mary, that She may extend her Holy Mantle over the Great and Holy Palmarian Council.

We continue to speak about prophetic dates, to wit:

The 30th March 1986, as you know, is Easter Sunday, in which is commemorated the glorious Resurrection of Our Lord Jesus Christ. Bearing in mind that the Holy Palmarian Council opens on palm Sunday of next year, the 30th March 1986, Easter Sunday,- will complete six years from the Opening of the Holy Council, and consequently, from this same day, begins the 7th year. The number 7 has always a Biblical sense. In this year 1986, God willing, we shall complete our 40th year on the 23rd April. The number 40 also has a very clear biblical sense. With these dates you have ample material for your meditation, in order to discern precious prophetic signs.

We remind you that, generally, prophecies are conditional, and that co-operation with grace plays a great part.

We, as Universal Doctor of the Church, avail Our self of the present Document to present you with several points of meditation.

The Divine Potter chose from among the men of Israel a just man called Joseph, of the House of David. Almighty God entrusted to this man as his property a very rich and mystical plantation called Mary, the Chosen one of the Lord. In this Plantation, the Holy Ghost planted a most beautiful and mystical olive tree, called Jesus. With the proprietor of the Plantation, with the Plantation and with the Olive tree, we have the Trinity of the earth that forms a precious and mystical Triangle.

This Holy Triangle is situated as follows:

Since Joseph Most Holy has received the mystical Plantation from the Creator as his property, the fruit produced on the Mystical Plantation,- although without the intervention of Joseph Most Holy, the Head of the Plantation,- the fruit becomes legally the property of the proprietor of the Plantation.

This being its situation, the Triangle is formed thus:

As representative of the Heavenly Father, Joseph Most Holy occupies one of the sides of the triangle. At his right is the Divine Mary; and, with their mutual Love, Most Chaste and Pure, we have Jesus. Jesus receives Flesh and Blood from the Divine Mary, through the intervention of the Holy Ghost. Jesus receives from Joseph Most Holy, as legal Father, the throne of his father David, since monarchical succession descends through the male line, from Father to Son. In the present case, Joseph is Father legally, and in no wise naturally or physically.

The most pure love of the Most Chaste Heart of Saint Joseph and the Immaculate Heart of Mary, pour themselves out like two rays into the Divine Heart of Jesus. The most meek and humble Heart of Jesus responds to the love He receives from his legal Father and from his true Mother, using the same two rays through his most holy obedience. When the Divine Mary and Joseph Most Holy receive the love of the Divine Heart of Jesus, together they share that love, and in response again

adore the Divine Heart of Jesus, not only as true Man, but also as true God.

Now, the Most Holy Virgin takes her place at the right side of Our Lord Jesus Christ. The Heart of Jesus communicates his love to the Immaculate Heart of Mary, and the Immaculate Heart of Mary communicates her love to the Sacred Heart of Jesus. This love and intercommunion of both they communicate through two luminous rays to the Most Chaste Heart of Saint Joseph. Joseph Most Holy responds with his love through the two sides (of the Triangle) to the Heart of Jesus and to the Heart of Mary. Through the side that communicates with the Heart of Jesus, he responds by adoring Him. Through the side that communicates with the Heart of Mary, he responds by venerating her in supreme degree, acknowledging as Lady and Mistress her who is the true Mother of God. These three August Persons of the Trinity of the earth are continually responding with purest mutual love, without contrariety, since in every moment they fulfil the Will of God. In Jesus Christ we have the Repairator of the Heavenly Father and the Redeemer of mankind. In the Most Holy Virgin Mary we have the Co-reparatrix and the Co-redemptrix, as Co-adjutrix of Christ. In Joseph Most Holy we have the Co-repairator and the Co-redeemer, as Co-adjutor of the Most Holy Virgin Mary.

Bearing in mind that we have placed the Triangle on a horizontal plane, we place in the centre of the Triangle our Holy Church. In each angle there is now one of the August Persons of the Trinity of the earth. From each angle there issues a ray that communicates with the Church. The Church responds to the love she receives using these same rays of communication, in the following manner:

To Christ, she offers cult of adoration,- to the Most Holy Virgin Mary, cult of hyperdulia (veneration in supreme degree),- and to Joseph Most Holy, cult of protodulia (veneration before all others). Since the Three Persons of this August Trinity of the earth know nothing of egoism, they respond to this love that they receive with most abundant graces over the Church. In this way there is continually a correspondence of love. Also, through the Sacrosanct Passion of Christ, the whole Church is associated in the Work of the Reparation and the Redemption.

We, as Universal Doctor of the Church, teach you infallibly as follows:

From this above doctrine, there follows the doctrine, certain and infallible, that the members of the Church living in the state of grace become little co-reparators and co-redeemers,- a dignity, to be understood, at infinite distance from that of the Most Holy Virgin Mary and of Joseph Most Holy.

Participation in this dignity is not a contradiction, even when one is included at the same time in the number of the redeemed,- according to what follows:

In the dignity of the Most Holy Virgin Mary, all is given her in view of the proper merit of Our Lord Jesus Christ as God. As such, He merits a Mother distinct from all mankind. Christ does not, by his Passion, purchase prerogatives and dignities for his Mother, since they are already given to her because He merits such a Mother. On the contrary, the rest of us, because we belong to the number of the redeemed (the purchased), attain dignities in so far as we participate in the Sacrosanct Passion of Christ. Christ paid for as many graces as we gratuitously can receive if, with our works, we co-operate with the Passion of Christ.

Our works, united to the Passion of Christ, acquire infinite value, and thus we come to receive most abundant graces.

We direct our paternal word to all of the faithful:

Most dearly beloved children of our soul: We ardently desire that you consider and esteem the most sweet doctrine of the "Mystical City of God", written by the most erudite Saint Mary Jesus of Agreda.

We urge you that, among the books you are accustomed to read, you place the "Mystical City of God" immediately after the Holy Bible, together with the other books of which We have spoken in previous Documents.

Very beloved children:

Eat and savour the "Mystical City of God", whose doctrine is a rich and mystical honey produced by the Exalted Pair of mystical bees, the Holy Ghost and the Divine Mary.

This pair of mystical bees never produce honey that cloy,- but rather honey that is sweet, yet equally delicate. One never tires of its taste. It is pleasing to take, and its savour is holy delight,- and if we know how to profit by it, leads us to the heights of sanctity.

Reading the "Mystical City of God", we discover admirable virtues and prerogatives that the Divine Mary has received from the Most Holy Trinity. The "Mystical City of God" will teach us the better to know and love the Creator, since from his hands has issued the masterpiece of the Mystical City of God, which is the Most Holy Virgin Mary.

We exhort you to read the "Mystical City of God" in the light of our Pontifical Documents, through which you will the better understand the "Mystical City of God". To be sure, you will find certain opinions which do not harmonize with the doctrine we are defining in some of our Documents. This Doctor of the Church, in common with other Doctors, express some opinions which previously were matters for discussion. None the less, that does not discredit the context of the "Mystical City of God".

We avail Our self of the present Document to communicate to the faithful a matter that has been our constant concern, namely:

We, re-establish for all the Church, the Lay Apostolate of Catholic Action, to which our venerated predecessors Saint Pius XI the Great and Saint Pius XII the Great gave such extensive support.

The pastoral zeal of these most glorious Popes of happy memory for the Church has been obscured by the innovations of the Second Vatican Council, and by that unhappy word 'aggiornamento' ('updating').

The progressivist tendency of the Second Vatican Council of unhappy memory, with one stroke of the pen, annulled traditional Catholic Action.

After that Council, the Church lost her missionary character out of respect for other religions, all in accord with the religious liberty proclaimed by the Council.

The post-conciliar Church pretended that proselytism was illegal, and that it endangered that cursed ecumenism defended by the post-conciliar clergy. After the Second Vatican Council, there were very few who had the courage to preach the Catholic Faith amongst the Protestant heretics, on whom was conferred the most soothing title of 'separated brethren'. A Catholic who would not preach the Gospel out of love for the separated brethren automatically set himself against Christ, who said: "Go forth and preach the Gospel to every creature." This command of Christ is for yesterday, today and for tomorrow.

Once again We repeat: the Christian who is not an apostle is an apostate.

We, in the name of Christ, say to you: Go and preach the Gospel to every creature.

Most beloved children:

You will practise the Holy Exercise of the Lay Apostolate of Catholic Action under the spiritual guidance of our missionaries, who are our representatives for the flock committed to them. Do not do anything without spiritual direction of our legitimate representatives who are your shepherds.

Our missionaries will prepare a small pamphlet, to be approved by Us, containing the principal matters for their apostolate.

Catholic Action will be divided into two branches: one for men, the other for women.

Each branch will have a president or head, appointed directly by the spiritual director. The spiritual director will name as head of the branch the person of greatest virtue and ability, submitting the nomination to this Apostolic See in order that We, with our authority, may approve or disapprove. The spiritual director will send to Us a letter in detail about the person chosen for the office.

We most severely prohibit any democratic election to office. Authentic democracy is hierarchical and organic, and functions vertically, that is, all order proceeds from the Highest Authority, and not from ground level, since the Church is monarchical.

The person who holds the office of head of a branch, will appoint to the various offices his auxiliaries and collaborators, - and always with the advice and approbation of the spiritual director.

The Lay Apostolate of Catholic Action will have two exalted patrons, namely: The Patroness will be the Most Holy Virgin Mary, under the sweet title of Divine Shepherdess. The Patron will be Joseph Most Holy under the title of Father and Doctor of the Church.

We, with the authority with which We are vested, grant a Plenary Indulgence to each branch of Catholic Action, which can be gained once a month if, within the month, one exercises with considerable frequency, the apostolate, according to one's possibilities. Naturally, it is understood that one is leading an authentically Christian life. On later occasions we shall resolve and reply to questions that are directed to Us on Catholic Action through your spiritual directors.

We, in the present Document, inform you of certain changes of date in the liturgical calendar for feasts of Joseph Most Holy, in order to leave room for other feasts.

In the month of March, during the Novena to Joseph Most Holy, We include certain of his feasts.

The Title of the Novena will be as follows:

"Solemn Novena in honour of Joseph Most Holy"

And the days of the Novena are as follows:

10th March: Presanctification

11th March: Nativity

12th March: Sweet Name

13th March: Presentation in the Temple

14th March: Seven Sorrows and Joys

15th March: Assumption into Heaven

16th March: Most Chaste Heart

17th March: Father and Doctor of the Church

18th March: Vigil

19th March: Spouse of the Blessed Virgin Mary.

Each one of these feasts of the Most Holy Saint Joseph will have proper Mass and preface.

The Most Solemn Traditional Feast of the 19th March will have a Sequence.

This Solemn Novena will be followed by the Octave as a sequence of commemorations. Each commemoration will have the prayers that correspond to the successive days of the Novena.

We establish in honour of Joseph Most Holy, the following Masses with proper preface, namely:

Presentation in the Temple, Seven Sorrows and Joys, and the Vigil of the principal Feast of the 19th March.

We, in the present Document, suppress the Feast of the 15th of each month dedicated to Our Crowned Mother of El Palmar, retaining that of the 30th of each month. In this way we will enhance the 30th, since, as all know, the first apparition of Our Crowned Mother of El Palmar was on the 30th of the month.

We implore Joseph Most Holy for his special protection for all the faithful; and we recommend strongly that all have fervent devotion to this Exalted Protector and Advocate.

We inform you that all the Plenary Indulgences pertaining to the various feasts of Joseph Most Holy can be gained now on the new date established within the Novena.

We, with the authority with which We are vested, declare the following Title of Patronage:

We confer on the Exalted Joseph Most Holy the Title: "Protector and Guardian of the Spanish Nation".

This title of Joseph Most Holy as Protector and Guardian of the Spanish Nation includes in its extension the future Sacred Palmarian and Hispanic Empire.

We place under the Patronage of Saint Joseph Most Holy all the events leading up to the Great Empire, in order that He, in union with Our Crowned Mother of El Palmar, command the army of the Pope-Emperor.

Under the command of the Most Holy Virgin Mary and of Joseph Most Holy, the victory will be assured and will appear as an apotheosis. The enemy armies will be prostrated before the military command of this Exalted Pair .

Most dearly beloved children of our soul:

Be confident, all will come in due time, and all will be accomplished according to the plans of God, conditioned by our co-operation with grace.

In less than 12 years of existence of the Great Work of El Palmar de Troya, there has been a succession of great events.

First there was the Foundation of the Order of Carmelites of the Holy Face. Meanwhile, the Vietnamese Archbishop arrived, D. Peter Martin Ngo Dinh Thuc. There followed the first ordinations to the priesthood, and the first Episcopal consecration, forming an Episcopal College as a new and Holy Sanhedrin that will judge the apostate Sanhedrin of Rome. Then, by Divine Mandate, the See and Cathedra of Rome was translated to El Palmar de Troya, when Rome had become the Great Prostitute of the last times, there being fulfilled the apocalyptic fall of Babylon the Great, the city of the seven hills.

Among other great events was the Solemn Canonical Coronation of the Most Blessed Image of Our Mother of El Palmar.

Again, among the great Palmarian events was the purchase of the terrain of the Mountain of Christ the King.

Among the great events of El Palmar de Troya was the start of the construction of the Great Basilica of Our Crowned Mother of El Palmar, which, thanks to the spiritual and economic collaboration of the faithful, has reached an advanced phase of construction. Once again we thank the faithful with all our heart.

Thanks to the loving generosity of the faithful, we are building the Great Basilica, the Monastery, and, little by little, we are paying our innumerable debts.

To be sure, it is a prodigious miracle to be able to maintain the enormous works of El Palmar de Troya.

We avail Our self of the present Document, once again to encourage your continued economic assistance, in order to continue to pay our great debts.

Be confident,- just as we have accomplished in this way so many things, we will, if we correspond, continue to accomplish what remains.

All the community of the monks and nuns of our Order raise their supplications to the Most Holy Virgin Mary, in order that she extend her protective Mantle over our benefactors, confident that Our Lord Jesus Christ will repay all of them a hundredfold.

Given in Seville, at the Apostolic See, on the Feast of the Divine Doctor and of Saint Clement, the 23rd November, in the Year of Our Lord Jesus Christ MCMLXXIX.

Document
Certain Considerations on the 34th Document
Other Clarifications on Pope Vigilius
Some Questions on the 40th Document
Some Meditations on the Conversion of the Jewish People
Some Clarifications and Meditations on Other Questions

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, desire, in the present Document, to make certain clarifications in regard to some of our previous Pontifical Documents. In particular, we wish to speak about our Pontifical Document 34. In that Document, We have declared infallibly the certain Doctrine on the Creation of the Most Divine Soul of Christ and of the Divine Soul of Mary. In the present Document, with the same force and inspiration of the Holy Ghost, We confirm our dogmatic declaration altogether as We made it in the 34th Document, without doubt or scruple, conscious of our responsibility before God and before History.

The principal motive of the present Document is to clarify a confused and ambiguous question that arose in the middle of the sixth century. Namely:

In the middle of the sixth century, there appears a condemnation of those who say or think that the Soul of Christ existed before the Incarnation of the Word. According to the footnote of the historian, the condemnation "seems" to have been signed by our predecessor Pope Vigilius.

We declare that We have made a painstaking and detailed study of the Councils and Pontifical definitions of that epoch, and nowhere have we encountered that condemnation. We have studied details of the Second Council of Constantinople, called also the Fifth General or Ecumenical Council, the Councils of Chalcedon, of Ephesus, of Rome, and so forth. There does not exist any dogmatic declaration of any Pope of that epoch that condemns the anticipated creation of the Most Divine Soul of Christ.

It is evident that in the middle of the sixth century Pope Vigilius, out of fear and weakness, succumbed to the arbitrary caprice of the Byzantine Emperor Justinian I, who brazenly usurped spiritual, even semi-priestly powers, and meddled in matters that belong to ecclesiastical authority alone. The Emperor brought every kind of pressure to bear on the Supreme Pontiff. This Emperor convoked a Council without the authorization of the Pope. The Emperor Justinian signed an edict obliging the Council fathers to affirm or confirm propositions according to his own opinions. Pope Vigilius refused to preside over the Council because he had not convoked it. Besides, a sufficient number was not present of Fathers from the West, and there was a large number of Orientals. At the close of the Council, the Pope refused to

confirm its declarations. The Emperor Justinian I tried at all costs to coerce the Pope to force him to approve the Council, and also to condemn certain propositions which were not in the acts of the Council. Under coercion, Pope Vigilius on various occasions condemned the propositions presented by the Emperor through his emissaries. Later, the Pope annulled these condemnations. Given the retraction of Vigilius, the Emperor Justinian I began a cruel persecution of the Pope. He even sent his troops to mistreat the pope in words and deeds. In the face of persecution, Pope Vigilius took refuge in the Church of Saint Peter of Constantinople. Pursued by the troops, he fled to another church and took refuge there. Later, the Emperor Justinian I had the audacity to chastise the Pope by exile and by forced labours in a mine. Pope Vigilius was quickly and unexpectedly liberated from his forced labours. Clearly he was at fault for having signed the condemnations urged by the Emperor.

It is clear that a Pope subjected to coercion is practically null as Pope, insofar as he finds himself impeded in the free use of his sovereign will.

Those were terrible and chaotic times for the holy glory of God, everywhere teeming with swarms of heresies, in which were involved many patriarchs, metropolitans, bishops, priests, religious and laymen.

In years past there had been manifest heresies on the mystery of the trinity, the Incarnation of the Word, in fact, on every aspect of what concerns Our Lord Jesus Christ.

Some heretics affirmed that Christ had two persons. Other heretics affirmed that in Christ there was only one will, and so forth. In the face of these heresies, there was a well founded reserve in admitting new propositions, especially if these lacked full clarity and precision. .

In those times, they spoke of the preexistent Christ. But the subject was apparently not presented with full clarity, and this offered an occasion for possible equivocation and ambiguity. Given the heresies on the person of Our Lord Jesus Christ, all caution was but little, as there was the danger, through ambiguity, that heresies would be encouraged.

When those authors spoke of the preexistent Christ, they did not present a clear and precise doctrine, and there was the danger of interpreting that the Soul of Christ was equally eternal as the Word of God,- a manifest heresy. Given such ambiguity, it was highly dangerous to accept the pre-existence of the Soul of Christ, since, not to determine the moment his Soul was created, could lead to error.

We believe it to be very likely that the Holy Ghost in those times did not inspire the acceptance of the pre-existence of the Soul of Christ, in order to avoid possible errors among the faithful. In those times of great discussions on Our Lord Jesus Christ, it was much more urgent to clarify various questions, define what was true, and condemn the errors.

We believe that in those times there were some good Bishops who very energetically rejected new propositions out of well founded mistrust and fear of new heresies.

We remind you to re-read meditatively our infallible Document No. 34, in which, with all possible clarity and precision, the Dogmatic definitions on Our Lord Jesus Christ remain re-affirmed and re-confirmed.

The Holy Ghost has inspired the sure doctrine on the Creation of the Most Divine Soul of Christ, 14 centuries after those great discussions, since now is the opportune moment,- neither before nor afterwards. The Holy Ghost guides the Bark of Peter, inspires her at every moment, and does not let her deceive or be deceived. Without any doubt, and in spite of all obstacles and all the tempests, the truth remains resplendent.

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 Councils of the Church; as, of course, all the infallible declarations of all our venerated predecessors, none of whom erred while speaking 'ex cathedra.' Peter never contradicts himself when he speaks of things which are unchangeable.

We admit the existence of errors in some Popes when they spoke as private Doctor, but never when they spoke as Universal Doctor.

We, Vicar of Christ on earth, who, by the Grace of God, reign under the name of Gregory XVII, in accord with innumerable predecessors of Ours, declare the following:

We anathematize Pope Honorius I.

We recall that Pope Honorius I, as private Doctor, favoured heresy, incurred guilt, and called down upon himself the appropriate anathema hurled by Popes and Councils.

We put in clear light that, in hurling this anathema, we have re-established a tradition of condemnation of innumerable predecessors of Ours.

We, as Universal Doctor of the Church, exhort the faithful to use much prudence in studying Councils, canons, anathemas, conciliar acts, or doctrinal propositions of the first centuries of Christianity. One ought to consult learned Bishops with proven experience in historical matters, in order to avoid possible pitfalls.

We direct our paternal word to all the faithful:

Most dearly beloved children of our soul: with deep emotion We communicate the following to you:

After re-reading with great care and in detail a good number of books on the question of Pope Vigilius and the Emperor Justinian I, we have again humbly re-read our 34th Document. During our rereading, We strongly felt the luminous rays of the Holy Ghost, confirming Us in the infallible dogmatic definition which We had declared in that Document, so that we were, at the same time, filled with deep emotion and admiration. We said in our heart: "Oh, Holy Ghost, you alone can write such admirable Doctrine! Because it could not possibly come from our clumsy hands alone,- hands that are only your instrument. The work is Yours, the pen mine."

We, as Universal Doctor of the Church, in the presence of God and of the Church, confess publicly:

For each Document that We write, we feel increasingly the full certainty 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, in order that, above and beyond any other reading matter, they may say:

The Pope has defined infallibly. There is no doubt whatsoever. I bow my head before the Vicar of Christ. The Pope has spoken! The question is resolved.

Very beloved children of our heart: read again the 34th Document. But before beginning to read, beg the help of the Holy Ghost, who dwells in you, and entreat the Divine Mary that this Exalted Pair of Doves bring you to comprehend this most sweet and rich doctrine.

We explain that the Pontificate of Pope Vigilius was one of the most obscure and confused Pontificates in the History of the Church. Vigilius accepted the papacy during the lifetime of his predecessor Pope Saint Silverius, of happy memory for the Church. Pope Saint Silverius was treated cruelly by the Byzantine Emperor and by the proconsul of the Emperor in Italy. The monophysite heretics, with intrigue and treachery, did their utmost to oppose the great Pope Saint Silverius and illegally and unjustly to depose him. At no time did Pope Silverius accept his deposition. This most glorious Pope, after

suffering persecution, was exiled and left to die of starvation. During this phase, Vigilius installed himself in the pontifical palace and usurped the Holy See. It is possible that God, in his infinite wisdom and unsearchable mysteries, accepted the papacy of Vigilius - a fact known only to God. In his infinite Justice, God accepted also that Pope Vigilius be cruelly persecuted by the Emperor Justinian I. Thus is fulfilled the wise saying: "He who slays by the sword, by the sword shall die."

It is very likely that Pope Vigilius, on being cruelly persecuted, even on occasion shedding blood, washed and wiped clean his infamous ascent to the papal throne.

We avail Our self of the present Document in order to speak on the Second Pentecost, already proclaimed, to wit:

Although the Second Pentecost began the 6th August 1978, and continues during the celebration of the Holy and Great Palmarian Council, nevertheless, that does not exclude that God, in his infinite Wisdom, might desire an external manifestation of the Second Pentecost, like that which He produced at the First Pentecost. Again we recall the famous phrase of Saint Teresa: "God writes straight with crooked lines".

We desire to point out the following for all the faithful:

Notwithstanding what we have written above, you ought not to be anxious whether God desires to produce a visible or invisible Pentecost, since the Bishops, by their Episcopal Consecration, have the fullness of the Holy Ghost. This means that the whole Church has to offer intense prayer and sacrifice in order that the Holy Ghost work most actively in the Bishops, and that the Bishops, in turn, be docile to the divine inspirations of the Paraclete, and cooperate with grace.

We say to you:

If God desires to make the Second Pentecost a visible one, with great signs, blessed be God! If God does not desire to make visible the Second Pentecost, with great signs, blessed be God! What is important, is at every moment to fulfill God's will, and not our own.

We hope, or so we think, that it might be thus.

It is possible that the visible Second Pentecost, with signs of apotheosis, coincide with the very moment of the Great Miracle announced for El Palmar,- the Miracle being the apocalyptic vision of the Grand Lady, clothed with the sun, crowned with twelve stars, and the crescent moon under her feet.

It is very possible, very probable that, on that majestic day when all will behold the Most Holy Virgin on the Mount of Christ the King, there will appear at the same time the Holy Ghost in the form of a Dove over the Sacred Head of the Divine Mary, as likewise tongues of fire, one over the head of each of the Palmarian Bishops.

Oh day of grandeur when, on the Mount of Christ the King, will be seen that Exalted Pair, the Holy Ghost and the Divine Mary!

Who will be able to resist the most vehement fire of the Bishops of El Palmar?

The nations will be astonished at the majestic apocalyptic vision of El Palmar de Troya. It is possible that for that day, the majestic Basilica of Our Crowned Mother of El Palmar, with its graceful towers and cupolas, will have been completed, and become one of the loveliest Basilicas in Christendom. If to all this, marvelous and grandiose, you add that other marvel, which is that on this Mount of Christ the King there resides the Cathedra and See of Peter, and, to be sure, the Imperial Court of the Emperor Pope, whose motto is 'De Gloria Olivae...'

It is very probable, very possible that, in the plans of God, on that majestic day of the glorification of El Palmar de Troya, great and majestic armies of Angels keep tryst to sound their trumpets, and announce great events for the Holy Church of God. Naturally, there will not be absent Saint Paul VI, Martyr, and Saint Pio of Pietrelcina, Martyr, in the role of powerful intercessors for the Great Work of Palmar de Troya.

Oh most glorious day, on which the proud, the wise and the prudent must kneel and prostrate themselves on the ground, face down, and acknowledge the Great Work of the Mount of Christ the King.

It is very probable, very possible, that on that day of majesty, innumerable holy martyrs, of all times and nations, keep tryst on the Mount of Christ the King.

Most dearly beloved children of our soul:

Wait a little while, and you will see such great events . . . Naturally, the humble and simple of heart will be the privileged witnesses of such glorious events.

On that glorious day, in that apotheosis of El Palmar de Troya, will be manifest:

the Second Pentecost, the Grand Lady of the Apocalypse, the New Jerusalem which is the Palmarian Church, vested in glory, as a Bride adorned to receive her Spouse, Christ Jesus, the Lord Our God.

We are presenting all these marvelous things as very probable and very possible,- howbeit, as a very tiny reflection of the true vision which the Lord, in his infinite Mercy, is showing us at these very moments. The expression 'very probable and very possible' means only that it depends on cooperation with grace.

For that glorious day of great Palmarian events, the religious Order of the Carmelites of the Holy Face, in its various branches, will have multiplied beyond all expectation.

We direct our paternal word to the friars and nuns of our most beloved Order of Carmelites of the Holy Face.

Dearly beloved sons and daughters: take heed, the devil, like a roaring lion, is going about and inviting to apostasy. That evil and infernal Dragon, old and crafty, sees approaching the day of the great Palmarian events. The devil, of course, does not know the future. But, since he is so old and clever, he makes his calculations, and they often come close. It is to be understood at once, that all goes no further than the limit God permits.

Very beloved friars and nuns of the Order:

If you see in Us weaknesses and defects, do not be scandalized like the Pharisees. It is much more profitable for all that you offer prayer and penance on our behalf. In this way, we shall continue to grow in perfection. You ought not to forget that, although We have such exalted dignity, we are nevertheless made of flesh and blood as yourselves, and exposed to the passions and miseries of this vale of tears. If you desire a Pope who is truly holy, it is in your hands to attain this through your prayer and sacrifice. Such a grace will redound to yourselves since, when the Visible Head is holy, it is much easier for the other members of the Body to become holy, as all are fulfilling their functions. When the head is sound and clear, the body is much more agile.

We desire to avail our self of the present Document to continue speaking about dates foretelling great signs, to wit:

In the preceding 40th Document, we omitted through oversight a very important date of happy memory for the Church, the 30th March, 1975. On that day, Easter Sunday coincided with the Seventh Anniversary of the Blessed Apparitions of Our Crowned Mother of El Palmar. That day was great for two reasons: the first, for being Easter, the commemoration of the glorious Resurrection of Our Lord Jesus Christ,- and the

second, for being the day on which the history of El Palmar completed its seventh year. It should not be forgotten that seven is a profoundly Biblical number.

In that biblical year of 1975, great and solemn events took place, important for El Palmar, for the Church and for the world. In that very year there took place by the will of the Most High, the founding of the Order of Carmelites of the Holy Face, the purchase of the property of the Mount of Christ the King, and the arrival of the Vietnamese Archbishop Dr. Peter Martin Ngo Dinh Thuc,- with this significant feature that this Archbishop is an Oriental, a sign that seems to show us the truth that light comes from the East.

Bearing in mind that there are nine months from March to December, there is here a very profound and mystical meaning, to wit:

In March was completed 7 years of El Palmar de Troya, that is, twice 3 ½ years, with profound meaning in this doubling of 3 ½ years. In this completion of 7 years, there would be said to take place a mystical conception, especially when one considers the proximity of the Feast of the Annunciation or Incarnation of the Word, and also when one considers that the Archbishop arrived in El Palmar on the 24th December, and that, on the 25th, Feast of the Nativity of the Lord, the Most Holy Virgin entrusted to the Archbishop the mission of continuing the apostolic succession in El Palmar. On the 1st January, as continuation or prolongation of 1975, being the Feast of the Circumcision of the Lord, there took place the first ordination to the priesthood, and on the 11th January, the Feast of the Holy Family, the first Episcopal consecrations.

In that year 1975, on the 20th November, a sad event brought sorrow to Spain and to Christendom. On that day, the glorious Caudillo Saint Francisco Franco commended his soul to God,- grand Crusader that he was in defense of the Holy Catholic Faith, who had dealt masonry and communism a hard blow. With the death of the Holy Caudillo, there ended in Spain the longest period of peace in her history. The Lord did not wish to leave Spain an orphan and gave her a new Father of the Nation, the one who, at that time, was called in the world Clemente Dominguez Gomez, today gloriously reigning as Emperor Pope with the name Gregory XVII. As Representative of Christ on earth, by divine right, We exercise the Spiritual Power and the Temporal Power."

Only the fools and the blind of soul do not see these signs. Again we recall that wise saying: the number of fools is infinite.

We exhort all the faithful to meditate and reflect on all the signs that we have indicated above.

We wish to offer the following point for meditation:

On the 30th September 1969, there is another mysterious and mystical conception. On that glorious day, We received the gratuitous grace of our first vision. On the 6th August 1978, Feast of the Transfiguration on Mount Tabor, there took place a happy birth. On that day, in the city of Santa Fe de Bogotá, Colombia, Our Lord Jesus Christ, accompanied by the Apostles Peter and Paul, in his infinite Mercy, elected Us as his legitimate Vicar on earth. Considering the 9 years from 1969 to 1978 mystically as 9 months, and that, out of love for the elect, the Lord anticipated that sweet birth, we have here a manifest sign recognizable to the humble and simple of heart.

We wish to indicate for the faithful that very probably, very possibly, can be found another mystical sign, to wit:

From the 6th August 1978 to the year 1987, there are again 9 years. Considering that in 1987 are completed 7 years since the Solemn Opening of the Holy and Great Palmarian Council, one can discern another mystical conception on the 6th August 1978, and another mystical birth in the year 1987. Considering

the 7 years elapsed from the opening of the Holy Council, we meet again the Biblical seven, and what is Biblical again, the year itself terminates in seven. It is possible that Our Lord Jesus Christ, in his infinite Wisdom, has in preparation a most solemn event concerning El Palmar de Troya, the Holy Palmarian Church, and the world. In reality, God alone knows how and when, and in what manner these great events will take place.

We say to you confidently:

Let us have patience and complete confidence, and place our hope in Mary. We must never forget that She is our Hope, such as the Church is inspired to celebrate in the recitation of the Salve Regina, when she jubilantly sings "Hail, our Hope. . ."

We again recall that the Most Holy Virgin Mary, Mother of God and our Mother, is the Precursor of the Second Coming of Our Lord Jesus Christ. Since we all share this belief, let us have recourse to Her with confidence, in order that She hasten the triumph of the Messianic Kingdom that Christ is going to establish when He returns in glory and majesty.

Oh Divine Mary, We implore, hasten the conversion of the Jewish People.

Oh what glorious day, that of the conversion of the Jewish People!

We have the audacity to direct our filial word to the Exalted Mother of God in the following manner:

Divine Mary! Oh Most Loving Mother of ours! Oh Refuge of sinners! Oh Health of the sick! Oh Health of Mankind! Remember Mother Most dear, that your most beloved Son, and you too, belong to the Jewish People,- that in the veins of Our Lord Jesus Christ there flows Jewish blood, that which we call the Most Precious Blood,- that in your veins, those of a loving Mother, there flows Jewish Blood,- and the Jewish Blood that flows in your veins, you gave to Jesus to become our drink, the drink of eternal life.

Oh Mary! You are the joy of Jerusalem, the honour of Israel, the glory of our people. By these truths, remember and pity our Jewish People, because We too have holy pride in the fact that in our own veins there flows Jewish blood. It is clearly seen, that in the unsearchable plans of God, it was decreed that the Pope 'De Gloria Olivae' would have Jewish blood, and that in this Pontificate would be accomplished the entrance of the Jewish people to take the place left by the apostasy and exit of the gentiles,- as when formerly the Jews left in order for the gentiles to enter.

Oh! Who will describe the joy in Heaven on the day of the conversion of the Jews? If, for the repentant sinner there is such festivity in Heaven, what will it be at the repentance of the Chosen People of God, that people which is the apple of the eye of the Eternal Father!

Oh Mary, Queen of Judea, take pity on your subjects! For, when that Jewish People comes to know you, she will know how to adorn you in gala dress as no other nation, including our beloved Spain, even our beloved Seville, called the Land of Mary Most Holy.

Oh Mary, 'Emperadora' of Israel! Hasten the day on which the Jewish People recognize your Imperial sway. Then will all nations, without exception, be envious of Israel, when with stupefaction they see the way that People of yours, with bravura, jubilantly acclaim you as their Exalted 'Emperadora.' Oh Mary: Permit Us to hail you as our 'Emperadora,' since you belong to our Jewish People.

Oh! were that Jewish People to know you, the solemnities and processions of Seville would be as nothing compared to those that the People of Israel would celebrate!

Oh! What People more ungrateful than that which has not desired to acknowledge you as the 'Emperadora'! While other nations of the gentiles, during so many centuries, have acclaimed you, - and first among these, Spain, for being the Second Israel.

Oh Mary, sweet Mother of ours! Now we can understand your visit in mortal life to Spain, on that day of the 2nd January, in the year 40 of Our Lord Jesus Christ. Truly the Spanish people can say, with holy pride, that it was you who preached the Gospel of Jesus Christ in Spain, when you brought strength to the Apostle Santiago. We confess, that without your visit, Santiago the Apostle would have gathered little fruit in Spain. Therefore, the people of Spain acclaim you as their exalted Patroness and 'Emperadora'. When you came to Spain during your mortal life, this nation was full of Jews. In that visit, you sought your own, those of your race, those of your Jewish blood. Thus, what Israel did not do for you, Spain did,- especially Seville, which, full of pride, calls herself Land of Mary Most Holy. Thus, on the shield of that City, among other titles, there is this very beautiful one: 'Marian City of Seville'. Blessed shield, if only in bearing your Name! And to confirm the Marian tradition, the shield of the city of Seville shows three most Marian Saints: the King Saint Ferdinand, and the Archbishops Saint Isidore and Saint Leander. While other cities of whatever part of the world place on their shields trees, animals, and other signs, this City places three Saints. And if that were little, places the title of Her who is Queen of all Saints.

Oh Mary, Consoler of the afflicted! Have pity on the Jewish People! Hasten their conversion, in order that the world may ecstatically behold how that People of Israel carry you, as though on wings, with imperial crown and royal mantle, in processions more lovely and more beautiful than in this Marian city of Seville. When a Sevillian says that - more cannot be said! Since before We are Sevillian, We are Marian. Oh Mary: Now we understand better that the greatest Apparitions of the world are those of Palmar de Troya,- because there is your land. And mistress and Lady that you are, you have chosen her who is called 'Land of Mary Most Holy'.

Oh Divine Mary! Oh Dove Most Pure! Oh Spouse most innocent! Oh Mother of Fair Love! Now We understand better that in these Last Times, the Cathedra and See of Peter is in El Palmar de Troya. Simply and plainly, because there is your land, and because, under the crosier of 'De Gloria Olivae', there will take place the conversion of the Jewish People.

Oh White Dove! Oh Morning Star! Oh Ark of Noah! Oh Dove of Palmar de Troya! Oh Dove of Seville, Sweet Mary! You recall that another illustrious Sevillian, a Jew by race and blood, Christopher Columbus, discovered the unknown American Continent. The Marianism of Spanish America testifies to the Marianism and Sevillianism of that great Admiral. He discovered an Empire, which he placed under the Sacred Tiara of the Pope, and under the Imperial Crowns of Saint Isabel the Catholic and Ferdinand the Catholic. Once again, a Marian Sevillian is going to discover an Empire, which he will place under the Sacred Tiara of Our Lord Jesus Christ, and under the Imperial Crown.

Oh Mary, Most Sweet and Pure Spouse! Pardon Us if We do not say more. Because, if We allowed our heart to continue speaking of you, this Document would never end.

Oh Mary, 'Emperadora' of Heaven and earth! Hasten the day of the establishment of the Sacred Palmarian and Hispanic Empire. Under this Empire the nations will be enraptured to see how we acclaim You.

We feel sure that it pleases You more, and gives you greater joy when, in Sevillian style, we call you 'Emperadora' rather than Empress. Because Empresses generally do not rule, and some are called so only because they are espoused to the Emperor. However, you are 'Emperadora', because you truly rule,- because Christ Jesus, Emperor of Emperors, has placed his own imperial scepter in your hand, for you to rule with majesty and authority. Thus it is true that one who does not kneel at your imperial feet is wasting his time seeking an audience with Christ, Emperor of Emperors. In order to be received by this Exalted Emperor, one must present his visiting card signed by the Emperadora. One who fails to do so, cannot enter the Imperial Palace, since at the door of the Throne room, one finds the Co-Emperor, Joseph Most Holy, Coadjutor of the Exalted Emperadora. And before coming to the Throne room, one has to call at the gate of the Imperial Palace, and there one finds Saint Peter, Prince of the Apostles, the first one who will rigorously require a properly authorized visiting card. It will not help us to enter by the imperial windows, because there will be an Archangel in each of them. And keeping guard on the roof of the imperial fortress will be Saint Michael the Archangel, Prince of the Heavenly Hosts. There will be, behind the imperial fortress, one narrow passage or tunnel, known only to the Exalted Emperadora. Therefore, one who desires to enter the Grand Imperial Castle has first to seek audience of the Exalted Emperadora. If she signs the visiting card, the one who enters can be seated in the Imperial Palace as in his own home. This majestic imperial fortress is hidden within an extensive and luxuriant woodland, swarming with ferocious wolves that seek incessantly to devour their prey. But, since the Exalted Empress is also the Divine Shepherdess, she knows how to guide the sheep and mock the wolves. With all of which We come to say: if one does not enter the Imperial Palace, it is because he does not care to do so. There is no risk in the ceremonial of the Palace or in the forms of courtesy, since the Exalted Emperadora is also Divine Doctor, and all can acquire proper manners for entering such a grand Palace. The wounded can also enter, because the Exalted Emperadora is also Divine Infirmarian, and knows how to cure their wounds, so that, with their presence in the Palace, no one need suffer nausea. All will enter the Palace perfectly clean and vested in ceremonial dress,- which represents the virtues that each one acquires.

So take heart! Courage! Make your way to the Imperial Fortress. The Divine Emperadora, the Most Sweet Mary, Mother of God and Our Mother, is waiting for you to request an audience. She does not have special visiting hours. She is disposed at any time to grant an audience.

We wish to continue speaking in the present Document a little more about the approaching conversion of the Jewish People. We are going to try, in the measure we are able, to describe what we feel,- what we see, without seeing; what we hear, without hearing; what we touch, without touching.

When that longed-for day arrives, the day of conversion of the Jewish People,- behold the heavens! They leap for joy in transports unspeakable. When that moment arrives, the Most Holy Trinity gives to the Angels the august command to sound their trumpets. God is summoning all of Creation, all his creatures, visible and invisible, to present themselves for this Grand Event. God, One in essence and Three in Person, takes pleasure in announcing to the world the conversion of his Chosen People, called the People of God. At once the Eternal Father vests Himself in grand and gala dress, as is his custom for grand events,- having at his right Our Lord Jesus Christ, both having the Holy Ghost between them, and at the side of the August Trinity, the Most Holy Virgin Mary. Then comes

Joseph Most Holy and, round about, all the Angels, the Martyrs, and all the Saints. All are vested in grandest gala. The Celestial Father orders the lowering of a majestic staircase, most artistically and beautifully carpeted, on which to receive with open arms the Jewish People, and says:

Oh My People! Oh Chosen People! Oh People of my inward parts! Be you welcome! At last has come the longed for day! Oh My People! What have you done that I love you so? Oh Most Beloved People! At last I have no reproaches against you! Enter now into my inheritance. See how I have not forgotten my covenant contracted with your Fathers: Abraham, Isaac and Jacob. See how I remember my dialogues with your great lawgiver Moses, through whom I delivered to you the Tablets of the Law. See how I keep fresh my pacts with your Patriarchs, Prophets, Judges and Kings. See how I keep fresh in mind the fortitude of those valiant, strong and virtuous women. See how I remember your lovable and desirable Ark of the Covenant. Here at my right is the Christ, the Anointed, the Messiah, the Saviour of my Chosen People. Here in my presence is the Holy Ghost who led my People of Israel. And behold near me the Woman I announced to you in Genesis. This Woman, the Health of the Jewish People,- this Virgin, pride and honour of the People of Israel.

Behold Her! Her name is Mary. She is my most beloved Daughter. She is your Queen. Behold the whole Celestial Court, coming out to receive you with joyous canticles, with lovely musical instruments, and in most beautiful vestments. Oh My People! See how the Angels spread on this most lovely staircase palms and olives to serve as carpet under your feet. Because you are the People of God. Arise! Enter! Take possession! This mansion is yours! Oh People of mine! Oh Chosen People! Oh Jewish People! You are the apple of my eye, you are the beating of my Heart, you are the precious stones that adorn my Imperial Crown. You are my celestial vestments. Oh My People! Oh People of Israel! Although until now you have been the deicide race, I have never ceased to love you. I have always said,- and have never repented these words. Woe to him who dare touch the apple of my eye! Pity the man! When I make my Covenant, I never repent having made it. I always fulfill my paternal word to my Chosen People, the Jewish People. And finally, the branches that fell to the ground have been re-integrated in the Olive tree, through the fall of the other branches that represent the gentiles. Oh Chosen People! Oh Jewish People! If my anger has been great and just on account of your betrayal, greater by far is now my jubilation and my joy over your conversion. Come, My People! Enter and take part in the Celestial Banquet. The table is set, the places are prepared for you. Come! Be espoused with the Lamb! This I have greatly desired for you, Oh My People! Oh People, you that are called the People of God! Behold, at your conversion in mass, the whole Work of Creation leaps for joy. Behold the Heavens! today more blue than ever. Behold the sun! today with greater splendour and power.. Behold the whiteness of the moon! Behold the sparkle of the stars! Behold all the heavenly bodies, the planets, the satellites... all are joining in the jubilee of your conversion! Behold the green of the fields! today their green is lovelier than ever. Behold the olives and the palms! they seem even to be dancing. Behold the seas! today all are blue, more blue than the Mediterranean. Behold the rivers! today they are more abundant, they flow more rapidly towards the sea. They do not wish to be absent when the Heavenly Father embraces his Chosen People. Behold the colours of the birds of heaven! today their flight is sheer melody. Behold the fishes! how they come up to witness the fulfillment of my Covenant with my People. See how all the animals bow their

heads, acknowledging the Majesty of the Creator, contemplating the goodness of that Father to His People. See how all creatures today give praise to the Creator for the joy and Jubilee of the conversion of the Jewish People. Oh People of Israel! Look! There at your head goes the last Vicar of Christ! See how the Sacred Tiara of the Pope today shines more resplendent than ever! See how his staff moves today with more elegance and grace! Because this Emperor Pope leaps with joy and jubilee as he brings you to meet Christ in his Second Coming to earth with great power and majesty. See this Pope, son of the ancient Cefar, that which today is called Spain, my Second Chosen People, my Second Israel, which also is the apple of my eyes! Oh my People, oh Jewish People! See how today, round about you, you see men and women of all races who, united with you, go out to meet Christ, recognizing Him as absolute King of the Universe! Oh my People! See how the various races and nations all acclaim the Messiah, the Christ, your King, the pride of your People! It is fitting that you feel holy pride, because yours is the Blood that He has! Of that Most Precious Blood the sons of all nations drink, for it is the drink of Eternal Health. Come my People, sit at the table! For now the Lamb fulfills those words about drinking once again the fruit of the vine. Come, Chosen People! Celebrate your triumph with jubilation! The King of the Jews, Christ Jesus, has been acclaimed King of the Universe, and now establishes on earth the Messianic Kingdom of true peace. Oh Jewish People! Oh my People! Oh People of my inward parts, the apple of my eye! So moved am I by your conversion, I have completely forgotten your betrayal! Until now I have chastised you in my just wrath, by means of the gentiles. No more now shall you be my humiliated People, trampled under foot. The hour of your triumph has struck. Christ in person has directed this final battle that has brought you the victory."

It can be expected as very probable, very possible that, given the opportune moment, the capital of the Hispanic Empire will be transferred to Jerusalem, coinciding with the return there of the See of Peter. Where the Cathedra and See of Peter is definitively established, there, logically, will be the Throne of the Emperor. The Empire will become the Judeo-Hispanic Empire, since, in Jerusalem, the last Pope will give back to Christ the keys representing the Spiritual Power and the Temporal Power that he exercised as Vicar of Christ. The Messianic Kingdom on earth established, it will be Christ himself who directly governs it. All this in no way contradicts the crucifixion of the last Pope, since it is to be understood that Christ will raise him up on the third day, in order more forcefully to show how the Popes have always represented Christ on earth. It is to be understood that Christ desires the company of his last Vicar in the Messianic Kingdom of Peace. It is clear that at no time will priests be lacking, since the Sacrifice is Perpetual. This Sacrifice will be desired and loved by all the inhabitants of the earth. By its means, they will attain various degrees of the perfection of the love of God.

Considering all that has been said above, it remains clear that, after the conversion of the Jewish People, this People, logically, will occupy the First place. Nothing else can be expected, as God will multiply his love for his Chosen People because of their conversion as a whole; and this People will be the head of all peoples, such as she was of old,- now, however, in perfect manner, since the prevarication has disappeared.

We avail our self of the present Document in order to offer some thoughts for reflection about the groups of extremist traditionalists, to wit:

It is popularly known that, during the Pontificate of our Venerated Predecessor, Saint Paul VI, Martyr, the extremist

traditionalists designated the Church ironically with the title "The Montinian Church." Naturally, these extremists did not realize the profundity of the title. 'Montinian' comes from the word 'mountain.' One recalls the many holy mountains: the Mount of the Sermon, -Mount Tabor of the Transfiguration, the Mount of Olives, Mount Carmel, Mount Sion, and above all, the Mount of Calvary, which more than any other characterized the Pontificate of Saint Paul VI, Martyr. Here is discerned another aspect, namely, a prophecy of the Mountain of Christ the King in El Palmar de Troya,- and prophecy also of a second Mount Tabor, on whose Feast of the Transfiguration the Martyr of the Vatican delivered his soul to God. And precisely on this very feast, which speaks of the Holy Face, was elected the new Pope, the Founder and Father General of the Carmelites of the Holy Face, the Title of which Order recalls Mount Tabor as well as Mount Carmel, where the Carmelites began with the Prophet Saint Elias as Father and Model. Let us, ironically, thank the extremist traditionalists for having given the Church such a beautiful title during the Pontificate of our Venerated Predecessor, Saint Paul VI, Martyr,- since they, like Caiphas, prophesied without knowing it.

These stupid and foolish extremist traditionalists did not dare give the Church a title during the Pontificate of our Venerated Predecessor Saint Pius XII the Great, of happy memory for the Church. His family name being Pacelli, one could actually use the beautiful title of "Pacellian Church," bearing in mind that "Pacellian" could well have come from "Pax" (in Italian, "Pace," peace). Thus one would have presented a marvelous portrait of the glorious pontificate of such an illustrious Pope. During this Pontificate, there could be seen in Saint Peter's square, the exalted figure in white of Saint Pius XII, when, reddening his own white soutane with blood, he attended to the wounded. No one of upright conscience will be able to forget the elegant figure of that Pope among the wounded of that horrible world war. This most glorious Pope tried, with every possible diplomatic means, to bring peace between the belligerent groups. This Pope, of exquisite and aristocratic tact, of royal blood, offered continual prayers to God in order to obtain the end of the war, while commending to the faithful of the Church the same intention. During the Pontificate of this exalted Pope, there reigned in Spain the peace of Franco. In this nation, during the reign of Saint Francisco Franco, there reigned in all cities and in whatsoever corner, the Divine Heart of Jesus, which is the true Heart of Peace. He is well and justly named,- that most learned Saint Pius XII the Great,- by the title "Prince of Peace," - and this his own name, Pacelli, proclaimed.

However, the foolish extremist traditionalists, out of cowardice, do not dare to baptize the actual Apostate Church of Rome with the title "Karolwoytylian Church," which, unleashing our Spanish sarcasm, comes to signify "Chariot of Attila" (in Spanish, "Carro de Atila"), since, wherever he puts his cursed cloven hooves, the grass never grows again. The proof is before your eyes: the green fields of yesterday have become the barren fields of today. One ought to recall that the famous Attila, King of the Huns, was also called the "scourge of God". The proof is before your eyes: the impostor and satanical antipope, John Paul II, deals and dialogues with the Marxists, with the masons, with the Zionists, and with every kind of heretic. There is no worse scourge of God!

However, the Lord has promised his assistance to the Church, and said: "I am with you until the consummation of the ages." As proof of this promise, He, at the present time, has given his Holy Church a Visible Head, Pope Gregory XVII, who in the world was called Clemente Dominguez. In Spain, the family

name Dominguez comes from Domingo. And, as all know, Domingo means "belonging to the Lord." The matter is clear. The Pope Clemente Dominguez can admit that, at this moment, the Church be given the familiarly affectionate title of "Dominguerian Church," which is to say: the "Church of the Lord." Naturally, this refers to the true Church: One, Holy, Catholic and Apostolic. The Church Our Lord Jesus Christ founded, which valiantly opposes the "Karolwoytylian Church" or "Church of Satan." If anyone, desiring to complete our hypothetical title, affectionately add our baptismal name, there results the title "Clementine-Dominguerian Church", which is to say, "the Church of the Clemency of the Lord." Because Pope Gregory XVII grants clemency and pardon to all the humble and simple of heart who acknowledge him as true Vicar of Christ on earth.

We direct our vigilant word to the extremist traditionalists:

Friends, - not to call you by another name, - how is it possible that until now you remain absolutely mute and silent, when you observe that your Sanhedrite hierarch, Marcel Lefebvre, has not dared to give the title "Karolwoytylian Church" to the Apostate Church pastured by the wolf in sheep's clothing, John Paul II of unhappy memory in the annals of the Church?

We wish to remind the Sanhedrite Marcel Lefebvre of the following:

Dear stepbrother: Do you still remember when you used the title "Montinian Church?" Possibly, with your comfortable diplomacy, there is a frequent state of amnesia. To be sure, We have the pious custom,- very Spanish,- of giving little reminders to the forgetful. Which is to say, that things hidden in the archives give the proof that people understand.

We, at this moment, decide to terminate the present Document, leaving other questions for other documents. Because, if God pleases, We shall have a long pontificate, to the annoyance of many fools, whose number, as you know, is infinite.

Given in Seville, at the Apostolic See, the 24th November, Feast of Saint John of the Cross, Doctor of the Church, in the Year of Our Lord Jesus Christ MCMLXXIX.

42nd Document

***Some Clarifications and Reflections on the Marian Dogmas.
Some Clarifications on the Traditional Doctrine of the Church.***

Some Meditations and Reflections on the Mission of the Holy and Great Palmarian Council.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of Palmar de Troya.

We, as Universal Doctor of the Church, wish, in the present Document, to give all the faithful several explanations and points for reflection on our Pontifical Documents, in relation to the Traditional Doctrine of our Holy Mother the Church, namely:

We find several phrases in the prayers proper to the Mass of the Immaculate Conception that can give a certain appearance of contradicting truths of Faith which We have proclaimed infallibly in several of our Pontifical Documents. On the one hand, we find these words: ". . . by the Death, foreseen by Thee, of the same thy Son, didst preserve her from all stain . . ." In these words, understood in their perfect sense, we find no contradiction of the truth, because we need not take them to mean that Christ, by his Death, purchased the Grace of the

Immaculate Conception of Mary. We are rather to understand that Mary attained that Grace for being chosen as true and worthy Mother of God. Thus, since Christ is true God, He merits such a Mother. To this truth is added another truth, namely: that the Most Holy Virgin Mary acquired such sublime graces for her role and dignity of Associate, as Exalted Co-redemptrix, in the Passion of Christ,- not for herself, but rather for the rest, since She had no need of Redemption.

We find also the following words: ". . . as we confess her to have been, by thy preventient grace, immune from all stain . . ." Neither in these words, do we find contradiction of the truth, since we are to understand the words "preventient grace" as the grace given to Mary in the Mind of God from all eternity. In this word "preventient," in a manner mysterious and admirable, there is concealed the truth of "Mary Irredeemed." For this reason, We interpret infallibly that the word "preventient," in the context concerning Mary, is synonymous with her being Irredeemed. How admirable that preventience, how marvelous! What better prevention than that which needs no Redemption!

We have also the following words: ". . . the wounds of that sin, from which Thou didst in singular manner preserve the Immaculate Conception of Blessed Mary . . ." In these words, We find no contradiction of the truths of Faith "Mary Immaculate" and "Mary Irredeemed." Rather there is more: not only do we not find contradiction, but we even find a profound clarification of those truths; namely:

In the phrase "in singular manner", the Church most wisely in her Sacred Liturgy, lets us discern a singular privilege, something absolutely unique in the history of mankind. Mankind, in order to be cleansed of the stain of original sin, needs the Redemption; whereas the Virgin Mary, not needing Redemption, attains at the same time, the Grace of the Immaculate Conception. At no moment of her existence was she ever touched by the devil, nor had she ever been lost or sold.

In the words "didst preserve," the Church most wisely in her Sacred Liturgy lets us discern the sublime truth that the Virgin Mary did not need Redemption. In the words "didst preserve," we are to understand infallibly that God, in his infinite Wisdom and sovereign free Will, has enthroned Mary on a level apart from all mankind.

We teach infallibly that the word "preserved" in the context concerning Mary is synonymous with the word "separated" or "on a level apart".

Also, when in the teaching of the Church we meet the phrase: "Mary was preserved in view of the merits of the Passion of Christ", we find no contradiction of the truth. We are to understand in this phrase the merits proper to Christ, as true God, and the merits proper to Mary as Exalted Associate, Co-redemptrix in the salvific Work of Redemption. All the truths of Faith concerning the Virgin Mary were believed and cherished by the Apostles, who received direct teaching from Our Lord Jesus Christ and, as well, direct teaching from the Virgin Mary herself. This tradition of the Apostles passed to the first Christians and to the Fathers of the Church. Later there arose in the Church an epoch of great theologians and great doctors. They, in the depths of their soul, believed and cherished the same truths that the Apostles believed and cherished; but not always did they find the forms to express them. In many questions they did not find the exact words for expressing what they believed. God permitted that those great Doctors should not find the key words, in order that all the Church in this manner might at each moment attend to the words of the Vicar of Christ defining each question.

The Holy Ghost has continued to reserve to each precise question its precise moment. The very words of the great doctors have, in many questions, been interpreted in many different ways, in order thus to manifest the splendour of the infallible interpretations of the Popes, to whom the Holy Ghost reserves Infallibility.

Many times the holy and wise doctors suffered terribly seeking to express the truths they believed, while they were hindered by the words proper to the language of their epoch. Those great doctors of the Church spent endless days, months, even years in profound study of the great mysteries of the Faith. They dedicated themselves to study with body and soul, enlisting in service their five bodily senses and three faculties of their soul. Many of those doctors suffered terrible headaches, since intellectual work is profoundly exhausting. They placed their intelligence at the service of God and of the Church. There is no cause for reproaching the holy doctors of the Church, since they laboured lovingly within their human limitations. They offered, and continue to offer, a mighty assistance to the Church and to mankind. Through their writings, men have found well seasoned discourse whereby to learn to know the Creator. God, in his infinite Wisdom, has permitted the doctors to write words of apparent contradiction, at the same time providing the mysterious miracle that, in those words, the truth be hidden, and that the Holy Ghost, at the opportune moment, manifest what is hidden. Thus all the faithful feel the obligation to invoke the Holy Ghost that He might assist the Church, - as well as that the faithful have confidence and certitude when the Pope speaks infallibly.

In Sacred Scripture itself we find many words of apparent contradiction. For example: "If your right eye scandalize you, pluck it out." These are words of Our Lord Jesus Christ, who is the Truth, the Way and the Life, and the Light, etc. When Christ says: "If your right eye scandalizes you, pluck it out!", He does not mean us to do so materially, but rather spiritually,- which is done by mortifying the sense of sight; that is to say: turn your eyes away from every danger of sinning. What the Lord says about the eyes, He says as well for all our senses.

Who would dare say that Christ lied when He said: "If your eye scandalizes you, pluck it out"? No one who is sensible could admit that Christ lied. Rather, what He did was to speak words in a way that would be understood by the humble and simple of heart, but not by the wise and prudent.

The apparently contradictory passages in Sacred Scripture would be endless to cite. There are apparently contradictory passages in the New Testament among the several Evangelists, including words put on the very lips of Christ. Nevertheless, no sensible person would dare call the Evangelists liars, since they wrote the Holy Gospels inspired by the Holy Ghost, who is called Father of Truth.

Thus, all the faithful have the sacred duty to believe in accord with the teaching of the Magisterium of the Church. It is sure doctrine that it is also the Holy Ghost who inspires the doctors of the Church,- naturally with respect for the form of expression of the instrument, a form which not always attains precision. The Holy Ghost leads the Church on the path of Truth, and never on the path of lies, only that the truth is expressed with apparent contradictions, in order that all might practise humility and be obliged to offer prayer and penance, imploring the light to understand the words expressed.

Also well known is that matter concerning Saint Francis of Assisi. This seraphic saint received from Christ the words: "I desire that you build me a Temple." The humble Saint Francis set about building a temple, and placing the stones. While he was about this important work, he received from Christ this

inspiration: "It is not a material temple I desire, but a spiritual temple." And with that, Saint Francis understood that the Temple was his own body, consecrated to God. No sensible person would dare call Christ a liar, since in the words themselves the truth is present; however, the servant understood it in a different way.

It would be endless to speak of apparent contradictions.

We, as Universal Doctor of the Church, teach infallibly that all the defined truths have already, throughout the History of the Church, been believed implicitly, generally by the humble and simple of heart.

We avail our self of the present Document in order to continue speaking about the previous document, referring to the following, which was omitted.

There is need to speak of the title that could be given to the Church during the Pontificate of Our Venerated Predecessor, Saint John XXIII, whose family name was Roncalli. Bearing this family name in mind, the Church of that time could bear the title "Roncallian Church",- which by a play on words, can be interpreted as a snoring (Spanish, roncar - to snore), or slumbering of the Apostles in the Garden of Gethsemani. Recalling that the Pontificate of Saint Paul VI signified the Golgotha of the Church, it is to be understood that the Pontificate of Saint John XXIII, as precursor, signified the Garden of Olives. During the Pontificate of Saint John XXIII, the Bishops, at the Second Vatican Council, were taken by surprise while in deep lethargic sleep, remaining asleep even during the capture of Christ. Imagining the Council as the Garden of Olives, and the traditionalist Bishops as the sleeping Apostles, there remains only to point out that the wide awake progressive Bishops, with Judas Iscariot at the head, and accompanied by a troop of soldiers, broke into the Conciliar Aula. The troop of soldiers was made up of masons, Marxists, Zionists, Protestants and every kind of heretic and atheist. That company of soldiers arrived at the Garden, armed with pickets and iron bars, that is, with their heretical doctrines; and with these they seized the Just One.

Venerable in years, Saint John XXIII, with the ardent heart of a country man, was incapable of suspicion; and as he felt himself choking in the rarified air, he decided to open the windows to let in fresh air. But instead of admitting wholesome oxygen, all he did was to add to the pollution of the poisoned air in the Conciliar Hall. This all took place because the Apostles were asleep, contrary to the precept of Christ: "Watch and pray, that you do not enter into temptation."

With the Second Vatican Council and with the optimism of Saint John XXIII, all were hoping for a lovely new spring for the Church. But the sad reality showed that the hoped-for spring had turned into a winter more cruel and tempestuous than ever the Church has known.

It has long been announced that at the end of times an Angel would open the door to the Devil. To be sure, Saint John XXIII was called Angelo Guiseppi. This Angel did not open the door in order to harm the Church. However, believing in the goodness of others, and being himself good, he was incapable of seeing the malice of others. If the Apostles, that is the traditionalist Bishops, had been awake, there is no doubt that Good Angel, represented in that venerable old man, would not have opened the window.

In the succeeding Pontificate, that of Saint Paul VI, the Church was found everywhere full of open windows, fit to give pneumonia to everyone inside. It was precisely Pope Saint Paul VI who said:

"The smoke of Satan has come into the Church through some crack".

We say that the crack to which Saint Paul VI refers indicates the innumerable open windows that the Venerable Old Man, trusting the goodness of the Bishops, had forgotten to close.

We, who reign under the name of Gregory - which means awake and vigilant - feel the urgent need to close well all the windows, with locks, bolts, chains and bars, and not only to shut the windows tight, but also to stand at the door and guard the entrance.

We are convoking the Holy and Great Palmarian Council in order, precisely by means of this Council, to shut tight all the Windows and doors so that the smoke of Satan may not get into the Church again.

We, as Head of the Holy Palmarian Church, direct our word of authority to the venerable Fathers of the Holy Council.

Venerable brethren in the Episcopate and very beloved sons in communion with Us:

We, with the authority with which We are vested, exhort you to be awake and vigilant. We say to you with Christ: "Pray and watch that you do not fall into temptation!"

We speak to you paternally: it belongs to you, Venerable Fathers of the Palmarian Council, to intensify your prayer and penance, in order that this Palmarian Council be the Light for the world and attain the conversion for many.

Venerable Fathers of the Holy Palmarian Council: invoke the Holy Ghost who dwells in you, in order that He enlighten you. Invoke the Divine Mary, Most Pure Spouse of the Holy Ghost in order that She, as the White Dove, protect and keep you under her Holy Mantle.

We hope with great vehemence that the Holy and Great Palmarian Council be the true spring that will enable the Church to banish from her midst all storm and tempest.

We are confident, through the Infinite Mercy of God and our co-operation with grace, that the word will be fulfilled: "Another Angel will chain the Devil".

We exhort all the faithful to offer prayers to the Most Holy Virgin in order to attain the grace that the Holy Palmarian Council be the greatest Council in the History of the Church.

We exhort all the faithful to implore Joseph Most Holy in order that he, as Father and Doctor of the Church, lend his powerful assistance to the venerable Fathers of the Holy and Great Palmarian Council.

We exhort all the faithful to entreat the Mystical Doctor, Saint Teresa of Avila, in order that she, as Reformer of Carmel, give her intense assistance to the venerable Carmelite Fathers of the Holy and Great Palmarian Council.

Given in Seville, at the Apostolic See, on the 8th December, Feast of the Immaculate Conception of Mary, in the year of Our Lord Jesus Christ MCMLXXIX.

43rd Document

***Some Teachings and Reflections on Militant Atheism
Some Points of Meditation on the Cross of Blindness
Dogmatic Declaration on the Baptism of Mary
Plenary Indulgence for the Feast of 15th January***

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, avail our self of the present Document in order to confirm infallibly the truth of several doctrines and mysteries pertaining to the Divine Mary, namely:

We desire ardently and most vehemently to elucidate certain profound mysteries relating to the Most Holy Virgin Mary, in order thus to enlighten all the faithful; since the more the Divine Mary is known, the better we shall know God, as all that She possesses, she has received from the Most Holy Trinity. Today, more than ever, there is great need of profound knowledge about the mysteries of the Exalted Mother of God, - because we are living in a time when men prefer confusion, obscurity and deviation. We are living in a time which is frightening for the wide diffusion of innumerable lies. Faced with this panorama, We have to oppose the evil by enlightening the faithful with profound knowledge of the sublime mysteries concerning the Most Pure Spouse of the Holy Ghost, - in order thus to bring light where there has been darkness. Sad to say, in this, time which considers itself to be very enlightened, we have the paradox of living in a time of great darkness. The devil, Satan, the ancient serpent, having received greater freedom in these apocalyptic times, seems to have become, - and in fact he is, - the king of the earth, - since most of the dwellers on this planet are brazenly adoring the Beast. It is horrifying to consider the materialistic doctrines of the present century. These cursed doctrines are on the way to blotting out all idea of God, - and not only would they blot out the idea, but would go to the extreme impudence of proclaiming the death of God, - and this precisely because they believe in his existence, since it is not possible to kill one who does not exist. Reason itself makes perfectly clear that true atheism does not exist. It is clear that authentic atheists do not exist, because God has put into souls a mysterious knowledge of the existence of a Superior Being, Creator of all things visible and invisible; just as also, he has put into souls the desire to seek that Supreme Being. Atheists are not atheists because they do not believe in the existence of God, but because they fight against God. Surely it would be absurd to talk so much about something that does not exist. Something that does not exist falls through its own weight. Materialistic men fashion a paradise on earth with all kinds of liberties, in order to give free reign to their disordered appetites. Those monstrous and cursed materialists, in the depths of their being, believe in the existence of God. But they wish to kill Him, because God is wholly contrary to the things they desire. To accept God means, inescapably, to accept the Decalogue (the Ten Commandments), and what bothers the materialists is the Decalogue. So the materialists oppose the law of God; and in the circumstances, they decide to commit deicide. All men, of all nations and races, during all the history of mankind, have adored a Supreme Being. But, sad to say, not all have done so on the straight path of truth, but rather on very different and crooked paths. Still, it is clear that all have believed in a Creator. Perverse men, with desires to give pleasures to their bodies, reach the extreme of monstrous impudence, and deny the existence of God. Today, atheism is much worse than in the past. In other times, although there were very many atheists, they were not closely united. Today, on the contrary, atheism has become a religion, the antithesis of the true religion. Atheism today is militant atheism, disciplined atheism, under a monstrous decalogue, perfectly organized and perfectly trained, with the perverse object of attempting, with every means, the destruction of the one true Church, - that is, the One, Holy, Catholic and Apostolic Church, previously Roman, today Palmarian.

It is quite clear that the materialists, seeing their failure to destroy the Holy Church of God, have made a profound study of the reason for their failure. After meticulous study, they have seen that the cause is the Divine Mary, since She is the Exalted Woman announced in Genesis, and appointed to crush

the head of the infernal Dragon,- and not only the head of the Dragon, but also all the followers of that cursed Dragon. Once those militant atheists have seen that the most Holy Virgin Mary is the great obstacle, they hurl themselves furiously against Her, knowing that the Divine Mary is Exalted Captain General of the Armies of Christ. The militant atheists have formed a well organized band, whose principal object is the destruction of the Cult of Mary, since they know that those who are with Mary are with Christ. The materialists, inspired by the evil Dragon, do everything possible in order that the world depart from Mary. They are convinced that, having achieved the destruction of the Exalted Image of the Divine Mary, men, in denying the cult due to Mary, will in the meantime, as tragic consequence, come to deny the cult due to Christ. Because all know that we go to Christ through Mary, and all know that the Divine Mary is Mother also of the Mystical Body of Christ, which is the Church. The atheists obtain marvellous pacts with members of the other Churches, in order, with compacted unity, to be able to gain success against the one true Church of God.

Now for some years, masonry has been preparing a great army against the Catholic Church. This cursed army is found in the cursed World Council of Churches. That cursed and monstrous World Council of Churches, under the mantle of false charity, and in the name of human rights proclaimed by the cursed organism of the United Nations, has led many so-called Catholics to dialogue and sympathise with the cursed heretics, who today are called separated brethren. It is not possible to call him a brother who insults one's mother. A bad son has no right to be called brother,- but rather 'enemy', for his horrible matricide. If, besides denying and trying to kill the mother, is added the denial, by a great majority of protestants, of mysteries pertaining to Christ Himself, without doubt it remains altogether impossible to call protestants 'brothers', who, in many of their sects, reject the Sacraments and their efficacy. Fraternity is not possible between two persons who are completely at odds,- as when, for example, the one believes in the Real Presence of Our Lord Jesus Christ in the Eucharist, believing and confessing Transubstantiation,- while the other rejects Transubstantiation and what is precisely the Sacrament of love, the Sacrament of brothers, the Sacrament that is made real in the Mystery of Faith during the celebration of the Holy Sacrifice of the Mass, in which Calvary is perpetuated. It is most clear and manifest that brotherhood between Catholic and protestant is not possible.

Sad to say, on account of the Second Vatican Council, many so-called Catholics lost the faculty to discern who are the heretics. And now that they were called brothers, it became easy for the heretics to infiltrate the Roman Church.

It reaches the height of impudence when even anti-Christian churches become members of that cursed World Council of Churches. It is not possible to have a World Council of Churches in which there are some members who believe in the Divinity of Christ, and others who deny it.

There are rumours that in the near future, the Apostate Church of Rome will enter the World Council of Churches,- in which case she will become one more sect, - which in fact she is.

We, who reign with the name Gregory XVII, solemnly declare:

The One, Holy, Catholic and Apostolic and Palmarian Church will never enter the cursed World Council of Churches.

We, as legitimate Vicar of Christ on earth and Supreme Head of the Palmarian Church, solemnly declare:

The one only true Church, founded by Our Lord Jesus Christ 20 centuries ago, is the Church: One, Holy, Catholic, Apostolic and Palmarian.

We, as Successor of Saint Peter and Supreme Pontiff of the Palmarian Church, solemnly declare:

All churches that are 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 mandate.

We, as Supreme Head of the Holy and Great Palmarian Council, pledge our word and affirm: that this Holy Council shall condemn and anathematize everything that has been condemned and anathematized by our venerated predecessors, as well as by the Holy Councils.

We, in the name of Christ declare solemnly:

We anathematize the World Council of Churches.

We declare once again: We are prepared to condemn and anathematize every kind of heresy and error,- as well as every heretic and falsifier.

To be sure, when there are heard rumours of the proximate incorporation of the Apostate Church of Rome with the World Council of Churches, there is no doubt that these rumours are well founded. While on the subject, we recall the saying: - when the river sounds, there's water flowing.

We cherish the hope that Our Lord Jesus Christ, out of love for the humble and simple of heart, will give signs for them to discern spirits, and thus to recognize who is the true Pope. To this end, we recall the words of Christ: "By their fruits you shall know them."

We, considering our name as Pope, that of Gregory, desire that it not lose its well known meaning and repute,- since, as you know, Gregory means 'awake and vigilant'. So it is that God writes history, to the confusion of the wise and prudent, since Holy Church is pastured by a blind Pope, with the prodigious miracle that this blind Pope is awake and vigilant. We can in fact, with the eyes of our soul, see very much better than with our bodily eyes. You are verifying, through our Pontifical Documents, this very extensive activity of Ours. Since We lack bodily eyes, we can see spiritual things without being disturbed by the sight of material things. Thanks to our lack of physical eyes, we can contemplate the world scene in very superior vision, without the terrible obscurities produced by the distraction of material things. To be sure, blindness is a terrible and frightening cross,- a cross which, at the same time, is sweet, light and sublime, since We, through the infinite mercy of God, accept this painful cross. Not only do we accept, but we love it, we cherish and kiss it in profound ecstasy of love for God,- since, with this cross we can more and more identify our self with Christ. The Divine Master has said: "Let him who would follow Me, take up his cross and come after Me."

We feel the boldness to direct our filial words to Our Lord Jesus Christ:

Oh Christ Jesus! Be a thousand times blessed! for this most dear cross which you have placed on our shoulders. Oh Jesus! Oh most meek Lamb! Oh Beauty of beauty! Oh innocence of innocence! Oh Spouse of the sheep! Blessed be your holy decree! By that decree, you have disposed and beautifully prepared, as only You know how, this cross of blindness. Oh Jesus! Remember, oh Imperial Majesty! Remember those supplications of Ours, in the years of our youth when, for a long time, in the shame of our sins, we implored you in anguish to take from us our eyes, being, most, of the time, the reason for our abominable offences against you. Oh Lord! Oh, our Saviour! Oh Emperor of the Universe! How well You command! You give proof of your imperial power. A good Emperor grants special graces to his subjects. Oh Divine Emperor, Christ Jesus! Remember the supplications which this sinful subject made to You in those years of our youth, unable

as we were to govern our passions. Oh Jesus! Oh Imperial Majesty! There is no doubt that it was You Yourself who inspired us to beg the cross of blindness. Thus You show that he who knows how to ask, receives what he asks. Since, in that petition, our eternal salvation was at stake. Oh Christ Jesus! Oh Exalted Emperor! You gave the inspiration, and You gave the courage for Us to ask for the cross that was necessary. There is no better cross than that which is made to measure for him who shall bear it.

Oh Divine Imperial Majesty! Permit us to make another petition, which is this:

Oh Most Holy Jesus! If You accept it, our request is: that while we live in this vale of tears, You let this cross remain on our shoulders,- unless your imperial will be other. We submit our will to yours.

Oh Lord! Men seek signs and wonders. Oh Jesus! the world demands miracles. But, hear our supplication! It would be sad if a sign or wonder for the world were to mean the eternal condemnation of our soul. To be sure, we would not be the gainer if our bodily eyes were restored to Us. You understand perfectly our weaknesses. As You know, if we, without eyes, still have weaknesses, without doubt it would be very much worse with eyes.

Oh Lord! If the miracle of our eyes is no obstacle to our eternal salvation, then let the eyes come! But all these things You alone know. Permit us to say to You: Oh most meek Jesus! Given the nature of the question, it is yours to draw the conclusion.

Oh Christ Jesus! Exalted Donor of our cross! By your love, we implore you: do not remove from our shoulder this most lovely and artistic cross,- since we could not live without it. This cross of blindness is our sweet spouse and companion, and we could not live without the agreeable company of our most sweet spouse. Oh Jesus! attend kindly to our tears and sighs. Even beforehand, we weep over the possible loss of this nearest, most loving spouse,- the spouse whom, as you know, You yourself joined to Us, in mystical espousal. Oh Lord! Take pity on Us! Compassionate Us! Behold our grief! our anguish, our anxious fear, when we glimpse that frightening future without the sweet company of our spouse. Without her, we would not know what path to take in the world. Leaving this sublime spouse, named blindness, exchanging her for another spouse, named eyes, We would not know how to live. The former spouse, named blindness, is most fair and lovely, sublime and sweeter than honey,- not only sweet, but docile as well. This spouse named blindness is subject and obedience to Us; she is intelligent, because her vision is inward rather than outward. This spouse named blindness is an exquisite companion, a great counsellor. Such is our conversation with her, and such our mutual understanding, that we do everything with one accord. Oh Lord! Permit us to say: Lord, consider and reflect what you are doing. Consider the possible consequences of our widowhood and second espousal. Before granting us the death of the spouse of blindness, you must consider and compare the spouse called eyes. Oh Jesus! Permit us to submit our opinion about the second spouse called eyes. Our opinion,- at least so we think,- is that the second spouse has not the fairness and beauty of the former. Besides, the second spouse is dull and stupid,- she is also deceitful, too dangerous and unfaithful. Given this picture, You alone can give a just solution,- since, if you so desire, the second spouse, called eyes, can surpass the former in beauty and loveliness. If it be so, we accept the change. And if it is to be so, permit us to say to you: Yes Lord, now you can dispatch the spouse named blindness, and quickly we will accept the other spouse,

called eyes. Oh Jesus! Once more we say to you: your Will be done, and not ours!

We, as Universal Doctor of the Church, believe, confess and solemnly confirm the Doctrine of the most erudite Saint Maria Jesus of Agreda on the reception of the Holy Sacrament of Baptism by the Divine Mary.

Our Lord Jesus Christ instituted the Holy Sacrament of Baptism in the Jordan. After the Resurrection, He promulgated it, and gave his divine instructions for its use in the Church.

Jesus went to the Jordan to receive the Baptism of John. He mingled humbly with the sinners, himself having nothing to purify, since in Him sin is impossible. Yet at every moment He showed his reverence for the Will of the Heavenly Father, and, giving an example of humility and meekness, He humbled himself before the Baptist in order to receive the baptism of John. Then the vault of Heaven opened, the Holy Ghost descended in the form of a Dove over the Head of Christ, and from above we heard the voice of the Father exalting the Son, while in the sight of the multitude was manifested the Mystery of the Most Holy Trinity, as also the institution and formula of the Sacrament of Baptism of the New Law,- and thus was abolished the baptism of John, which had been only a figure of Holy Baptism of the Messianic Law. Having received the baptism of John, Christ baptized Saint John the Baptist with the New Sacrament.

A short time after the Baptism in the Jordan, Christ, at the beginning of his public life, baptized his Most Holy Mother, the Virgin Mary. At that admirable moment, the vault of Heaven opened, the Holy Ghost descended over the head of the Divine Mary, and from Heaven was heard the voice of the Heavenly Father exalting his Daughter. A multitude of Angels descended to assist at that great event, in which the Divine Mary received the Holy Sacrament instituted by Christ.

We, as Universal Doctor of the Church, teach infallibly that the reception of the Holy Sacrament of Baptism by the Divine Mary, in no wise contradicts her sublime prerogatives as Irredeemed and as the Immaculate. The Divine Mary followed the example of the Divine Master in all things,- and He, without any obligation, desired to be circumcised according to the old law. Thus his circumcision redounded to the benefit of mankind, since He shed, in anticipation, the first drops of his Blood, the Blood that redeems men who avail themselves of the salvific work of Redemption. As you already know, the Divine Mary, when the days prescribed by the Law were completed, went to the Temple to be purified and to present the Child Jesus. That purification was altogether unnecessary for the Most Holy Virgin Mary who, being the Irredeemed and the Immaculate, had nothing to purify. How admirable and sublime, to behold the Divine Mary in the Temple on the day of the Purification and the Presentation of the Child Jesus! In the eyes of others, she passed as just another sinner. Her purification, not being necessary for herself, redounded to the benefit of mankind,- while she, as Co-redemptrix, united that Purification with the Sacrosanct Passion of Christ, from which would come the infinite Reparation to the Father, and the gratuitous Redemption for men. The whole mortal life of the Divine Mary on earth was a continual reparation and a continual redemption, corresponding to her dignity as Mother of God.

When the Divine Mary received the Holy Sacrament of Baptism, since she was already full of the Holy Ghost, she received only a greater influence and operation of the Holy Ghost, inasmuch as no one can limit the grace of God, which is infinite. Thus it is perfectly understood that Mary continually received infinite degrees of grace. Through this sublime accumulation of grace, the Divine Mary is able

lavishly to distribute grace to her children, since she is Treasurers of all grace. More than Treasurers, she is Mediatrix and Dispensatrix. She is authorized to dispense grace freely, with imperial dignity and majesty. Through the Holy Sacrament of Baptism, Mary receives the common priesthood of the faithful, the participation in the Sacraments of Jesus Eternal High Priest. In this admirable manner, the Divine Mary, Mother of Christ the Eternal High Priest, through her intimate union with the Holy Ghost, gives rebirth to the Divine Nature in the faithful when they receive the Holy Sacrament of Baptism. This very fact makes clear that the Divine Mary received the Holy Sacrament of Baptism because, as Mother of the baptized, it is not logical that she be denied this grace. All the baptized receive the sublime dignity of being called Christians. Without doubt, logic and reason demand that She who is Mother of Christians also, with surpassing excellence, be called Christian,- and, not only Christian, but Most Superlatively Christian. Thus the logic is overwhelming that admits that the Divine Mary received the Holy Sacrament of Baptism,- logic that not only admits, but believes, confesses and proclaims to the four winds that the Divine Mary received the Holy Sacrament of Baptism.

We, as Universal Master and Guide of the Church, teach that there is no contradiction in accepting, believing and confessing that the Divine Mary received the Holy Sacrament of Baptism. For greater comprehension, we make the following reflection:

One need not insist, because it is well known that the Divine Mary, 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 for her eternal salvation the food of the Holy Eucharist, being as well, and most especially, the Temple and abiding Tabernacle of the Most Holy Trinity, as well as the Mystical City of God, in which the Most Holy Trinity dwells and reposes. It is very clear that Our Lord Jesus Christ did not wish to deprive his Divine Mother of the reception of the Holy Sacrament of the Eucharist, - since, as Mother of the Mystical Body of Christ, which is the Church, and for her sublime dignity as Mother of God, she has by her grace the right to receive the Sacraments. The Sacraments which it is the duty of men to receive in order to attain eternal salvation through the forgiveness of sin,- inasmuch as the Divine Mary has no sin to forgive, everything for Her becomes a right, through her sublime dignity as Mother of God, the reason for all her prerogatives.

We, as Universal Doctor of the Church, teach infallibly that, although the Sacraments are duties for men, they also, to be sure, turn into rights, inasmuch as Christ acquired those rights for men,- since whatever one asks the Heavenly Father in Christ's name is granted. There is no doubt that the Divine Mary is also the Exalted Mother of the Sacraments, and through this motherhood she distributes grace to men.

We would wish to continue speaking of the hidden prerogatives that the Divine Mary has received from the Most Holy Trinity, but then this chapter on the Divine Mary would never end. Although we have, in the present Pontificate, spoken continually about the Most Holy Virgin Mary, we must continue to say: of Mary enough has never yet been said.

We remind you to think deeply and meditate on this truth:

"Mary, Daughter of the Eternal Father. Mary, Mother of God the Son. Mary, Most Pure Spouse of God the Holy Ghost. Mary, Temple and Tabernacle of the Most Holy Trinity." In this tiny summary is hidden all the profundity of the Mystery of Mary,- since there can be no greater intimacy with the Most

Holy Trinity,- and since, after God: Only Mary. This summary the Angels in their canticles are forever repeating.

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

If anyone dare to deny that the Divine Mary received the Holy Sacrament of Baptism, let him be anathema.

We establish the Feast of the Baptism of the Divine Mary to be celebrated on the 15th January of each year.

We ordain for the Feast of the Baptism of the Divine Mary a proper Mass, with proper preface and sequence.

We establish for the Feast of the Baptism of the Divine Mary, a Vigil with proper Mass and proper preface.

We grant a Plenary Indulgence to all the faithful who on the 15th January of each year assist at Holy Mass in honour of the Most Holy Virgin on the Feast of her Baptism, under the usual conditions.

We extend this Plenary Indulgence to all the faithful who, given the total impossibility of assisting at Mass, recite the Penitential Rosary in honour of the Most Holy Virgin Mary.

We establish a Solemn Novena for the annual feast of the Most Holy Face of Our Lord Jesus Christ.

We establish the Vigil of the Feast of the Most Holy Face, with proper Mass and proper preface.

We transfer the Feast of the Most Holy Face of Christ to the 1st February, in order to respect the Feast of the Purification of Our Lady. Nevertheless, the 2nd February will continue as anniversary of the enthronement of the Holy Face in El Palmar, since it is only the liturgical celebration that is advanced, in the same way as the Enthronement of Our Crowned Mother of El Palmar on the 12th September.

We ordain that, on the days of the Solemn Novena of the Most Holy Face, there be various proper Masses and proper prefaces, in order the more to enhance this Most Solemn Novena. The Holy Face, on the Mount of Christ the King, is the centre of the devotions,- since, through the Holy Face, the beauty of Christ is revealed. The Holy Face is the Mirror of the Divinity, the Mirror of his Most Sacred Heart and the Mirror of his Most Sacred Head. The beauty of Christ is seen resplendent in his Most Sacred and Most Serene Face. On that Face of Sorrow can be seen our sins, because for our sins the Most Holy Face of Christ was outraged. It would be interminable to continue speaking of the most pious devotion to the Most Holy, Most Serene, Most Sweet and Most Majestic Face of Our Lord Jesus Christ.

We strongly recommend to the faithful that they offer intense prayer and penance before the Most Holy Face of Christ, in order that this most beautiful Face be a most luminous beacon during the celebration of the Holy and Great Palmarian Council, and that the Holy Palmarian Council represent a glorious Epiphany.

Given in Seville, at the Apostolic See, the 10th December, Feast of Our Lady of Loretto, in the year of Our Lord Jesus Christ MCMLXXIX.

FORTY-FOURTH DOCUMENT

***Pragmatic Declaration on the Book of the Prophet Isaiah
Anathema against the Famous Jerusalem Bible and Others
of Its Kind
Approbation of the Cult in Honour of Our Lady of Ezquioga***

***Establishment of a Proper Mass with Proper Preface in Honour of Our Lady of Sorrows of Ezquioga
Dogmatic Declaration on the Date of Birth of Our Lord Jesus Christ in the Year 5,199 of the Creation of the World
Dogmatic Declaration on the Instant Divided into Instants of the Work of Creation***

***Anathemas against Those Who Dare to Deny these Dogmas
Restoration of the Historical Chronology of the Holy Bible
Decree of the Jubilee Year 1980 as Palmarian Holy Year, with Most Plenary Indulgence***

Opening and Closing of the Gate of Pardon

Some Reflections on the Parousia, and Some on the Creation of Our First Parents, Adam and Eve.

We, Supreme Pontiff, Vicar of Christ, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, in the present Document, most ardently and most vehemently desire to speak about certain biblical questions, in order to oppose the new theories concerning authorship of the books, which the sacred authors, inspired by the Holy Ghost, did write.

We are speaking in the present Document about the book of the holy Prophet Isaiah. Since remote Hebraic tradition, it has been constantly held that the holy Prophet Isaiah, inspired by the Holy Ghost, wrote the book known by the name 'Book of Isaiah'. Not only does Hebrew tradition maintain this belief, but Christian tradition also maintains the same belief. By the time of Our Lord Jesus Christ, they spoke of the Book of Isaiah as written entirely by one and the same prophet. This belief the Apostles also maintained, as likewise it was upheld in the patristic age of the Church, when the Holy Fathers and Doctors of the Church maintained that the book named after Isaiah was entirely written by the Holy Prophet Isaiah. This belief has been held in the Christian Church throughout the centuries,- with the exception of certain contrary sparks struck in the Middle Ages, as also certain exceptions during the 19th as well as the present century. To be sure, some theologians of the last century came to affirm that the Book of Isaiah was written by the Holy Prophet Isaiah and also by two or more secondary prophets. These theologians alleged, in support of their thesis, that a prophet cannot predict events beyond 200 years. We all know that the Holy Prophet Isaiah announced events for very distant times, since he spoke not only of proximate events but also events far into the future. The Holy Prophet Isaiah foretold events which were to occur in diverse and distant generations,- and these have been exactly fulfilled. The Holy Prophet Isaiah, precisely, is one of the prophets who, to a greater and better degree, portrays the human circumstances of the Messiah. The Holy Prophet Isaiah describes perfectly the characteristics of the Anointed, Christ Jesus, the Lord Our God. The Holy Prophet Isaiah foretells that a Virgin will conceive and bear a Son, who will be called Emanuel (God with us). The Holy Prophet Isaiah predicts the circumstances of the Jewish People in which the promised Messiah will appear. All that the Holy Prophet Isaiah foretold about Christ was fulfilled. The Holy Prophet Isaiah foretold that Christ would be led "like a sheep to the slaughter, dumb as a lamb before his shearer",- He who would not open his mouth, but would remain silent before his judges and executioners. The Holy Prophet Isaiah foretells that the Face of Christ will, for the sins of mankind, appear like a leper's face. The Holy Prophet Isaiah, when he speaks about Christ, speaks as though he were an eye-witness living at the time of Christ. It need not at all surprise us that an authentic prophet foretells events in the distant future, since for God nothing is impossible,- especially when God Himself reveals to his prophets events to come in far distant times. It is altogether

absurd to allege that a prophet cannot foretell events of the distant future, since that is the same as imprisoning God within four walls. To be sure, theologians who say such things are stupid and belong to the infinite number of fools. The Holy Prophet Isaiah, inspired by the Holy Ghost, foretold events for his own generation and for generations to come. He not only spoke of the time of the Messiah, but he spoke as well for the whole History of the Church of Christ on earth, including the last times and the Parousia, or return of Christ to earth. The Holy Prophet Isaiah is one of the exalted prophets of the Old Testament, who can well be called, and most justly, the Evangelist of the Old Testament,- because he describes Christ with great precision, as also, with great precision, he describes the Catholic Church, Immaculate Spouse of Christ. The Holy Prophet Isaiah, that exalted and great Evangelist of the Old Testament, with fine precision, foretells the eschatology (the last things) of the Church of Christ. The Holy Prophet Isaiah perfectly describes the events of the Jewish Church, as likewise the events of the Christian Church. The Holy Ghost, by means of the Holy Prophet Isaiah, and within the context of the very same words, has foretold events of the Jewish Church and of the Christian Church. We are lost in wonder and amazement, to the point of mystical rapture, when slowly we read the book of the Holy Prophet Isaiah, inspired by the Holy Ghost,- and meanwhile We verify its exact fulfilment in the Old Testament and in the New Testament.

We are lost in deepest ecstasy and exaltation when we compare the prophecies of Isaiah with the Last Times. The Holy Prophet Isaiah speaks with all clarity and precision about the present time of the Church, so as to astonish us by the exact fulfilment of his prophecies.

The Holy Prophet Isaiah, when he speaks of the last times of the Church of Christ, repeatedly speaks of the Desert, the Holy Mountain, Mount Carmel, and of the Great Pontiff of the Last Times,- as well as the great blind one who sees with spiritual eyes: the eyes of the soul. Actually, all that is wanting is to put the name of Pope Gregory XVII, the name of El Palmar de Troya, and the name of the Carmelites of the Holy Face. The Holy Prophet Isaiah describes how the Great Monarch of the Last Times will be: a sinner in his youth who is converted and delivers himself to the cause of God. The Holy Prophet Isaiah describes the Carmelites of the Holy Face: those vested in sackcloth, who offer continual prayer and penance on Mount Carmel, and are the only sound remnant that endures.

The Holy Prophet Isaiah speaks of the need to draw the faithful out of Babylon to avoid contagion, and to lead them to the desert, to the Holy Mountain, to Mount Carmel.

The Holy Prophet Isaiah foretells the fall and destruction of the second Jerusalem, the present Rome, the City of the Seven Hills. At the same time, the Holy Prophet speaks of the rebuilding of a new Jerusalem, in the desert, or on Mount Carmel,- where all that is wanting is to put the name of El Palmar de Troya.

We warmly recommend that you read and re-read the book of the Holy Prophet Isaiah. In this Holy Book, inspired by the Holy Ghost, you will find the Palmarian Church, the Carmelites of the Holy Face, and the Pope-Emperor Gregory XVII.

Most dearly beloved children of our soul:

Read, meditate and reflect on the prophecies that the Holy Ghost has written by means of the Holy Prophet Isaiah. You will find a true fulfilment of these prophecies in these apocalyptic times of the Parousia or Return of Christ to the earth with great power and majesty, in order to establish the Messianic Kingdom on earth.

We exhort you to read with humble and simple heart the predictions of the Holy Prophet Isaiah, and you will find true parallelism to the times that it is ours to live.

We would wish to continue speaking of the Holy Prophet Isaiah, but that would be endless because of the depth and extension of his prophecies.

We, in accord with authentic Hebrew tradition and with authentic Christian tradition, declare that the Holy Prophet Isaiah suffered the cruel martyrdom of being sawn through his whole body. With this martyrdom, offered to God, he sealed the authenticity of his Holy Prophecies. The Holy Prophet Isaiah has to be considered among the number of the great martyrs, since he offered his life to God in testimony of all that he had written and foretold through the operation of the Holy Ghost.

We who feel great admiration for works of beauty, art and poetry, observe that the Holy Martyr Prophet Isaiah belongs to the number of the great poets. His writings, inspired by the Holy Ghost, are expressed in perfectly lyrical and poetical forms, capable of captivating and delighting all true lovers of great poetry. The Holy Prophet Isaiah, inspired by the Holy Ghost, wrote with ineffable and indescribable exquisiteness. In the book of the Holy Prophet Isaiah, through its exquisite beauty, step by step is discerned that his pen was moved by the Holy Ghost Himself.

We, in the name of Christ, warmly exhort the faithful to read with humble and simple spirit the book of the Holy Prophet Isaiah, whose words contain a most rich and appetizing honey that sweetens the palate and disposes the reader to find God, - which is the principal object of such words.

We do not wish to continue speaking of the Holy Prophet Isaiah, given the danger of impoverishing his holy and illustrious figure, since we never come sufficiently to ponder the exquisite and exalted personality of the Holy Martyr Prophet Isaiah.

We urge you once more to read the Holy Prophet Isaiah; we leave you to judge the sublimity of this Holy Prophet, confident that all the faithful, without hesitation, will confirm what We have been saying about this Prophet.

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

It is a truth of Faith that the Book of Isaiah, inspired by the Holy Ghost, was written integrally by the Holy Prophet Isaiah. We, with the authority of Our Lord Jesus Christ, that of the Apostles Peter and Paul, and with our own, solemnly declare, proclaim and teach the following:

If anyone dare to say that the book of Isaiah was written by prophets other than Isaiah, let him be anathema.

We, when we warmly recommend the reading of the Holy Prophet Isaiah, do so while obliging the faithful to read from older Bibles, approved by Holy Mother Church before Vatican Council II, and before the terrible pest of modernism, since as you know, modernism is the sum of all heresies and errors.

We, with the authority with which we are vested, anathematise the famous bible known by the name "Jerusalem Bible", - as likewise all bibles similar or parallel to the famous Jerusalem Bible, since in these bibles the progressivists and cursed modernists have introduced heresies and errors.

We observe that all these bibles, the fruits of modernism, are designed to turn the Catholic into protestant.

We, in the name of Christ, insist on the obligation you have to seek those older bibles that are in agreement with the interpretation of the Magisterium of the Church. In these

bibles you must look for the explanatory notes of the traditional Magisterium of the Church.

We wish to re-emphasize that the Holy Prophet Isaiah, inspired by the Holy Ghost, foretold events for his own time and for generations to come. This Prophet foretold the First Coming of Our Lord Jesus Christ; and in the same words, well interpreted, foretold the Second Coming of Our Lord Jesus Christ.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, teach infallibly that the Holy Prophet Isaiah, inspired by the Holy Ghost, when he speaks of Jerusalem, he is at the same time speaking of several mysterious and profound meanings of that name. On the one hand he is speaking concretely of the City of Jerusalem as a geographical place. On the other hand, he is speaking of the Jewish Church, as well as of the Church of Christ, - and he is also speaking of the Heavenly Jerusalem. In addition, when the Prophet speaks of Jerusalem, he is speaking of the City of Rome as the Seat of the Church of Christ, ruled by the Vicar of Christ. In the same way, when he speaks of the destruction of Jerusalem, this is to be understood on the one hand as the destruction of the geographical Jerusalem, - and on the other hand, the destruction of Rome in her new role as the New Jerusalem. In like manner, when the Holy Prophet speaks of the rebuilding of Jerusalem, this is to be interpreted on the one hand as the various times of rebuilding of the geographical Jerusalem, and on the other hand as the rebuilding of the New Jerusalem after the spiritual destruction of Rome, now considered as Jerusalem of old. The fulfilment of this reconstruction took place on the 6th August 1978, the great Feast of the Transfiguration on Mount Tabor, - which spiritually and mystically signifies the Transfiguration of the Church, accomplished in the destruction of Rome and the construction of El Palmar. El Palmar is on the Mount of Christ the King, and also on Mount Carmel, since in El Palmar is established the Order of Carmelites of the Holy Face, the Order that recalls two Mountains, the one of the Holy Face, Mount Tabor of the Transfiguration, - the other of the Carmelites, Mount Carmel. Both these Mountains are intimately connected, and on both these Mountains appears the Holy and mysterious figure of the Prophet Elias. On the Mountain of the Transfiguration, Elias and Moses appear beside Our Lord Jesus Christ speaking of the coming Passion and other mysteries. On Mount Carmel the principal figure is that of the Holy Prophet Elias, who offered sacrifice, and who saw in the mysterious cloud the Divine Mary in white dress and blue mantle. It would be interminable to speak of this passage, in which the Prophet Elias beholds his Spouse, the Divine Mary. It would be interminable to speak of the mysterious incidents in the so-called 'Cave of Elias' on Mount Carmel. In this Cave, according to constant tradition, the Divine Mary, on various occasions, entered with the Child Jesus. It is not to be forgotten that the Holy Prophet Elias is Father and Model of the whole Order of Carmelites, which, as an Order of hermits, was the first of all religious Orders. And this Order of Carmelites, according to many prophecies of various mystics, will be the only religious Order to exist in the Last Times. The Order of Carmelites, in the Second Mount Camel in the desert of El Palmar, or Holy Mountain, is preparing the way for the Lord in his return to earth. This Order of Carmelites of the Holy Face, rooted in El Palmar, is on the way to Jerusalem accompanying the last Pope, to go forth to meet Christ, at which meeting he will return the keys to Christ. Let no one forget, nor lose sight of the fact, that the Founder and Father General of the Carmelites of the Holy Face is at the same time

Pope Gregory XVII, to whom, in accord with the prophecies of Saint Malachy, pertains the motto 'De Gloria Olivae'.

We, as Universal Doctor of the Church, teach infallibly that all this mystical and sublime fulfilment of prophecy is found reflected in the book of the Holy Prophet Isaiah, as well as in the books of other holy prophets, of whom We will speak in other Documents.

We remind you with emphasis that the humble and simple of heart are capable of understanding the language of God,- especially when the Vicar of Christ indicates the path to follow so as to understand one or other of the mysteries of the Holy Bible.

We point out for all the faithful that the Order of Carmelites of the Holy Face is also the last, called Order of Crossbearers, many times prophesied in the blessed Apparitions of Ezquioga in the Province of Guipuzcoa, in Northern Spain, whose principal apparitions took place from 1931 to 1934. Besides the Prophecies of Ezquioga, other mystics of different parts of the world speak of the Order of the Crossbearers,- as well as of the Great Pontiff and the Great Monarch. Both these high dignities concur in one and the same person, who at the same time is leader of the Holy Crossbearers or Carmelites of the Holy Face, or as is likewise the fact,- of the Jesuits of the Last Times.

We recommend to the faithful that you read with humility and simplicity the prophecies of Ezquioga, which We have carefully examined without finding anything in them contrary to faith or morals. We recommend especially the messages and prophecies of the seer Benita Aguirre. Her Messages are the most beautiful of Ezquioga,- not only are they the most beautiful, but they are those that speak most of the Holy Cross bearers, of the Great Pontiff and Monarch. Bearing in mind that these messages of Ezquioga were given through a child of about 11 years, without higher studies, it is astonishing to verify the correct doctrine and boldness of her prophecies, at a time that was terribly dangerous for Spain, since the Apparitions of Ezquioga took place during the cursed Second Spanish Republic.

We are availing our self of the present Document to speak of the Apparitions of Ezquioga also for their intimate relation to the Carmelites of the Holy Face, or the Holy Crossbearers of El Palmar, for their exact fulfilment in accord with the prophecies of the Holy Prophet Isaiah.

We are grateful to the priest Father Burguera for his most inspired book on the blessed Apparitions of Our Lady of Ezquioga. To be sure, Father Burguera, with his book, co-operated in the exaltation of the Glories of Mary since, in the Apparitions, the Most Holy Virgin Mary appears full of splendour as Precursress of the Second Coming of Our Lord Jesus Christ.

We firmly believe that the blessed Apparitions of Ezquioga are the antechamber to the blessed Apparitions of Our Crowned Mother of El Palmar.

We, in the name of Christ, feel the urgent need to re-establish the glories of Mary of the Sacred Place of Ezquioga,- which place was unjustly condemned, precisely because its messages spoke insistently of the bad conduct of many Bishops and priests.

We, as Supreme Pontiff of the Church, One, Holy, Catholic, Apostolic and Palmarian, approve the Cult of Our Lady of Ezquioga, so, at the same time, We assume responsibility for the apparitions that took place from 1931 to 1934.

We approve only the Apparitions of Ezquioga included in the three years given above. We do not approve many other apparitions in the same place in the years that followed. In those following years, the Sacred Place of Ezquioga was

invaded by a pestilential plague of false seers, in order to destroy the authenticity and truth of the blessed apparitions of the 3 years mentioned above.

The first apparitions of Ezquioga began on the 30th June 1931. The Most holy Virgin Mary appeared in the Apparitions of Ezquioga generally under the title of Our Lady of Sorrows; although on some occasions she appeared as well under other titles.

We establish in honour of Our Lady of Sorrows of Ezquioga proper Mass with proper preface, to be celebrated each year on the 30th June, in order to honour the memory of her apparitions in Ezquioga, in that dearly beloved Spanish region of the Basques.

We wish to make clear, as general information, that the most ferocious enemies of the Apparitions of Ezquioga were precisely the cursed Basque separatists,- since for those Basques it was most inconvenient that a Virgin Mary, very Spanish, should exalt the unity of Spain,- as she did constantly in those messages, just as she spoke constantly in those messages of the future grandeur of Spain,- as likewise of the Great Monarch of the Hispanic Empire, as never! - of a hypothetical Basque Empire! One ought to bear in mind, as matter for deeper reflection, that the seers who received messages on the love of God for a united Spain were Basques. At the beginning of the Apparitions of Ezquioga, there were in the Sacred Place many separatist Basques with their cursed separatist flags. To these the Most Holy Virgin Mary replied: "I have not come only for this region, but I have come for all of Spain." With these blessed words of the Mother of God, the Basque separatists abandoned the Place and joined the enemy. Those cursed separatists then repaired to the cursed authorities of that Second Spanish laicised Republic. At once they formed a triumvirate composed of that cursed Bishop Mugica, who was a traitor to God and Spain,- of the republican anticlerical authorities, and of the Basque separatists. All of these obtained the help of the Masonic press to vilely calumniate the blessed Apparitions of Ezquioga, for the sole reason that the Virgin who was appearing there was as eminently Spanish as Our Crowned Mother of El Palmar. It could not be otherwise, since it concerns the same Virgin Mary who came in mortal life to Zaragoza on the banks of the Ebro. The exalted Mother of God was doing no more than keeping her word which she gave to the Apostle Santiago, that is, her promise to assist Spain permanently. And this Most Holy Virgin, as in Aragon on the banks of the Ebro, as in the Basque lands, and so now in Andalucia, is the same as the Virgin of Covadonga in Asturias, who gave victory to the Spanish against the Mohammedans. Save for the intervention of the Virgin of Covadonga, the Basques and all of Spain would probably now continue to be Mohammedan. It is historically verified that in times when Spain is divided, no Spanish region is powerful,- proof that God desires the holy unity of Spain.

It would be interminable to speak of the powerful intervention of the Divine Mary in the great problems of Spain, since all her regions, without exception, have been blessed with Marian apparitions, and she always appeared in order to strengthen the unity of Spain. For Spain to remain Catholic, she must remain always united.

We recall this famous Spanish phrase:
Spain united will never be defeated!

We recall that the Most Holy Virgin Mary has always been the exalted Captain General of the Spanish armies.

We, in the name of Christ, once again declare solemnly:

We anathematise all the separatists of the various regions of Spain, including the cursed separatists of Andalucia.

We remind you once again, that all separatism in Spain is driven by masonry and Marxism, since the enemies of the Church know that a united Spain is a great bulwark of the Catholic Faith.

We, as Universal Doctor of the Church, avail Our self of the present Document to amplify certain biblical questions of Document 39, referring to the antiquity of the world.

We in the Document mentioned, referred to biblical genealogies according to the Official Vulgate Bible.

We have encountered, reading the Mystical City of God of the most erudite Saint Mary Jesus of Agreda, an exact date of the Birth of Our Lord Jesus Christ. As Saint Mary Jesus of Agreda relates, Our Lord Jesus Christ was born in the year 5,199 of the Creation of the World, which date coincides with the Roman Martyrology, as recited by Holy Mother Church on the Day of the Nativity of the Lord. It can be inferred from reading the Mystical City of God, that some priest consulted Saint Mary Jesus of Agreda about the authenticity of the date 5,199 of the Roman Martyrology. It can be deduced that the holy mystic presented the question to Heaven, and following that request, she gives assurance that such was the exact date, and that Holy Mother Church had included it in the Roman Martyrology, inspired or assisted by the Holy Ghost.

We, with this discovery in the Mystical City of God, proceeded to verify if really the date 5,199 is recited in the Roman Martyrology, and have found that to be sure, it is so recited.

We have consulted certain books that speak of the chronology of the Bible, and it appears that in certain Greek versions there are differences of years in relation to the Latin Vulgate,- and this to the point of finding the years that are missing between the text of the Vulgate and the date of the Roman Martyrology.

Among the differences in years, there is found, from Adam to the Universal Deluge, in certain patriarchs, a difference of 100 years in each of them. In like manner, there are similarly corresponding differences from Sem to the Patriarch Abraham, as well as the hundred years of construction of the Ark of Noah.

One must bear in mind that, when Saint Jerome composed the Vulgate, there already existed many other Latin texts of the Bible. Saint Jerome translated and also compiled other Latin translations, comparing them with Hebrew texts, as also with Greek texts. Of all Latin translations, Holy Mother Church chose as most adequate and perfect that of Saint Jerome, making it official for the Church.

We remind all the faithful,- as is already quite well known,- that after the time of Our Lord Jesus Christ, the Jews falsified certain biblical texts, and even concealed and destroyed others, particularly those that better portrayed the Messiah.

At the time of the Coming of Our Lord Jesus Christ, all the peoples were sure that the Messiah was near, in accord with the prophecies. Even the Romans themselves were informed that the time of the Messiah was at the door. The Jews who rejected Christ tried by every means to conceal the clear proofs that that was the time of the Messiah. The Jews, in the famous council of the Elders of Sion, adulterated the biblical texts. There is no doubt that the Jews, with patience and serenity, with premeditation and malice, took the trouble zealously to lessen the number of years of the patriarchs, to let it appear that the Coming of the Messiah was still far off,- since, given the correct chronology, there would appear a palpable sign of the Coming of Our Lord Jesus Christ. The prophets had given signs of the approximate years for the Coming of the Messiah. For that reason the perfidious Jews, that cursed decide race, changed the years of the biblical

chronology in order to hide their monstrous crime, that monstrous crime of decide.

We believe and confess that the Holy Ghost, who cannot deceive, put in the original biblical chronology the exact years of the lives of those Patriarchs in order in this way to give notices and signs of the expected and longed-for Messiah.

We, now that We know the approximate age of the world, are enraptured, because thus we find that seven millennia have passed, which presents a powerful sign that the Second Coming of Our Lord Jesus Christ is at the door,- since the number seven is profoundly biblical. With the completion of seven millennia of the age of the world, behold, we find ourselves in the plenitude of the Bible, since, with the passing of this week of millennia, there is already discerned the return of Christ to the earth with great power and majesty, accompanied by his myriads, to establish the Messianic Kingdom on earth, the Reign of Peace, in which Christ appears and is acknowledged King of the Universe, with the accomplishment in this time of Messianic peace of the second Triumph, now absolute, of Christ over the devil, death and sin. These three enemies will be buried in the pit of sulphur for eternity of eternities. In the Messianic Kingdom on earth, it will be seen perfectly that Christ is King of the Universe, while all his enemies will be overthrown and buried. As you all know, at the return of Christ to earth with great power and majesty, all his enemies will be made a footstool under his feet.

We, as Universal Doctor of the Church, teach infallibly that we find ourselves now in the first general apostasy of the last times, pertaining to the eschatological moment of the Parousia of Return of Christ. This great general apostasy you are able to see with your own eyes since, in the midst of a great multitude, the true Catholics form a tiny minority living in the catacombs, while Babylon the Great has fallen, the Great Babylon that is Rome, City of the Seven Hills, the Great Prostitute. These seven hills represent her drunken stupour and concubinage with the seven capital sins, since she has adulterated the seven Sacraments in accord with the new protestantised liturgy. The monstrous antipope John Paul II is profaning the churches that formerly were of God, since that monster invites every kind of heretic to his cults. We remind these apostates of today of those words of Saint Athanasius: "They are left with most of the Temples, but we are left with the Faith." Without doubt, the Faith is a Temple agreeable to the eyes of God,- understood naturally, when accompanied by good works.

We await jubilantly a great flowering of the Catholic Faith,- a flowering which will appear during the 25 years of peace of the Sacred Palmarian Hispanic Empire.

We remind you that after these 25 years of peace, Satan will again be unchained, and there will come the second general apostasy.

We believe and confess that after the second general apostasy, the Antichrist, a human person, will be destroyed by the breath of Christ. And with the victory of Christ over Antichrist, there will come the conversion of all the peoples, who will reign with Christ in the Messianic Kingdom of absolute Peace on earth. These, after living on earth for very many years, will go to Heaven through a transition or sweet dormition, since, by that time, death will have long since been overcome completely by Christ.

We, as Universal Doctor of the Church, teach infallibly, confirming what We previously have taught, that, at the Return of Christ to the earth, the Devil and all his followers will be chained in the pit of sulphur, never more to tempt men,

since the Messianic Kingdom of Christ on earth restores the gifts that Adam lost through sin.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and 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 5,199 of the Creation of the world.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and 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 5,199 of the Creation of the world, let him be anathema.

We remind all the Church of the wise sentence: the Pope has spoken,- let the rest be silent.

We, as Universal Doctor of the Church, repudiate all scientific study which would speak of remotest antiquities, for whatever false proofs that they dare to present,- proofs that only betray their falseness.

We avail our self of the present Document to continue speaking of the Work of Creation.

We amplify our declaration of Document 39, in which we spoke of the Creation by God of Heaven and earth, that is, all things visible and invisible, on the First and Only Day of Creation.

We, in 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 the Apostles Peter and Paul, and with our own, solemnly declare, proclaim and teach: It is a truth of Faith that that "Instant divided into instants" passed within the 24 natural hours of that First and only Day, called the Day of the Lord.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and with our own, solemnly declare, proclaim and teach the following:

If anyone dare to deny that Creation took place in an "Instant divided into instants" within the 24 natural hours of the day, let him be anathema.

We, with all these exact dogmatic definitions, have made quite clear the age of the world. Reason itself tells us that the age of the world is on a par with the antiquity of man, since God made man king of all the rest of creation. A great age of the world without the existence of man would not be fitting, whereas God, in his infinite Wisdom, provides everything with perfect order.

The most erudite Saint Mary Jesus of Agreda speaks of God's creating the trees with their fruits.

We support this doctrine, since we see that it forms a parallel to the creation of man. The first man was created vigorous, tall, beautiful and intelligent. Our first parents, Adam and Eve, formed a most lovely pair, since Eve, as the image of Adam, was a stately woman, lovely, innocent, gentle and gracious. Our first parents Adam and Eve were created with perfect bodily proportions. Both interiorly and exteriorly they were exquisitely beautiful. Both were endowed with infused knowledge. Both could communicate in speech, and in both there was nothing unbeautiful. When our first parents sinned, God withdrew from them many graces and gifts, as punishment for their offence. Later their posterity, in the measure they continued to pervert themselves, continued also to lose many graces,- graces which mankind will recover in the Messianic Kingdom of peace, which Christ will establish at his Second Coming in Glory.

We, in establishing these dogmatic definitions on the Work of Creation, restore to the biblical chronology its original

historical character. Henceforth it is of obligation to give the chronology of Genesis its historical character, and the historic truth which is inspired by the Holy Ghost,- with which are destroyed all scientific theses invented by human pride to destroy the historical facts of the Bible.

We, as Universal Doctor of the Church, decree:

That the Vulgate be revised, and that the Chronology be made to conform with the Roman Martyrology.

We, with the authority of Our Lord Jesus Christ, dis authorize all biblical chronology that does not harmonize with the present Document.

We, as Vicar of Christ on earth, decree:

We declare 1980 Holy Palmarian Year, because of the Twelfth Anniversary of the First Apparitions of Our Crowned Mother of El Palmar, and also because of the Solemn Opening of the Holy and Great Palmarian Council.

The Jubilee of the Holy Palmarian Year will open on the 1st January 1980, and will close on the 1st January 1981.

We establish for the faithful of the Church, One Holy, Catholic, Apostolic and Palmarian, a Most Plenary Indulgence to be gained on the days they make a pilgrimage to El Palmar de Troya during the Holy Year, assisting at holy Mass, being truly repentant for their sins, confessing and communicating within the customary time according to Holy Tradition. All the faithful, after hearing Holy Mass, will recite a Creed, an Our Father, Hail Mary, Glory be, and Hail Mary Most Pure for Our intentions, and another complete Our Father for the Holy Souls in Purgatory.

We decree:

Our religious community of the Carmelites of the Holy Face, in its several branches, resident in Seville, can gain the Plenary Indulgence on the 30th of each month during the Holy Palmarian Year.

We decree:

Those faithful who, during the entire Holy Palmarian Year, find a pilgrimage to El Palmar totally impossible, can gain this Plenary Indulgence on the 30th of each month during the Holy Year, assisting at Holy Mass celebrated by our missionaries. And where it is totally impossible to assist at Holy Mass, they can gain this Indulgence by reciting the Holy Penitential Rosary.

We, in the present Document, decree:

Let there be set up in the Basilica of Our Crowned Mother of El Palmar, the Gate of Pardon,- which, with the help of God, we shall solemnly open at midnight, zero hours on the 1st January 1980. Through this gate the faithful will enter on the 30th of each month and on the particular pilgrimages. On 1st January 1981, at zero hours, the Gate of Pardon will be closed. It will remain sealed until another Holy Year, which in its time will be decreed.

Given in Seville, at the Apostolic See, 12th December, Feast of Our Lady of Guadalupe, in the Year of Our Lord Jesus Christ MCMLXXIX.

4th Document
TRANSCENDENTAL EUCHARISTIC AND MARIAN DOCUMENT

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya, Patriarch of the West and of the East,

We, as Universal Doctor of the Church, wish to speak in the present Document about several most profound mysteries

involving the Divine Mary, in a way that explains other documents of Ours.

We desire at all times to guide the faithful with all clarity and precision, so to avoid all possible confusion.

We, since the day we accepted the heavy cross of the Pontificate, since that glorious day of the Transfiguration, have formed the purpose before God, and promised, to devote all our Pontificate in defence of the Glories of Mary, to present these glories with all force and clarity, in order to increase Marian devotion among the faithful, and in order, at the same time, to let the world know that mankind has an Exalted Mediatrix before the Throne of our Mediator Christ. It is very necessary, and more than ever urgent, that the world know the Divine Mary, since Mary is the sure path on which to meet Christ. At the present, humanity is practically lost,- and it is lost because it does not know the Omnipotence of Mary. If the world knew the greatness of Mary, without doubt the world would be converted to God,- because Mary is Wisdom, and he who takes refuge in Wisdom, will never be confounded. The Divine Mary is the Wisdom extolled in the holy Bible, since all that Christ has, He has by nature,- and all that Christ has by his Divine Nature, Mary has by grace. If, as you know, Christ is Wisdom by nature, logically, without any doubt whatsoever, Mary is Wisdom by grace. If, instead of reading so many stupid books, mankind would read the book called Mary, who is Wisdom, there is no doubt that men would then obtain great wisdom, since Mary, who is Wisdom, would, as Mother of Fair Love, re-conceive wisdom in poor humanity. If the world had a true desire for knowledge, they would, logically, go to Mary, and this Divine Mother would promptly teach the world Wisdom, that capital wisdom that Mary brings to light, offering her children a book of very great wisdom, that is the book of the Word made flesh, Wisdom in essence. Through this book, all ignorance is dissipated, since the Word made flesh, Wisdom in essence, knows how to make sages out of illiterates. For there is the sad paradox that many learned and many wise and prudent are ignorant, because they ignore principal things, that is, things which are spiritual, things that lead to the knowledge of God. Once again we recall that the number of fools is infinite (the fools being the wise and prudent, who are ignorant). There is no worse ignorance than that which prefers to ignore God, since the one who ignores God can never be reckoned in the number of the truly wise. Outside of God, there is no true wisdom, since God is Wisdom. From this truth is deduced that Mary, being Mother of God, is also Mother of Wisdom, since He whom she bore in her womb is the open book of Wisdom, wisdom that is hidden from the wise and prudent but is revealed to the humble and simple of heart. With this clear principal, one can understand perfectly that the humble and simple of heart are full of knowledge, because they are children of the Divine Mary, who is Wisdom by grace. Thus is proved that the true devotees of Mary are not ignorant, even if they can neither read nor write,- even if they can read but very little. These apparent know-nothings acquire the mystical diploma of knowledge. This mystical diploma of Knowledge is acquired by walking like little children on the path to the Divine Doctress. The Divine Doctress takes the little ones, secure on her blessed knees, and reveals to them her Immaculate Heart. Her Immaculate Heart opened is a most beautiful book edged in gold, bound in richest leather, with pages artistically written in letters of gold. In this exalted book, there appears on the first page, this legend:

Daughter of God the Father, Mother of God the Son, Spouse of God the Holy Ghost, Temple and Tabernacle of the Most Holy 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 child who reads this first page has already begun to walk on the path of wisdom, since,- who can deny that Mary is Wisdom, when she is so intimately bound to Wisdom? Not only is the Divine Mary Wisdom, but she is also Treasures of Wisdom; as well as Mediatrix of Wisdom; and Dispensatrix of Wisdom; and, to be sure, Emperadora of Wisdom, which sublime Emperadora of Wisdom rules over an Empire of wise subjects, since this Emperadora of heaven and earth, throughout the length and breadth of her empire, has not a single illiterate subject. The subjects of Mary, since they are the children of Fair Love, are instructed in Wisdom. For this reason, one understands perfectly that throughout the History of the Church, the humble and simple of heart among the faithful people have always believed the truths of our Sacrosanct Catholic Faith. If men desire wisdom, they must of necessity go to the Divine Doctress, since this Divine Doctress teaches with the approbation of Christ, Supreme and Eternal Doctor. It is a most clear and exact word, that when we receive the Holy Sacrament of Baptism, we also receive Wisdom, since Baptism separates us from the darkness. But, sad to say, when, with the passing years, the baptised depart from Mary, they - as is logical - become brutish, deliver themselves to Satan, doctor of lies, whose infernal doctrine means to bury in darkness those who, through holy Baptism, were once the wise children of Mary.

We, in the depths of our being, feel the influence of the Wisdom of Mary, since there is no doubt that, to speak well of Mary, one must acquire wisdom. This wisdom is provided by allowing the Holy Ghost, who dwells in our souls, to work, and to work freely, since one must let the Holy Ghost work without hindrance. In this work of the Holy Ghost, there is also the work of the Divine Mary, since Mary is the White Dove, Companion of the Holy Ghost.

We direct our paternal word to the faithful:

Most dearly beloved children of our soul: if you desire to be truly wise, go quickly to the Most Holy Virgin Mary, and learn with docility the Wisdom She offers you. This Wisdom called Mary, united as Spouse with Wisdom, the Holy Ghost, has brought to us the Wisdom of the Word made flesh. There is no greater Wisdom than to bring us God from Heaven to earth, giving Him her flesh and blood. Those who learn of this Wisdom will never be confounded, since this Wisdom is also the Seven Sacraments of the Catholic Church. We Christians have a Wisdom which the Jewish People never had. We have the Wisdom of the Holy Sacraments. What knowledge is there among men that can attain this Wisdom? With Christ there came to men the re-generation called Wisdom, which men acquire through the reception of the Holy Sacraments.

Full of most vehement fire, mystically speaking, We are, at this moment, contemplating the Wisdom of the Holy Sacraments. Before this intellectual vision, we are amazed and enraptured. At these moments, we would wish to possess a super-intelligence in order to be able to describe this vision that, through the infinite Mercy of God, we are contemplating at these precise moments. Because we see this Wisdom of the Holy Sacraments without seeing, without hearing, without touching,- since it is not possible with the senses of the body to touch the wisdom of the Holy Sacraments.

We should wish to acquire the wisdom of the painter, in order to be able to take the brush and give form to an artistic canvass of the Wisdom of the Holy Sacraments. We know most certainly that, even if we were the greatest of painters, we should be totally incapable of painting the Wisdom of the holy

Sacraments because the Sacraments, being fire of Love, fire that begets fire, the whole artistic canvass, before such vehement fire of love, would burst into many flames, and not only would the canvass burn, but also the brush, the palette, the paint, the easel and the painter himself. Thus it would be impossible to leave the work for posterity, since God has reserved this infinitely exquisite canvass for Heaven, where we shall contemplate it for eternity of eternities.

We should wish to be a sculptor, moreover the first in rank of all sculptors, not for vanity or pride, but rather in order to form the image of Wisdom of the Holy Sacraments. But we see that this would be impossible since, if the canvass disappeared in fire, what would the sculpture be, if not the atomic bomb!

We should wish to be a poet, and at the same time the greatest of musical composers, in order to compose the Wisdom of the Seven Sacraments. But once again we see that this could not be. Those lyric poets, those musical tones, those most beautifully sounding musical instruments would, with such fire of love, shake the whole universe, so that there would clash haphazard all the stars and planets, as also the comets and all other heavenly bodies,- since this most vehement fire of Wisdom of the Holy Sacraments would, with most powerful light, blind the very sun. The sun would not be able to resist those most luminous rays,- rays which are the very Sacraments that emanate from Christ, the Sun of Justice.

We see within our own intelligence, through a special charism from God, that within this fire there is another fire, which is the Divine Mary, since she is Mother of the Sun of Justice. For this reason it is seen once again that concerning Mary there has not yet been said enough, since Mary is intimately related to God. And in order that men may feel the salvific fire of the Sacraments, they must first know her who is Mother of this very fire, since She is Health of Mankind. It would be interminable to continue speaking of wisdom of the Holy Sacraments in intimate relation with the Divine Mary, since Mary, in union with the Holy Ghost, is the match, the spark, that produces this immense fire of love. This fire of love comes to us all through Mary's accord, since Christ came to the world through Mary. From this there follows that, if we wish to be enflamed with this salvific fire, we must go to her who is the match and mystical spark. And what is more, the Most Holy Virgin Mary is not only the match and spark, but is also the flaming fire, that is, the Mystical City of God, in whose flaming fire God Himself is lodged with all his fire of Love. Not only is she the fire, but also the mystical fireplace that warms her little ones. From this mystical fireplace called Mary, there radiates the warmth of Wisdom, wisely and mystically cherishing her children. And not only is she the mystical fireplace, but also the comfortable salon where the fireplace is installed for her little ones to be sheltered and disposed to receive the divine instruction given by the Divine Doctress.

This exalted Mary is Daughter of the Fire, Mother of the Fire, Spouse of the Fire and Dwelling of the Fire. Thus there cannot be greater familiarity with the fire of God, who is love. The Most Holy Virgin Mary is also Treasuress, Mediatrix and Dispensatrix of the salvific fire. She, who enjoys such familiarity with the salvific fire, and who is so full of this fire of Love, without doubt, Emperadora as she is, enkindles all her Empire with innumerable flames of light shining in the darkness of the world. These most powerful flames of light are the lighthouse set in the sea, where the Bark of Peter has to sail. This Bark of Peter, mystically speaking, is a flame of fire, which calls to those who are lost in the darkness, to those who, seeing the light, take to their little boats, row to the Bark of Peter, where, once on board, they are enflamed with that

mystical fire from those mystical furnaces. These mystical furnaces are the action of the Holy Ghost accompanied by His Spouse, the White Dove. On the high seas, drawn as by a magnet towards Christ, the Sun of Justice, they make their way unhindered to the Heavenly Father. And, not to be forgotten on this ocean voyage, there is in the midst of the sea a mystical buoy. This buoy is aflame with the fire of love, and serves as orientation for the Bark of Peter, bearing in mind that this flaming mystical buoy is Joseph Most Holy. On her long ocean voyage, this mystical vessel carries mystical stokers. These mystical stokers represent the Blessed in the Church Triumphant, who by means of their intercession heap coal to the fire. On this mystical vessel, there are also apprentice stokers, who represent the Church Suffering, and empty their baskets of coal through their intercession,- and who at the same time, through the prayers of the Communion of Saints, advance quickly from apprentice to journeyman,- that is, leaving Purgatory to enter Heaven. All this salvific fire is in open conflict with the eternal fire of Hell. And so one who wishes to escape the eternal fire of hell must enter the salvific fire through the Wisdom of the Seven Sacraments.

We avail Ourselves of the present Document in order, by way of reflection, to amplify the doctrine of our 35th Document regarding the Most Holy Virgin in her prerogative as Health of Mankind, in harmony with the doctrine of the most erudite Saint Mary Jesus of Agreda and Saint Catherine Emmerich.

We have re-read several passages of these Doctors of the Church, where they speak about the 'Mystery' of the Immaculate Conception of the Divine Mary. We have examined certain particularities of that 'Blessing', called also Mystery or Sacrament. Reading these holy Doctors, one can find contradictions that, in reality, are only apparent, since both their doctrines are not contradictory, but rather complementary. With which, one sees once again how God respects his instruments, leaving certain mysteries hidden, for the Church in her day to interpret for the orientation of the faithful. Both these admirable saints have rendered most valuable service to the Holy Church of God, since, in the doctrine they present one receives greater knowledge of the Most Holy Virgin Mary, which in turn leads to a greater knowledge of God,- given that Mary has received all from her Creator. One can see, by reading meditatively both doctors, that the Lord is leading them by different paths to the same end. The mystical life of Saint Mary Jesus of Agreda is, in many respects, different from that of Saint Catherine Emmerich,- which is far from saying that one can underestimate either of them. Both gave themselves to God, consecrating body and soul in the service of God and his Church. Both have attained the glory of the altars, giving proof of heroic life and virtue, - and, for greater emphasis, both are today Doctors of the Church. When the Pope raises to the altars certain members of the Mystical Body of Christ, he presents them as models for the faithful to find the path to holiness. When the Pope elevates certain saints to the dignity of Doctors of the Church, he presents them so that the doctrine they teach might render great service to the Church,- and, at the same time, so that their doctrine help those who are separated from the Church to be converted and to enter the Church. The teachings of the Doctors of the Church are by no means novels or pastimes. Rather, with admirable art, they offer instruction to those who desire to know God. And those who already know Him, they strengthen and confirm in the sound doctrine previously acquired. In the doctrines presented and explained by the Doctors of the Church,- in order to weigh and appreciate their great importance,- one must attend to their context, leaving aside some texts that do not agree with

doctrine infallibly defined by the Pope. Once again,- and we never tire to repeat,- that the teachings of the Doctors of the Church continue in strength and vigour,- vigour not only for the present, but also for the future. To be sure, in the Doctors of the Church there are passages that do not agree with what we teach today. But one must admit that they incurred no blame, since they did everything possible, within human limits, to present the questions with clarity. But they did not find their adequate expressions. The holy Doctors of the Church do not belong to the company of the wise and prudent, but rather to that of the humble and simple of heart, since, with humility and docility, they placed their knowledge at the service of God and of the Church.

We, in order to clarify the minds of the faithful, begin the question that concerns us with the following texts: some from the Holy Bible, others from these two Holy Doctors, and thus we shall bring the matter to light. To wit:

In Genesis, according to the very inspired Vulgate, we read these lines:

"Then the Lord cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh in its place. And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam. And Adam said: This now is bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man."

"And they were both naked, to wit, Adam and his wife: and they were not ashamed."

The most erudite Saint Catherine Emmerich offers the following passage:

When Eve was at the tree of the forbidden fruit, and, having called to Adam to eat of the fruit,- before Adam sinned, the Second Person of the Most Holy Trinity descended, stood behind Adam, and with a curved knife extracted the "Blessing", which was triple, and also called Mystery or Sacrament. The seer reveals that during the extraction, the Virgin Mary issued from the right side of Adam as in a little cloud. Also extracted was a seed that appeared like flesh and blood.

We see that the Biblical phrases have in the words of the seer a profound complement, since, without doubt, there was extracted from Adam's side that with which God previously had filled up the place of the rib,- that is, the Soul of the Divine Mary was put in the side of Adam, together with a seed, and with a special blessing. One is to understand that this Blessing, which the seer calls 'triple', includes three mysteries: one, the soul of Mary; the second, that mysterious flesh with which God had filled up the place of the rib; and the third, a seed of Adam himself. The blood that the seer says she saw is no doubt blood flowing from Adam himself, his flesh cut by the knife. In all this mystery, we find hidden a doctrinal explanation of God Himself about the Incarnation of the Word,- as well as about the Foundation of the Church of Christ and the Institution of the Sacraments of the same Church of Christ. With the intervention of God in his side, Adam, figure of Christ, signifies the Second Adam at that supreme moment when, his arms extended on the Cross, there issues from his pierced side His Spouse, the Catholic Church. Just as from the side of the first Adam, was taken his spouse Eve, so from Christ, the Second Adam, was taken his Spouse the Church, precisely from the right side. Eve, mother of mankind, was taken from the side of Adam; and the Most Holy Virgin Mary, the Second Eve, entered, and afterwards was taken from Adam's side, God in this manner teaching that the Second Eve would be the true Mother of mankind, the one who would conceive the baptized.

The sacred text of the Bible refers to the passage where God, after the fall of Adam and Eve, and after having rebuked the pair, turns to the serpent and tells him that the Woman will crush his head, and that He will put enmity between the lineage of the serpent and the lineage of the Woman.

From this passage it follows that those present knew that Mary already existed, referring of course to her soul,- since, when God says: "The Woman will crush your head", this shows that his hearers knew of which Woman He was speaking. If they had not known of whom He was speaking, it would have been correct to say: "A woman will crush your head." Or, if it were only a question of that future Woman, of whom, up to that moment, there had been no indication, it would have been correct then for God to say: "The Woman who will be called Mary will crush your head." For these reasons it follows that Adam, Eve and the serpent knew that the Soul of Mary already existed, and that Adam had had her in his side.

We understand that, besides this profound meaning, all of that concealed another meaning, which it is not opportune to treat in this Document.

We observe that there are other passages of these two most erudite saints which coincide, for example, when speaking of the Golden Gate, under which Saint Joachim and Saint Anne met in mysterious embrace.

On the question of the Conception of Mary, there is an apparent contradiction, since Saint Catherine Emmerich speaks only of one Conception, whereas Saint Mary Jesus of Agreda speaks of two Conceptions.

We interpret that in reality there was only one Conception, which we proceed to explain:

Saint Catherine Emmerich relates that the Blessing, or Mystery, after passing by way of various Patriarchs, and by way of the Ark of the Covenant, was transmitted by an Angel to the Patriarch Saint Joachim. It is clear that that mystical embrace beneath the Golden Gate was an embrace of Benediction, through which Saint Joachim communicated to Saint Anne participation in that famous Blessing. This embrace, which Saint Mary Jesus of Agreda saw, she involuntarily confused with a normal conjugal act, as of a first conception,- whereas it was, in reality, a mutual strengthening in preparation for the conjugal act later, that of the one and only Conception. The Mystic of Agreda relates that the 'first' conception was on a Sunday, and the 'second' on Saturday, in which 'second', as logically in all conceptions, there was infused by God that Soul which had already existed since the Day of the Work of Creation. From Sunday to Saturday, seven days had passed, days of which Saint Joachim and Saint Anne, in closest union with God, availed themselves to prepare spiritually for the conjugal act, through which would come the Immaculate Conception of her who is Health of Mankind. Those seven days were a most clear sign that She who was to be conceived would be the Mother of the Wisdom of the seven Sacraments. The most pious parents of Mary, through a special inspiration given to Saint Anne, meditated each day of that most beautiful week, on one each of the Sacraments to be instituted by Him who was to be enclosed in the virginal womb of Her who was shortly to be conceived. In the exposition given by Saint Mary Jesus of Agreda, when she speaks of the 'first' conception as of the Body of Mary, and of the 'second' as of the infusion of the Soul, all this to prepare the Body in respect to the dignity of the Soul that it was to receive, there is no doubt that this passage cannot be taken literally without offending the Immaculate Virgin Mary,- because that Body, at no moment, was stained by anything. Her Body, at every moment, was most pure and Immaculate, and therefore there was nothing to prepare in that perfectly

prepared body, since Mary is pure and Immaculate in Body and Soul. To maintain those seven days of purification of the Body, would be opposed to the doctrinal context of Saint Mary Jesus of Agreda, since this Saint is one of the great defenders of the Immaculate Conception of Mary. There is no doubt at all, that in this question the holy Mystic of Agreda was not able to interpret so very profound a mystery, and God permitted her to confuse that mystical embrace with a conception. It is most clear and evident that the seed of Adam himself, received by Saint Joachim, was joined to his own seed in such wise, that in his conjugal act with Saint Anne, the Devil might not touch anything so as to impede the Immaculate Conception. At no time did the Devil have power or command over Mary.

We interpret, in all this most profound mystery of that Blessing, the teaching of God, giving us to know the Immaculate Conception of Mary, whose Divine Soul, since its creation, always was Temple of the Divine Soul of Christ. With this teaching God presents Mary in her exalted prerogative as Health of Mankind, presenting at the same time, the Word of God made Flesh, as well as the Catholic Church founded by Christ. In most admirable manner, all this most profound mystery of that Blessing teaches the Wisdom of the Holy Sacraments and the fire of love existing in the Most Holy Trinity, in union with the Divine Mary and her work in the regeneration or new creation through the Sacraments, in order to save fallen humanity.

We interpret also that those seven days from the mystical embrace to the moment of Conception represents the profound meditations of Saint Anne on the Gifts of the Holy Ghost to be received by her Most Holy Daughter, the Mother of the Word made Flesh,- as well as the virtues to be received by the children of the Church in order to fight against the seven vices or capital sins. These seven days also represent the seven lamps and the seven Archangels in charge of the virtues. They represent also the seven millennia from the creation of the world to the Second Coming of Our Lord Jesus Christ. The most pious Saint Anne drew another point of meditation on these seven days from the admonitions of God to the seven Churches, which represent the seven ages of the Church of Christ. This Holy Grandmother of the Church, and Grandmother of God, meditated most profoundly on that approaching Immaculate Conception of her Daughter, of Her who, in those future seven ages of the Church, would be its powerful Guide. The Most Holy Grandmother of the Church meditated with great humility on that Health of Mankind about to appear,- since with the presence on earth of Mary in Body and Soul, without doubt, the Redemption of Mankind already stood at the door. We believe that the People of God, that Chosen People, at the approach of the Ark of the Covenant, felt strengthened by the operations of the Divine Soul of Mary, Tabernacle of God within the Tabernacle of the Ark of the Covenant. The Most Holy Anne, who had been piously educated and informed that, in the Ark of the Covenant, was enclosed the Soul of Her who later, with the intervention of the Most Holy Joachim, would, in her own womb be enclosed in flesh,- understood that it would be She precisely from whom the Salvation of Mankind would come when the Word of God took flesh from her. All these points of meditation that the Most Holy Anne had contemplated in her practices of piety, she recalled now with greater depth and fervour, during the seven days of preparation for the Immaculate Conception of Mary.

We are filled with wonder and admiration seeing that Mary was conceived precisely on the Sabbath, the eve of Sunday,- whereby, as most worthy Precursora, she announced the

approaching abolition of the Sabbath and the institution of the Sunday, the Day of the Lord. The Divine Mary being conceived on Saturday, humanity could contemplate itself waiting in the antechamber of the long desired and hoped for Day of the Lord. In this mystical and spiritual operation of those seven days is seen the dignity of the Divine Mary as Bearer of the Key that closes the Old Testament and opens the New Testament.

We wish to explain for all the faithful that in the City of Jerusalem, under the Golden Gate, there is an underground passage that leads to the Temple, to which passage sterile women used to go on pilgrimage in order to obtain the blessing of fruitfulness. Among the decorations and pillars in this passage, there was a certain pillar in the form of a palm tree, which represented precisely the Most Holy Virgin Mary, since she is the mystical palm tree that helps in giving fruitfulness to the vine that grows by her side. Sterile women used to go to that passage to where the palm-formed pillar stood, knowing that Mary is the Mother of fruitfulness. It was precisely by that palm-formed pillar where Saint Anne and Saint Joachim met in chaste embrace, signifying that the hour had come in which the Divine Palm tree was to be enclosed in a body, thus to bring joy to the vines.

We also wish to inform the faithful that that underground passage under the Golden Gate led to a house belonging to Saint Anne and Saint Joachim. After embracing at the palm-formed pillar, they withdrew to their house, both, in order to pray in profound solitude and profound silence, until, with the coming of the longed-for Sabbath, they fulfilled the Will of God, when, through a real conjugal act, was conceived the Most Holy Virgin Mary. That conjugal act,- as had always been all the conjugal acts of that most holy marriage,- was solely to accomplish God's Will in procreation,- and was exempt of all pleasure and delight, because that marriage had as object to procreate in accord with the plans of God, who said to the first pair, Adam and Eve: "Increase and multiply, and fill the earth." This most perfect plan of God for the multiplication of mankind was not accomplished, because of the fall of our first parents, Adam and Eve. It is clear that, because of their sin, that first pair began to feel the appetites called 'of the flesh'. This divine plan, perfectly ordered,- just as Saint Anne and Saint Joachim accomplished it,- will be accomplished by all married pairs in the proximate Messianic Kingdom of Peace that Christ will establish on his Return to earth.

We contemplate that Paradise in which Adam and Eve were enthroned, and where there was that older tree, called Tree of Life. This Tree of Life was precisely Wisdom for procreation. In the circumstances, God only forbade them to eat of the tree called 'of the knowledge of Good and Evil,' which tree was also the Tree of Death, since God had said: "If you eat of this tree, dying you shall die."

We, at these precise moments, through a special charism, are contemplating in intellectual vision the earthly Paradise, with all its fruits, all its trees, all its verdure and every kind of botanical beauty,- and we can say that there does not exist today any garden in any part of the world so lovely, so beautiful and delightful as that Paradise. In the centre of that Paradise there are two trees: the one at the right, the other at the left. The one at the right is the Tree of Life, the one at the left is the Tree of Death. God did not forbid that pair to eat of the Tree of Life, but rather of the Tree of Death. If they had eaten of the Tree of Life, they would never have sinned, nor would they have brought down disastrous consequences on all mankind.

We wish to inform all the faithful that, if indeed it is true that the first pair had infused knowledge, there were moments when God withdrew it in order precisely to try them in obedience.

We believe and confess, and pledge our word, that, in the Kingdom of Peace that Christ will establish at his Second Coming, God will once more plant the Tree of Life, but never again the Tree of Death, since death will have been totally and forever overcome with the Return of Christ to earth.

On that occasion, it will not be a botanical tree. Rather this tree, a luxuriant olive, will be Christ Himself feeding all the Universe. Here there is no danger of death, as the Tree of Death will be no more, nor the serpent tempter. The Devil and all his followers will have been totally vanquished for eternity of eternities.

Ws, as Universal Doctor of the Church, confirm as Infallible Doctrine what We, assisted by the Holy Ghost, have written in the present Document, in order that the faithful apprehend Wisdom,- Wisdom which God is by nature and Mary is by grace.

We, as Universal Teacher and Guide of the Church, Confirm the Infallible Doctrine which teaches: that the Divine Mary was endowed with infused knowledge in the highest degree,- which infused knowledge in no wise contradicts her ignorance at certain moments of certain facts or questions. God, who disposes all things according to His Infinite Wisdom, withdrew her infused knowledge at certain moments of the mortal life of the Divine Mary, covering the superior part of her soul with a heavy veil. Being the Irredeemed and the Immaculate, the Divine Mary had nothing to purify, as she had no sin at any moment of her life. Having no debt to pay for herself, whatever she suffered during her mortal life was to make reparation to God as Co-adjutrix of Christ Repairator, and to redeem men as Co-adjutrix of Christ the Redeemer. This matter known to be certain and infallible doctrine, there follows from it another infallible doctrine which teaches that God at times withdrew from Mary her infused Knowledge, in order that, through her experience of ignorance, He could let her suffer, since, as Co-redemptrix, she was to suffer in her spirit the Sacred Passion of Christ. It is infallible doctrine that the Divine Mary suffered in her spirit all the Sacred Passion of Christ, including the Crucifixion and mystical Death. The Sacred Passion made her suffer true pain, much greater than physical pain, since moral suffering is more penetrating than physical suffering.

Every outrage committed against Christ, Mary felt in her spirit. We say even more: those spiritual sufferings - oh unfathomable mystery:- passed into her flesh to the point - mystically speaking - of becoming physical pain at the same time. From this infallible doctrine there follows another infallible doctrine, teaching that Mary also redeemed mankind, not merely as by simple co-operation, but rather by truly suffering the Passion. Once again is confirmed that what God in Christ His own Son is capable of by nature and essence, Mary is capable of by grace. From this infallible doctrine there follows her true Motherhood for mankind, since, besides Christ's paying for mankind, Mary also pays, having received the grace to pay. Having received the greatest grace - that of being the Mother of God, there falls to her, through this supreme and unfathomable dignity, the grace to be able to pay for her Motherhood of Mankind. After teaching this infallible doctrine, we continue to say:

Of Mary, there has not yet been said enough!

We teach this exquisite word of wisdom:

Short of calling her God, all other grace fits her perfectly.

We teach as infallible doctrine that, from the preceding infallible doctrine, there follows as logical consequence the presence of Mary in the Eucharist. She who is able by grace really and truly to suffer the Sacred Passion of Christ, also by grace is able to be present in the Sacred Eucharist,- since, at no moment has Mary ever been, or will be, removed from her Son.

We teach infallibly, without any scruple whatsoever, that one who receives the Flesh, Blood, Soul and Divinity of Our Lord Jesus Christ, also receives the Flesh and Blood of Mary.

We, when teaching the presence of Mary in the Eucharist, do not place her closer to Christ than Christ was to her in her virginal womb. Let no one be scandalized at such a profound truth, since this infallible doctrine will make you venerate Mary more and more, being the way by which more and more you will love Christ.

We teach that this truth in no wise authorises one to imagine that other Saints have such a presence in the Eucharist. This grace is granted only to Mary.

We should desire to continue speaking of this most profound mystery, of this true presence of Mary in the Eucharist; but we understand that it would be interminable to speak of such a profound mystery.

We teach that in this presence of the Divine Mary in the Most Holy Eucharist, she takes a kneeling position adoring her Son within this same true presence, since she who is the first in all grace, is also the first in adoring God. Creature that she is, She knows perfectly that all her grace she receives gratuitously from the Creator.

We teach as infallible doctrine that reason itself can accept it: being a logical consequence that she who on Calvary is Co-reparatrix and Co-redemptrix is in the Holy Sacrifice of the Altar Co-present, because the Mass is the very Sacrifice of Calvary, unbloody in form, though real. If one wholeheartedly believes and affirms that Mass is the Sacrifice of Calvary, and if one believes that Mary was present on Calvary as Co-reparatrix and Co-redemptrix, she cannot logically be absent from the Sacrifice of Calvary perpetuated on the Altar.

We direct our paternal word to the faithful:

Most dearly beloved children of our soul:

Now that, with sure and irrevocable faith, you know this presence of Mary in the Eucharist as Co-adjutrix of the Eucharistic Christ, you have, as a result, more strength to implore Mary, in order that, Mediatrix that she is, she obtain from God all your spiritual necessities, as well as the material if they do not oppose the spiritual. Her presence kneeling in the Eucharist shows her adoration of God and her Omnipotence, which is omnipotence of supplication, since man is great when he is kneeling, particularly if it is the Most Holy Virgin Mary who is kneeling.

Most beloved Priests:

When you are celebrating Mass, think of this presence of Mary kneeling in the Eucharist. Put your cares in her hands, for, without doubt, it is in that position that Mary best commands, and if she commands, nothing is denied her.

We offer for your reflection this point of meditation:

Since that Day of Creation, the Divine Soul of Mary has been the Mystical City of God, from which City God has never departed. How can one possibly imagine that they are separated in the Eucharist? During those nine months after Mary, through the Work and Grace of the Holy Ghost, had conceived Our Lord Jesus Christ, her most pure and immaculate body also became the Mystical City of God, since she enclosed in her virginal womb the Word of God, Who, by his essence, is never separated from the Father and from the Holy Ghost. Although only the Second Person of the Most

Holy Trinity became Man, yet, through his indivisible essence, wherever the Second Person is, there will be the other two Persons. How can one imagine that She who bore in her womb Him whom the Universe cannot contain, the Son of the Eternal Father,- that she can be separated from God in the Eucharist?"

We see now most clearly the mission of the immaculate Heart of Mary, and we understand now the urgent necessity of consecrating the world to her Immaculate heart,- since her Immaculate Heart is present in the Eucharist, in perfect union with the Divine Heart of Jesus. Thus it is clearly understood that in order to hasten the Reign of the Heart of Jesus, we must attain first the Reign of the Immaculate Heart of Mary.

We offer you this point of meditation:

You all know that the Most Holy Trinity, being Three in Persons, is one only indivisible God. Through this doctrine and wisdom you know that in the Eucharist there is God: Father, Son and Holy Ghost, with the Body, Blood and Soul united to the Second Person of the Most Holy Trinity. Given this truth, it would be inconceivable if one said that the Daughter of the Eternal Father, the Mother of the Word, the Spouse of the Holy Ghost, were separated from the Eucharist.

We should wish to be filled with an infinite wisdom in order to be able to express for all the Church this true presence of Mary in the Eucharist, such as we are contemplating. But again we confess our inability to find the words to describe what we understand perfectly without any kind of scruple.

We teach all the faithful as infallible doctrine that the true presence of Mary in the Eucharist does not allow anyone to give Mary the cult of 'latria' (adoration), since 'latria' is due to God alone. However great and exalted she be, Mary is not God, but rather a pure creature. What we do when we contemplate this presence of Mary in the Eucharist, is to unite ourselves to Mary in order to adore God, since She is the Head and Mother of adorers. Once again we teach that the cult due to Mary, and the maximum that can be given her, is that of 'hyperdulia' (supreme veneration). It behooves us never to forget that the Divine Mary is a creature, howbeit creature enthroned by grace within the Triangle of the Most Holy Trinity.

We warmly recommend to all the faithful, that you supplicate this Exalted Mother of the Sacraments that we, each day, might adore the One only God with deep humility and gratitude for what He has done with this exalted creature, since she belongs to our human nature. Thus, on seeing one of our human nature so highly exalted, this must lead us to fall on our knees, face to the ground, to acknowledge the Majesty of God, who with mighty hand has fashioned this Masterpiece called Mary. Although she is creature, above Her there is only God.

We recall this Spanish canticle: "Greater than Thou, God alone". This the Angelic choirs confirm when after the "Sanctus, Sanctus, Sanctus", they sing this other canticle: "Sancta, Sancta, Sancta". This canticle in honour of Mary the Church has celebrated traditionally in the 'Little Office in honour of Our Lady, the Virgin Mary' (and is found in the 'Great Psalter of the Blessed Virgin' of Saint Bonaventure in place of the Te Deum).

We desire that, singing the glories of Mary, we attain that which we seek, - which is precisely to sing the praises of God - since the glories of Mary are the Work of God.

We teach the faithful, by way of orientation, that this presence of Mary in the Eucharist the Apostles believed perfectly, as did also the early Christians during the first centuries, especially among the Easterns, in whose rites, as you know, during the celebration of Mass in the Holy of Holies behind the closed doors of the iconostasis, the faithful continually kiss

icons of the Virgin Mary. These icons are enthroned on lecterns, placed for the purpose of receiving this cult. A deacon, vested in dignity, besides incensing all the icons of the temple, repeatedly incenses these icons on the lecterns at the doors to the Holy of Holies.

This belief has been held also in the West, among the humble and simple of heart. So much so, that if anyone in those times had dared to say to those humble and simple faithful anything against the presence of Mary in the Eucharist, he at once would have been dispatched with a sound box on the ear, administered by those humble and simple of heart.

We also declare that, in later centuries, including this chaotic twentieth, there have been devout souls who have admitted this truth without any scruple. A good number of mystics in their hearts have also held this truth, while explaining it to very few persons, chosen among the true devotees of Mary.

No one need be surprised that She who dwelt in Nazareth in the same house with the Word made Flesh, also dwells within the house of the Eucharist.

We await a flowering of the Faith through the knowledge of the glories of Mary, since the principal mission of Mary is to lead mankind to the Divine Heart of Jesus, this Heart of Jesus that is hidden within the Eucharist.

We remind all the Church of the holy phrase: "To Jesus through Mary". Which means to say correctly: To go to Jesus through Mary, since Jesus came to us through Mary.

We, as Universal Doctor of the Church, assisted by powerful rays of the Holy Ghost, wish to clarify this infallible doctrine on the presence of the Most Holy Virgin in the Most Holy Sacrament of the Eucharist, in order to avoid any possible error or any possible misinterpretation concerning the present doctrine. The Magisterium of the Church has to present each doctrine in precise and definite words, so as to avoid the risk of any possible confusion. It is necessary to avoid any word that can be ambiguous, in order that the doctrine presented be interpreted by all the faithful of the Church in the same way as it is interpreted by the Magisterium of the Church. Whenever the Pope infallibly expounds a doctrine or truth, to be believed by all the Church, he has to present a very clear explanation, so that no one need waver or, through faulty interpretation, risk falling into heresy,- which God forbid! When doctrine is expressed with clarity and precision, there is no danger of going astray. When the doctrine is expounded so that each point is fixed and firm, the faithful unite with it as with an immovable rock.

We, as Universal Doctor of the Church, assisted by the Holy Ghost, explain the following infallible doctrine:

It is to be understood, with no room for any doubt, that the presence of the Most Holy Virgin Mary in the Eucharist is of a spiritual form,- and spiritual to the utmost degree. An exact explanation of this spiritual form would be practically impossible, because it is a most profound mystery of faith. This spiritual presence, real and true presence of the Most Holy Virgin Mary in the Eucharist, is not in any way the same as the presence of Our Lord Jesus Christ, since in the form in which Christ is present, only can He, Christ, be, because He, besides being true Man, is true God. The presence of Christ in the Most Holy Eucharist, by the formula of Consecration and through Transubstantiation, is physical presence with his Body and all its parts, integrally. When we say that we receive Flesh and Blood of God, we refer to that Body and Blood of Our Lord Jesus Christ as Body and Blood given by the Most Holy Virgin Mary in the most profound mystery of the Incarnation of the Word, through the Work and Grace of the Holy Ghost. In speaking of Flesh and Blood of Mary, we reaffirm once again that Our Lord Jesus Christ besides being true God, is

true Man, since his Body is a real and physical body. As you know, there are in Our Lord Jesus Christ two natures, one divine, the other human, while He is the Second Person of the Most Holy Trinity, since in Him there is only the one Person, which is Divine.

We, as Universal Master and Guide of the Church, teach infallibly that the spiritual presence of the Most Holy Virgin Mary in the Eucharist is a real and true spiritual presence of most profound form,- not in any imaginary way, but in reality and truth.

We have recently had a vision, not in an ecstasy, but rather in what we would call the intellect,- a vision whose form of being we do not know how to explain, however, a vision much more important than an ecstasy, a vision that gives full assurance of the authenticity of what is seen or received from God. We shall do everything possible, within our limitations in order to explain this vision, which we have received while fully conscious, without the fading or losing of the bodily senses, the senses rather remaining profoundly and mystically united with the soul, in such wise that all our being felt the vision.

We, in this vision, felt a most powerful Light of the Holy Ghost, as though this Light enveloped all our being,- in such wise did it envelope our being, that what we saw with our intellect gave full assurance to the external senses. Although the external senses did not see the vision, they can nevertheless testify to what the intellect saw. So great is the testimony the senses can give, that these very senses dispose us to offer our life in martyrdom in defence of the vision we have had. We do not know if this explanation will help you to understand the intellectual vision we have had, but the fact is that we cannot find other words; and therefore we do what is possible within our limitations to explain. We even believe that if we added more words, you would understand less.

Seeing that we do not find additional words, we proceed, without more preamble, to relate the vision:

We saw with the eyes of our soul our own cell totally illuminated, with lights more powerful, unimaginably so, than the finest and mightiest power station could produce. In the midst of this great light, we saw the Most Holy Trinity, and we saw perfectly how two Angels were setting up an altar, ever so much more beautiful than all the altars there might be in all temples. Following this, Our Lord Jesus Christ, wearing all the vestments for Holy Mass, most beautiful and precious vestments, the finest we have ever seen. Our Lord Jesus Christ began to celebrate the Holy Sacrifice of the Mass and, naturally, the Mass called Tridentine, pronounced in perfect Latin. Our Lord Jesus Christ made all the genuflections and signs of the cross that we priests make. His genuflections were as ours of the Palmarian Liturgy, genuflections slow and prolonged, with a devotion impossible to describe. When Our Lord Jesus Christ pronounced the words of Consecration: "Hoc est enim Corpus Meum", at the beginning of the phrase, the Heavens opened, and, in an inexplicable way, Our Lord Jesus Christ could be seen descending, and at a little distance from Him, the Most Holy Virgin began to descend, being clearly seen at that precise moment the most profound difference between the form of presence of the one and that of the other. Since we see that we are incapable of explaining this, we can only say: the presence of Christ was physical, that of Mary, spiritual, verging on the physical. The Most Holy Virgin at once fell on her knees, bowing her head most profoundly. Clapping her hands in prayer, she showed by example how we are to adore God. Kneeling with Hands clasped, she adored Our Lord Jesus Christ, while,- as we understand perfectly well, she was making reparation to the

Father as Co-reparatrix,- and at the same time redeeming many as Co-redemptrix. Our Lord Jesus Christ continued celebrating Holy Mass. It was indescribably beautiful to see at the same time the Eucharistic Christ, Christ celebrating, and Christ in Heaven at the right hand of the Father, and the Crucified Christ on Calvary. Such was this beauty that we believe that it was, up till now, the most beautiful we have contemplated. The Most Holy Virgin Mary appeared in all splendour in the Eucharist, at the same time in Heaven, beside the Son, and as well on Calvary by the Cross,- in three postures, namely: at the Cross on Calvary, standing and in tears; in the Eucharist, kneeling; and in Heaven, vested in imperial majesty, seated at the right hand of the Lord. It would be utterly impossible to say that She was not present in any one of these three places. We openly confess that, in the three, she was really and truly present, howbeit spiritually in the Eucharist,- that is, spiritually to the utmost degree,- a degree that we do not know how to explain, though we understand it. And we understand it in such wise that we are prepared to die in defence of this presence. Indescribable was the moment when Our Lord made ready to receive. This moment was so beautiful that we should wish to contemplate it every moment of our life, and indeed afterwards, in Heaven, since with that alone we should be happy in Heaven. Our Lord Jesus Christ continued celebrating Holy Mass. After the Post-Communion prayer, He went to the centre of the Altar, kissed it, turned towards the people and, when He opened his arms to say "Pax vobis", at that moment we saw, transparently, his Divine Heart, and in it,- mysterious and difficult to explain,- we saw the Lord Himself seated in majesty and, seated at his right hand, the Most Holy Virgin Mary. This vision gave us to understand that, when we receive Holy Communion, they are in our hearts in this position. Our Lord Jesus Christ continued the Mass up to the end. After removing the vestments, he knelt at the foot of the Altar. At his side, mysteriously, we saw the Most Holy Virgin Mary, but on a step lower, while still seeing her at the same time in Heaven, and in the Divine Heart of Jesus, transparently through the most blessed back of the Lord. We desire to keep in our memory this majestic and moving vision, since we believe, that in the moments when the cross weighs heavy, this vision will be for Us a most powerful and strengthening stimulant,- and we have, with this vision, better understood the importance of the Holy Sacrifice of the Mass. Not only, have we seen what we have related, but very many other things more profound than we know how to explain,- though we understand them perfectly well. We have seen, in a form impossible to describe, the Reparation and the Redemption. We should wish to find at least a few words that could explain this Reparation and this Redemption; -because if the world only knew this, we think everyone would be converted. But alas - they are few who, after so precious a Redemption, are saved. Although Heaven is full of impressive multitudes, it is little compared to the multitudes that inhabit the everlasting fires of Hell. If those condemned to eternal fire had seen the Mass that we have seen today, we believe that it would have been altogether impossible for them to condemn themselves. It was impressive to see Christ celebrating and at the same time to see Him on Calvary. Here we saw the terrible suffering of Christ on the Cross, that, in spite of so admirable a Redemption, all would not benefit by it, since not all would accept the Redemption. It was moving and indescribable to contemplate the Virgin Mary present spiritually in the Most Holy Eucharist and, at the same time, on Calvary. Oh! Who could explain the tears of Mary on Calvary: Mary's tears were most abundant, so abundant that they would overflow all the seas and oceans in the world. On the one hand, she wept to see

the death of her Son; and on the other, she wept more bitterly to see that, in spite of so mighty a death, many would be eternally damned.

It was indescribable and inexpressible to see in the Eucharist the joy of Our Lord Jesus Christ and the joy of the Most Holy Virgin Mary as they contemplated the faithful adoring Christ during all the centuries of Christianity, contemplating as well the numberless faithful who attain salvation, thanks to the Most Holy Sacrament of the Eucharist. Impossible to relate how, through the continuous Masses offered throughout the centuries, the wrath of the Father has been placated. Had there not been these Masses, it would have been impossible for the world to continue in existence. To be sure, we are unable to explain the profound mystery of the benefits mankind receives, thanks to the Holy Sacrifice of the Mass.

We have contemplated in this majestic vision in what mystical and inexpressible manner the Church Triumphant, the Church Militant and the Church Suffering are associated with Holy Mass. All these are mystically present 'ad extra' (externally), whereas 'ad intra' (within), only the Most Holy Trinity and the Most Holy Virgin Mary are present. We should wish to be able to explain these different forms of being present, but you will have to be content with the little we can explain, of that which, we have no doubt, you will understand when you are in Heaven.

We, while at these moments we recall to mind this vision we have had, - only to recall it interiorly, we are caught up in wonder and admiration for so majestic a vision of the Holy Sacrifice of the Altar. We should wish to find the precise words to describe the vision of the Most Holy Trinity,- which, although we understand it perfectly well, we find this even more difficult. However, it is not possible to draw it out from the depths of vision, because we would not find in any language words capable of giving even a little idea of it. Although our own Castilian tongue is so rich and varied in expression, we confess that, even as poetic a tongue as the Castilian is too poor to express this vision. Nevertheless, we shall try to explain something, to offer at least a very tiny model to reflect the reality,- a model or drawing which can only be very poor, almost ridiculous, in comparison with the majesty of the reality. We proceed to describe this vision of the Most Holy Trinity with our little intelligence, for your understanding,- although with the great understanding We have of it. It is quite possible that the Holy Ghost Himself does not desire to give light for explaining it to others, leaving to Us the privilege of understanding it through his infinite goodness. Nevertheless, we recognize the obligation to try to explain something for the spiritual benefit that the faithful can obtain. We tell you again that you must be content with the little we can explain, since we cannot find other words.

We undertake the explanation in the measure we are able:

During the vision in which Our Lord Jesus Christ celebrated Holy Mass, we saw in the Eucharist the Most Holy Trinity with great clarity and brightness. We saw the Holy Trinity at the same time in the Heavens, which were wide open, and in an indescribable manner we saw the Most Holy Trinity at that supreme moment of Calvary. This vision is so sublime, that we, at this very moment, are suffering from a headache trying to describe it, while we continue without finding the words necessary. There in the Heavens, behold the Eternal Father, with open arms, ready to lavish abundant mercy. Seeing the infinite Reparation, He outdoes Himself in forgiving men, those who beg his forgiveness. All the heavenly court sing jubilantly assisting at the Holy Sacrifice of Mass. At the conclusion of the Canon, Our Lord Jesus Christ performed the high elevation as we do in the Palmarian liturgy. At this

precise moment of the elevation, Our Lord Jesus Christ appears as Angel Messenger, taking the Sacrifice and bearing it to the Father. Such is this moment, that if a good painter could see it and reproduce it on canvass, he would with this one painting deliver the greatest sermon of all sermons taken together, and he would obtain the conversion of the most hardened and obdurate sinners. The Eternal Father, his countenance indescribably jubilant, receives the Holy Sacrifice from the hands of his Only-begotten Son. Then following, behold the Holy Ghost, with his companion the Divine Mary,- these begin to shower charisms and blessings everywhere, with the result that many take refuge in the Salvific Work of Redemption. At the precise moment when the Father receives the Sacrifice, behold on the high seas the Bark of Peter, driven suddenly by a strong wind. Thus she navigates securely since, at this moment, her sails are swelled by a wind that favours her ocean course. As the Bark of Peter also has rowers, behold the rowers at this moment,- how vigorous they become, rowing with great agility and skill. How impressive to see that the helm, handled by the Pope, receives at the same time a lubrication with balsam that makes it more agile and docile,- and to see how the Pope acquires an athletic appearance, handling the helm with mighty power and ability to avoid any possible shock. In this precise moment of delivering the Sacrifice, behold the whole Bark of Peter, filled with mighty strength, since this delivery of the Sacrifice lets fall on the Bark a gentle and refreshing dew, to restore the strength of those who have been exhausted by the suffocating heat during the voyage. This divine dew is sent by the Exalted Pair of Doves, the Holy Ghost and the Divine Mary. How ineffable this moment of the elevation at the close of the Canon! Behold how the Eternal Father receives the Sacrifice offered and delivered by the Only-begotten Son! A moment also impossible to narrate,- the moment of the descent of the Sacred Host and the Chalice, to repose on the corporal. Behold! At this moment, the descent of Our Lord Jesus Christ in great power and majesty, in His glorious Second Coming, when all the inhabitants and all the peoples of the world acknowledge Him as King of the Universe,- accompanied in his descent by the Most Holy Virgin Mary amidst her myriads. In this precise moment of descent, behold the Pope returning the keys and delivering all of converted humanity, all as vassals at His feet. If the world saw this moment, it would without doubt be the greatest of sermons, since, seeing this, one needs no words. Here the Salvific Work of Redemption is perfectly understood.

We desire the faithful to know that, when we spoke of the presence of the Church Triumphant 'ad extra' (outside the Eucharist), there, at the head of the Blessed is Joseph Most Holy, since, among those who are outside (the Eucharist), he is closest to the Altar.

We, during this vision of Christ celebrating Holy Mass, contemplating Calvary at the same time, we have seen the seven Sacraments with such clarity that we are able to say: with this vision we have received the complete theological teaching on the seven Sacraments, without having to read a single book. Without words of instruction, we have seen the majestic efficacy of the Sacraments, so that we cannot understand how the world can reject the Sacraments. If the world saw these seven columns, all mankind would gladly bind itself with a heavy chain to these seven columns, and all would understand that they could not live without this sweet and mystical chain,- since, without these columns, they would be hurled down to the depths of the abyss. It is of utmost importance to contemplate these seven columns, which, themselves alone, preach salvation to the world. These seven

columns that are the Sacraments are erected on a deep base, and plated with finest gold. These seven columns of the Sacraments are all covered with precious stones as well, which represent the gifts, fruits and charisms that accompany the virtues, and are of incalculable value. In the midst of the sea, these seven pillars represent bulwarks where the Bark of Peter moors so as not to founder. At the same time, and in wondrous fashion, these seven columns are on the Bark of Peter, and the sails are secured to them so that the fabric be not ripped and destroyed. These seven columns serve the mariners to rest against and to grasp when they are ill of the long voyage at sea. The seven Sacraments are also represented by seven anchors, placed as follows: three anchors on the right, three anchors on the left, and one to the rear, since at the fore, there already is an anchor, - the Pope. With these mighty anchors, no one will be able to move this Bark. Nor will the great tempests be able to sink the Bark, since beneath her, bearing her up on outstretched hands, Christ Himself, the Rock of foundation, sustains her. This Bark of Peter, with Christ, the foundation Pillar beneath, with the other seven pillars of the Sacraments, and the pillar of the pope, - no one can shake. This Bark of Peter that, within her, has the same pillars, to which the sails are made fast, - and the sails are the Mantle of the Most Holy Virgin Mary, - this Bark, there is no doubt, no tempest can destroy. All this that we have related, we have interpreted in the vision we have shared with you. To be sure, we have explained it in very poor words, which fall short of the reality we have contemplated, - but we cannot do better. If all who are in error, and all pagans taken together, saw the reality of what we have related, they would then have the perfect sermon for their conversion.

We continue to explain our interpretation of the intellectual vision we are describing. This Bark of Peter, sustained by Christ as foundation Pillar, and by the seven pillars of the Sacraments, and by the pillar of the Pope, has another and most powerful help, that is the Holy Ghost with wings outstretched over the head of the Pope. These wings are two powerful sails that keep the vessel fixed on her course. And if one adds to all this, that at the end of the voyage, in the Great Harbour, there, with open arms, is seen the Eternal Father, awaiting the mystical mooring of the Bark of Peter, - how can anyone doubt that the vessel will never founder? All on board the Bark of Peter see on the horizon that secure Haven where the Eternal Father is waiting to welcome the passengers of the Bark. The presence of the Heavenly Father, there in the harbour, is like a glowing coal giving most powerful light in which, no matter how great the storms, the Pope always sees the North Star. In the distance is seen the Heavenly Father with open arms, his fingers clearly visible, representing the Ten Commandments, the sight of which the steersman never loses, and which he teaches the passengers. He not only teaches these commandments, but the way to fulfill them he also teaches, without any kind of error, since the Church of God cannot deceive or be deceived. On the horizon, in that mystical Harbour, surrounding the Heavenly Father, are the Apostles, reminding the Bark of Peter of the fundamentals of the Apostolic Church. These apostolic fundamentals remind the Bark of Peter of the Creed, which the Pope, faithful to Christ, continues always to teach. Those Apostles, in that Harbour, also represent the pillars to which the Bark secures her ropes. Those apostolic pillars recall the fruits of the Holy Ghost, fruits that strengthen the passengers on board the Bark of Peter. During the long voyage, the passengers on the Bark of Peter contemplate on the horizon that Harbour, where, as Church Triumphant, are encountered those who themselves once had been passengers on the Bark of Peter in the Church

Militant. This vision encourages the passengers to carry on ahead, since if the former have reached the harbour, these too, if they desire, will arrive, given that the assistance of Christ and the protection of Mary will not be wanting. The Bark of Peter is also a submarine, and can travel perfectly well beneath the waves, representing the Church of the catacombs. This Bark of Peter navigates beneath the waves in the midst of many sea monsters that furiously attack the submarine Bark to tear it open, so that the water enter and sink it. But without success, since the submarine Bark of Peter has an underwater battalion of agile Angels who, with marvelous harpoons, well aimed, strike the sea monsters, wounding them to death. These angelic divers are also most lovely seagulls, announcing the approach to land, the land that is the Port visible on the horizon. The angelic gulls become imperial eagles using anti-aircraft projectiles that bring immediate death to all aviators who try to bombard the Bark of Peter. The Angels, also on board the Bark of Peter, prepare torpedo-boats for a possible naval combat. These boats launch their torpedoes and destroy all the enemy fleet. Saint Michael the Archangel guides the Bark of Peter from atop the highest mast. He has the mission to cry out: "Land ahead!" This Archangel has also other exalted missions. With his angelic telescope, he observes the advance of the enemy ships, those on sea, as well as those in the air. When, on the Bark of Peter, there is, through contagion from other ships, a scuffle or a mutiny the Archangel Michael, with dexterous sword, pierces the rebels and suffocates the rebellion. Saint Michael the Archangel, Prince of the Heavenly Hosts, permits no kind of strike among the crew. If a member of the crew is found on sit-down strike, he is at once thrown into the sea, food for the sharks. No one need fear to board the Bark of Peter, because this vessel is never defeated and never loses its compass. No one need fear to sail on the Bark of Peter, since this Vessel, on her ocean voyage, always follows the same route. This Vessel sails on a route of red-coloured water, that is, the Most Precious Blood of Our Lord Jesus Christ. This Most Precious Blood forms waves that join that other red-coloured water at the harbour. This other red-coloured water is the blood of the martyrs. During the voyage are glimpsed the lovely gardens at the pier, with their abundance and variety of most beautiful flowers, flowers that represent the heroic and virtuous lives of all the saints of the Catholic Church. It would be interminable to speak of the mystical pier and of the mystical ocean voyage, since the depth of mystery is unfathomable. Flying above the Bark of Peter are birds, great and small, all of great beauty, representing the Holy Fathers and Doctors of the Church. These, with eagle eye, enlighten the passenger: of the Bark of Peter. The Bark of Peter, during her voyage, passes many islands. These islands, of great fragrance, recall the Holy Celibacy of the Priests and Consecrated Virgins, as well as all consecrated to God. The loveliness of these islands is the delight of the voyage, particularly recalling that the souls consecrated to God represent the celibacy of the religious. Such is the limpid beauty of priestly celibacy, that it makes of the isles an angelic vision, since the dignity of celibacy is an angelic dignity. The priests, with sacred celibacy, are resplendent in white vestments and shining wings, - wings that represent the virtues that fight against the capital sins. Oh, sacred celibacy of the Priest, now like to Christ you are! Oh most holy celibacy, that purchases for the priest angelic dignity! This angelic dignity that the priest acquires with celibacy is not merely in appearance, but is real and true, since God in his Infinite Wisdom has disposed and decreed that a chosen number of men be called to occupy the places which the fallen angels lost. This doctrine is not merely symbolical, -

it is entirely real, true and efficacious. Naturally it is most clear and exact, that the priests who are religious are called to occupy the highest angelic choir, - which places them closer to God when they reach the Heavenly Fatherland. Sacred Celibacy is the loveliest and most beautiful crown that can be borne by man. However, not all are called to this most perfect state. Which means that we priests ought to fall prostrate, face to the ground, in order to thank God for having called us to such exalted dignity. Holy Celibacy is one of the great gifts that distinguish the beauty of the Church of God. We priests, with our sacred celibacy, become more and more like Christ. One can say that the celibacy of priests is the delight of the Divine Heart of Jesus since, with celibacy, we priests make reparation for the horrible impurity of the world. Priestly celibacy restores the balance against the weight of impurities of the world. The life of the priest in religion is the most perfect life. Those who live in religion are flaming torches for the world to see where the Church of God is. Life in religion is a precious bulwark and, at the same time, is a pillar of foundation, - through its very close union with Christ. To be sure, there have been priests at times who have violated holy celibacy, but if they raised themselves quickly, they were once more vested in the white of purest lily, the envy of the world. The possible falls of a religious are always very much less than the falls of those who live in the world, since religious have many more helps for raising themselves quickly. Those in the world have less help, and more obstacles.

We, as Universal Doctor of the Church, desire most vehemently that this doctrine be preached to the world, in order that the world acknowledge that the only true Church, founded by Our Lord Jesus Christ, is the One, Holy, Catholic, Apostolic and Palmarian Church, formerly called Roman.

We, who reign with the name Gregory XVII, are the Vicar of Christ, Successor of Saint Peter, who direct our word to the schismatics and heretics of the various Christian sects:

Listen to the voice of Papal Authority, of the Visible Head of the Church, the only Head that represents Christ, the Invisible Head:

Turn away from your heresies, humble yourselves and beg pardon of Us, in order to return to the only true Church, renouncing your errors and abjuring your false churches. As long as you remain in those heretical sects, you are against God, calling down upon yourselves His Just Wrath, since you have falsified the Gospel of Christ, who founded only one Church, - not a multitude of sects.

As Vicar of Christ on earth, we direct our papal word also to schismatic Orientals:

Although you maintain faith almost next to ours, nevertheless your Church is false because she does not acknowledge the Visible Head that Christ instituted. Since you are without the Visible Head, you are denying a truth of faith, - since, as you yourselves know, Christ said to the Prince of the Apostles: "Thou art Peter, and upon this Peter (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 which belongs only to our Church, the only one in true orthodoxy since, denying the papacy, you also are heretics. Whoever denies a single dogma is a heretic.

You heterodox Orientals know the Gospel well. If you do not know it well, read it again, - since in the Holy Gospel is seen most clearly that Our Lord Jesus Christ instituted the Papacy, as Visible Head, in order to guide the Church infallibly. It is infallible doctrine that Christ built his Church on a single rock, and not on a multitude of stones, - and that each Pope, since the foundation of the Church, has continued to be that Rock, up until Us, inclusive.

We, with the authority with which we are vested, confirm the excommunication of the heresiarch Michael Cerularius, and of all his followers, including yourselves, - since, as long as you do not acknowledge the infallible authority of the Pope, you are outside the True Church.

We declare solemnly:

When our venerated predecessor, Saint Paul VI, Martyr, lifted the excommunication which weighed upon you - and still does - he did not do this of free will, but rather under effect of the drugs administered by enemies infiltrated in the Vatican.

We teach infallibly: that a church which denies a single dogma or a single truth of faith can never be the True Church. Naturally, since you, the eastern schismatics, deny the Papacy, you deny a truth of Faith. The Papacy is instituted by Our Lord Jesus Christ, which truth is contained in Sacred Scripture and in Holy Tradition, without interruption until the present day.

We hope that, through the most powerful intercession of the Most Holy Virgin Mary, - whom you so deeply love, - you have recourse to her in order that She give you the grace of humility, and in order that this humility give you the courage to beg pardon for your error, - and courage at the same time to acknowledge our Papal authority, kneel before Us and kiss our feet as the Vicar of Christ: Such is the dialogue that we concede! There is nothing that calls for dialogue, since the truth of the Papacy issued from the divine lips of Our Lord Jesus Christ. From this it follows that, if you confess Christ, it is contradictory to deny the Papacy, - since one who is not with the Pope, is not with Christ.

We, Gregory XVII, Vicar of Christ on earth, and by divine right also Father of yourselves, - We open our arms to receive you, once you turn away from your error. And as long as you do not leave your error, we consider you as heretics, to whom the title of separated brethren cannot be given; although, to be sure, through your doctrine you are closer to Us than the other sects, - and this will make the path of return easier.

We implore the Most Holy Virgin Mary, whom you love so much, that She, beneath her protective Mantle, bring you back as docile sheep to our one true fold. There is no possible true sheepfold without the visible Shepherd who represents the invisible Shepherd.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and our own, solemnly declare, proclaim and teach:

It is a truth of Faith that the Most Holy Virgin Mary is present spiritually in the Most Holy Eucharist, as Co-reparatrix and Co-redemptrix.

If anyone dare to deny - which God forbid - this truth of Faith, let him be anathematized and cursed by the Holy Church of God.

We establish proper Mass with proper preface in honour of the Most Holy Virgin Mary spiritually present in the Eucharist, to be celebrated each year in the month of May, on the fourth day of the Solemn Novena of Mary Mediatrix.

Again We exhort all the faithful to intercede in prayer and sacrifice before the Throne of the Most Holy Virgin Mary, in order that She protect and defend the Holy and Great Palmarian Council.

We exhort you that, during the Holy Palmarian Year 1980, you pray intensely for Us, and for all the venerable Fathers of the Palmarian Council, in order to obtain mighty assistance for all the Holy Church of God.

We avail ourself of the present Document to wish you from our heart the Joy of Christmas, and a Holy Year to come full of the Blessings of God, to give you fortitude on this hard voyage.

Given in Seville, at the Apostolic See, on the 25th December, Feast of the Nativity of Our Lord Jesus Christ, in the Year of Our Lord Jesus Christ MCMLXXIX, the second of our Pontificate.

46th Document

SEVERAL DECLARATIONS ON DOCUMENT 32;
SEVERAL DECLARATIONS ON THE HOLY
SACRAMENT OF THE PRIESTHOOD; WITH
CORRESPONDING ANATHEMAS.
OTHER REFLECTIONS.

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar De Troya.

We, as Universal Doctor of the Church, are firmly pledged to present Catholic Doctrine to the faithful, with all clarity and precision in order to avoid any possible error or any possible bad interpretation. Since the beginning of our Pontificate, we have firmly resolved to orientate the faithful with words that are at the same time clear, profound and simple, for the comprehension of all the faithful. Since the beginning of our Supreme Pontificate, we have tried, with all the means at our disposal, to express our self with all simplicity, howbeit with all profundity as well. We have, at the same time, in the measure possible, avoided the use of words difficult to understand, since, as Vicar of Christ, we have the mission of presenting Christ in such wise that He at once be recognized. We will try to speak at all times so that our pontifical word reaches the humble and simple of heart. With this explanation, we proceed now to give further guidance about several of our pontifical documents.

We, as Teacher and Universal Guide of the Church, wish, in the present Document, to make very clear the contents of our previous Document 32. In that Document we solemnly proclaimed the infallible doctrine on the indwelling of the Holy Ghost in the souls of the baptized, as well as on the acquisition of the 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 found in the Sacred Deposit of Revelation, and can be found in many passages of Sacred Scripture. Among such biblical passages, there appears in Genesis, written by the Holy Ghost, the following:

"And the Lord God formed man of the slime of the earth, and breathed into his face the breath of life; and man became a living soul."

We, as Universal Doctor of the Church, solemnly teach:

When the Sacred Text of the Bible says that the Lord God breathed into Adam the breath of life, it is clear that in that breath of life there are three things,- to wit:

First there is indicated that God created the soul out of nothing. Secondly is indicated that God infused this soul created out of nothing into the body. Thirdly, there is indicated as well that the Second Person of the Most Holy Trinity gave to Adam the Holy Ghost; through which act is understood perfectly that the Holy Ghost dwelt in the soul of Adam, espousing Himself at the same time with Adam's soul.

We, as Universal Doctor of the Church, teach infallibly and solemnly:

Although the Sacred Text omits saying it, nevertheless, there is no doubt that God, on taking the rib from Adam and

forming it into Eve, breathed - as is logical - also over Eve; since otherwise, the first woman would lack a soul.

We solemnly teach that our first parents, Adam and Eve, enjoyed the indwelling of the Holy Ghost, and that they lost this indwelling through sin.

We teach that, with this indwelling of the Holy Ghost in our first parents, Adam and Eve, God put into practice his first decree about mankind. At the same time, foreseeing the sin of that pair, He prepared the second decree, and this second decree is contained mysteriously in the following biblical passage:

"Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it." The most profound mystery of the second decree We have explained in our Pontifical Document 45.

We find a mysterious parallel between the biblical passage and the signs and prayers of the rite of the Holy Sacrament of Baptism. Holy Mother Church, in the administration of the Sacrament of Baptism, most wisely ordains that the Priest, during a preparatory prayer, breath with his own breath upon the child, three times on the face, and say: "Depart from him, unclean spirit, and give place to the Holy Ghost, the Paraclete."

We teach infallibly, that when Holy Mother Church performs the sign just mentioned, there is no doubt at all that it is the same Holy Mother Church who teaches that the baptized enjoy the indwelling of the Holy Ghost and acquire the divine nature.

We teach solemnly:

When God puts a decree into practice, and man impedes the decree, then God has another decree prepared, which even surpasses the first in grandeur. Thus is understood why the Church in her sacred liturgy, jubilantly proclaims: "O happy fault (of Adam) that has merited us such a Redeemer!"

We, as Universal Doctor of the Church, teach infallibly that God, in his second decree, surpassed the graces of the first decree, since, through the second decree we have attained the Wisdom of the Seven Sacraments; which, as you know, are the mighty pillars of the Church founded by Our Lord Jesus Christ,- the Church that is One, Holy, Catholic, Apostolic, today Palmarian, formerly Roman.

We recall that passage in the Holy Gospel, when, on Easter Sunday, the disciples being together in the Cenacle, Our Lord Jesus Christ appeared to them and said:

"Peace be to you. As the Father hath sent me, I also send you." When he had said this, he breathed on them; and he said to them: "Receive ye the Holy Ghost."

We teach infallibly that this breathing of the Lord Jesus Christ on the Apostles, recalls the breath that the Lord God breathed on Adam, and, naturally, on Eve as well.

We recall another passage of Holy Scripture, that of the day of Pentecost:

"And suddenly there came a sound from Heaven, as of a mighty wind coming, and it filled the whole house where they were sitting."

We teach infallibly and solemnly:

This sound from Heaven, as of a mighty wind, indicates the breath of Christ, who from Heaven was sending the Holy Ghost over the Apostles.

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

If anyone dare deny that Adam and Eve enjoyed the indwelling of the Holy Ghost, let him be anathema.

We, as Universal Doctor of the Church, teach infallibly that original sin is the reason why we all come into the world deprived of the indwelling of the Holy Ghost. Precisely when our first parents, Adam and Eve, sinned, they lost the indwelling of the Holy Ghost. And as logical consequence of this loss, they without doubt lost innumerable graces.

We teach all the faithful the sound doctrine that indicates in how great obscurity men found themselves from the fall of Adam to the coming of the promised Messiah. Before the Coming of Our Lord Jesus Christ, all was gloom and terrifying darkness, since in those times there existed only figures of the Sacraments. Those figures or signs could never have the efficacy of the Sacraments, which have come to us through Our Lord Jesus Christ. We shall surely never know how to thank the Creator for such wonders.

We insistently urge you to read and re-read our Pontifical Documents, by means of which you will the better know the Creator. These Pontifical Documents are an efficacious help for the Church during these chaotic times, times full of confusion and darkness. It is supremely necessary that you read the Documents again and again, since in each of them you will find precious divine help.

We exhort all the faithful frequently to read our Pontifical Documents, in order to acquire greater knowledge of the Most Holy Virgin, since this Divine Mother is intimately bound with the exalted works of the Creator. If you wish profoundly to know the Most Holy Virgin Mary, Emperadora of heaven and earth, then you must read and meditate profoundly our pontifical documents, which are inspired by the Holy Ghost in close co-operation with the same Most Holy Virgin Mary; since this Heavenly Mother is in duty bound to be known by men. On this knowledge the salvation of many depends, since, apart from the Most Holy Virgin Mary, salvation is not possible, because Mary is the Health of Mankind. It is sure and infallible doctrine that all who truly have the Most Holy Virgin Mary as Advocate before Our Lord Jesus Christ are not condemned. Understood in all this sublime question, there must be co-operation with grace.

We, Vicar of Christ on earth, pledge our word, solemnly declaring:

It is true doctrine that the authentic devotee of Mary is not condemned. It is certain, the Divine Mary is the surest Refuge of sinners. Mary is Refuge of sinners in such wise, that if the sinner invokes Mary with tongue and heart, he quickly receives the grace to rise from his fall, with sincere repentance, since this Mother, Refuge of sinners, seeks first and foremost, the conversion precisely of sinners.

We insist once again on the necessity for all of us to have true devotion to Mary, since Mary is the sure gate through which we meet Christ.

We, as Universal Doctor of the Church, avail our self of the present Document in order to clarify certain matters on the Holy Sacrament of the Order of Priesthood.

We, first and foremost, confirm as Universal Doctrine of the Church, the Document of our venerated predecessor Saint Pius XII the Great, the Apostolic Constitution "Sacramentum Ordinis", of the 30th November 1947.

We repeat here for perpetual memory the following extract from this Papal Document:

"In ordination to the priesthood, the matter (of the Sacrament) is the first imposition of hands of the Bishop which is done in silence,- but not the continuation of the same imposition extending the right hand, nor the final imposition adding the words: "Receive the Holy Ghost: whose sins you forgive, etc." The form (of the Sacrament) consists of the words of the "Preface", of which the following are essential, and therefore

necessary for validity: "Grant, we beseech thee, Almighty Father, to this thy servant, the dignity of the Priesthood: renew in his heart the spirit of holiness, that he may hold from Thee, Oh God, the second rank in thy service, and by the example of his behaviour afford a pattern of holy living."

Our venerated predecessor, Saint Pius XII the Great, in another passage of this Papal Document, declares solemnly: "From the aforementioned, it is understood that, even according to the mind of the Council of Florence itself, the handing over of the instruments is not required by the will of Our Lord Jesus Christ for the substance and validity of this Sacrament".

We continue to quote from this Papal Document - as follows:

". . . in truth . . . We declare and, if the matter had legitimately been disposed otherwise, we ordain that, at least in the future, the handing over of the instruments is not necessary for the validity of the Sacred Orders of the Diaconate, the Priesthood and the Episcopate".

We, Gregory XVII, Successor of Saint Peter, confirm with our apostolic authority, not only the citations, but the entire Papal Document of our venerated predecessor Saint Pius XII the Great. With our apostolic authority, we ordain the necessity of the various signs and prayers of the Rite of Ordination, not as essential, but as necessary, since Holy Mother Church has most wisely ordained these signs and prayers in order to indicate what is contained in the matter and form (of the Sacrament).

We, as Universal Doctor of the Church, solemnly teach:

Through the corresponding imposition of hands and the form, the Priest is truly ordained, receiving in his soul the character of priest forever, according to the Order of Melchisedech. At that moment he receives all the powers proper to the priesthood; as well receiving at the same time the Holy Ghost.

We, as Universal Doctor of the Church, solemnly teach:

The other prayers indicate what the priest had received through the matter and form (of the Sacrament). From this is seen the need for these other prayers, since these prayers represent the intention of the bishop ordaining, an intention that may not be other than the intention of Holy Mother Church.

In the traditional rite, when the bishop hands over to the new priest the chalice with wine and the paten with host, he says:

"Receive the power to offer sacrifice to God and to celebrate masses both for the living and the dead."

We, as Universal Doctor of the Church, teach:

To be sure, it is not with this prayer that the priest receives this power, but rather at the moment previous of the matter and form. What the bishop does in this prayer, is to manifest to the priest the power already acquired and, at the same time, to indicate the intention of the bishop, corresponding to the intention of the Church. The priest, through his priesthood, is intimately bound with the holy Sacrifice of Calvary, which is perpetuated on the Altar,- the sacrifice which is propitiatory, and in which is immolated the propitiatory Victim, Our Lord Jesus Christ.

We quote now the prayer which, in the Official Church, the bishop says when he hands over the chalice:

"Receive the oblation of the holy people which is offered to God. Be mindful of what you are to do, imitate what you shall accomplish, and conform your life to the mystery of the Cross of the Lord."

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

This prayer of the New Rite of Ordination is heretical, completely departing from the orthodoxy of the Catholic Church. This prayer represents a symbolic idea of the Mass, thus denying that Mass is the Sacrifice of Calvary.

We, as Universal Doctor of the Church, solemnly teach:
This prayer is an insolent blasphemy against the Holy Ghost. This cursed prayer gives one to understand that the priest receives his power from the faithful, the so-called people of God. This prayer indicates that the priest is just another person who presides over the assembly, and receives his powers from the basic community in the service of the whole community.

We, as Universal Doctor of the Church, solemnly teach:
The priestly powers are received through the Holy Ghost, whom the Bishop gives the priest by the imposition of hands, and never can this come from the people.

We, as Universal Doctor of the Church, solemnly teach:
The Mass is not merely an offering, but rather a sacrifice.

We, as Universal Doctor of the Church, solemnly teach:
In order that the Mass be agreeable and acceptable to God, it must be offered to God as Sacrifice.

We solemnly teach:
The cursed prayer mentioned is in full harmony with the "Novus Ordo Missae" (the New Mass). In the "New Mass", the Sacrifice is not offered, but rather there is presented the fruit of the earth and the labour of man.

We, as Universal Doctor of the Church, solemnly declare:
If the intention of the ordaining bishop coincide with that expressed by this cursed prayer, then the intention of the ordaining bishop does not coincide with the intention of Holy Mother Church. The intention of Holy Mother Church is to ordain priests in order to offer the Holy Sacrifice of the Mass, and not in order to present the fruit of the earth and the work of human hands.

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

If the ordaining bishop has the intention that accords with this cursed prayer, even though he imposes his hands and pronounces the corresponding form, there is no valid ordination to the priesthood.

We, with our apostolic authority, solemnly declare invalid those priestly ordinations where the ordaining bishop has the intention that this repeated cursed prayer reflects.

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

If anyone dare to deny our declaration on the invalidity of those priestly ordinations, let him be anathema.

For the validity of priestly ordinations, besides the matter and form (of the Sacrament), it is necessary and essential that the intention of the ordaining bishop coincide with the intention of Holy Mother Church.

We say to you: considering all the aforesaid, you can assure yourselves that the majority of those called priests today in the Official Apostate Church of Rome are not validly ordained priests. Naturally, all those within this group who have attained the episcopate, have, as is logical, acquired an episcopate that is null and void.

We exhort all the faithful to pray intensely for the conversion of the so-called "official" Catholics, since their misfortune could hardly be greater. On the one hand, they are left without true priests,- on the other, they are pastured by bishops who are masons, marxists and heretics. They are also governed by a beast, which is the antipope John Paul II, precursor of Antichrist. To crown their misfortune, they have parted from the Most Holy Virgin Mary, through whom they would have been able to find light and fortitude in order to renounce the Apostate Church of Rome, and to make the decision to transfer on board the Bark of Peter. This Bark of Peter is the

One, Holy, Catholic, Apostolic and Palmarian Church. In this Church, though we are few, we are true Bishops and true Priests, with sufficient light to illuminate the world.

We exhort all the faithful to be vigilant and not to let themselves be deceived by the monstrous antipope John Paul II, that wolf that appears in sheep's clothing in order to deceive the traditionalists,- as for example, recently in the case of the heretical theologian Hans Kung, from whom he withdrew only the faculty to teach theology. But he has not excommunicated him. This shows that the antipope John Paul II has only in appearance taken a step backward, since the heretical theologian continues with the faculty to celebrate "Mass", or, better, the Lutheran supper, as well as to preach in church, or to seat himself in the confessional, should such a seat be to his taste. In this way, this theologian has full liberty to continue teaching heresy. This cursed theologian, Hans Kung, teaches among other heresies, the non-consubstantiality of the Son with the Father,- and thus he denies that Jesus Christ is true God. He teaches also the non-intervention of the Holy Ghost in the Incarnation of the Word. He also denies Transubstantiation, and denies as well the infallibility of the Church in general, and the infallibility of the Pope in particular. As you see, such a theologian is an obvious heretic,- nevertheless, the one who says he is true Pope of Rome does not excommunicate him, but rather limits himself to condemning him in appearance. It is clear at once that John Paul II has no power to excommunicate because he is not the true Pope. Furthermore he does not belong to the true Church of God.

We avail ourself of the present Document to thank all the devotees of the various parts of the world who have come to El Palmar de Troya for the Solemnity of the End of the Year and of the Opening of the Door of Pardon of the Holy Palmarian Year. The presence of those pilgrims, their prayers and penance, all has been a powerful stimulus for Us.

We thank with all our heart all the pilgrims who also have contributed with their economic help to defray the considerable costs of the Great Work of El Palmar. We remind you once again that the Lord will requite you a hundredfold.

We exhort all the faithful to begin now to offer special prayers the Most Holy Virgin Mary, in order to obtain a happy issue for the Great and Holy Palmarian Council, for the good of all the Church, and for the conversion of many sinners.

We avail ourself of the present Document to hold out our hand like an insistent beggar, for you to be very generous and help us as much as possible with the very costly preparations for the Great and Holy Palmarian Council, whose Solemn Opening, with the help of God, is at the door.

We, as Vicar of Christ on earth, remind all the faithful of the Fifth Precept of Holy Mother Church, which says:

Give your tithes and first fruits to Holy Mother Church.

We say to you: With your economic contributions to the Church, you do more for yourselves than for the Church. Through your generosity you will make satisfaction, and at the same time you will be recompensed by the Lord,- since even a glass of water given for love of God will be rewarded.

We direct our paternal word to those faithful who give what they can:

In the Holy Gospel, the Lord praises the widow who gave her mite, which was all she had. In this widow you who give what you can, are represented. This mite will be rewarded more by God than will the much of those who give out of their abundance, and remain in abundance after they have given of their excess.

We exhort the faithful: Make some sacrifice each day, praying for Our intention. Our special intentions redound over the whole Church.

Given in Seville, at the Apostolic See, 15th January, Feast of the Baptism of the Most Holy Virgin Mary, of the Year of Our Lord Jesus Christ MCMLXXX, the second of our Pontificate.

17th Document
SOLEMN ECCLESIASTICAL LAW ABOLISHING THE ANCIENT LAW OF MASS STIPENDS

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of EL Palmar de Troya.

We, as Universal Doctor of the Church, continue pledging ourself resolutely to guide the Bark of Peter amidst abundant waters,- waters which are no less than a timely doctrine, in such wise that the faithful can have confidence in the infinite mercy of God, and in the protection of the Most Holy Virgin Mary. At the same time, these abundant waters vividly reflect the powerful action of the Holy Ghost on the Bark of Peter. These mystical waters perfectly reflect even the early morning dew, which the Church receives through the Divine Mary, since the exalted Mother of God is the sublime Morning Star,- Star most powerful and beacon most brilliant in the midst of darkness, so that all her children journey without fear. With this brilliant beacon, the Bark of Peter never goes off course.

We, since the beginning of our pontificate, have placed this Pontificate of Ours in the powerful hands of the Most Holy Virgin Mary. By this fact can be understood the fruitfulness of our pontifical documents. Each one of the faithful of the Church who places his problems and anxieties in the hands of the Virgin, must have complete confidence that there will result whatever is for the greater glory of God, for that of the Church, for the salvation of one's own soul and the conversion of many sinners. Each one who approaches the Virgin Mary with confidence is, if he co-operates with grace, on the way to sanctity, a sanctity even of the highest mansions.

We, as Universal Doctor of the Church, remind all the faithful how sweet it is to meditate on the exalted dignities and prerogatives that the Most Holy Virgin Mary has received gratuitously from the Most Holy Trinity. Of all her dignities and prerogatives, the most sublime is her Divine Maternity, and through this most exalted dignity, the other dignities and prerogatives come to her. Other exalted dignities of Mary are those of Co-reparatrix, Co-redemptrix, Mediatrix, Treasures and Dispensatrix. The Gospel itself gives testimony of these dignities, precisely at the marriage of Cana. The Holy Ghost inspired the Evangelist to put in writing the intervention of Mary at the Marriage of Cana,- from which the Church would find great light in order to understand the most important role of the Most Holy Virgin in the Work of Reparation and in the Salvific Work of Redemption. The passage about the Marriage of Cana is of the greatest profundity, a veritable ocean of deep Mariological mysteries,- since she who was able to advance the hour of Christ for the sake of something material will, without any doubt obtain from Christ ever so many more graces in the spiritual order.

We remind all the faithful to read and re-read our previous Pontifical Documents. There you will learn to meditate on the most important role of the Most Holy Virgin in the economy of grace. The exalted Mother of God exercises real power to

rule,- power not merely real, but also efficacious, since She has received the sceptre from Christ in order to command. With her power to command, She co-operates with Christ in the Reparation and in the Redemption. The Immaculate Virgin Mary, as Treasures of all Graces, is able to accumulate an inexhaustible spiritual treasure. Since, besides being Treasures, She is Universal Dispensatrix of all graces. She is authorized and able to distribute the graces with lavish hand. This sublime truth is confirmed by the Blessed Apparition of the Most Holy Virgin Mary as the Immaculate, under the title of the Miraculous Medal, to Saint Catherine Laboure during the previous century. In this sublime apparition of great Mariological depth, the Most Holy Virgin Mary appears with arms extended downwards, while from her fingers issue many rays, some luminous, others extinguished. These rays represent the Dispensation of grace through Mary, since as Treasures of inexhaustible riches, she is full of grace overflowing in such wise that She is able to distribute these treasures of grace. In the luminous rays are symbolized those who go to her imploring grace. The rays that are extinguished symbolize those who do not implore grace of Mary. They do not implore because they do not care to,- since it is sure doctrine that Mary is able to distribute all the grace one needs.

We, as Universal Doctor of the Church, and with our apostolic authority, undertake to light all those extinguished rays of the most Blessed Apparition of the Miraculous Medal.

We, in the person of the Blessed Peter, have received from Christ the power of binding and loosing at the highest possible level. Through this supreme power, we are authorized to change ecclesiastical laws, if with such a change we seek the greater glory of God, the splendour of the Church and the salvation of souls.

We feel the impulse of the Holy Ghost to change certain laws, if in this change, We have the purpose mentioned above.

We, as Teacher and Universal Guide of the Church, teach infallibly that Christ has placed the keys in our hands,- among other meanings,- in order that those keys, as though they were electrical, to make light shine in the extinguished rays of the Miraculous Medal. It would be blameworthy on our part if, knowing we had the master key to light the extinguished rays of the Miraculous Medal, we nevertheless neglected to use this supreme power.

We, as Universal Doctor of the Church, teach that those luminous rays also represent the efficacious action of the Wisdom of the Sacraments, since the Most Holy Virgin Mary is Mother of the Eternal High Priest.

We, as Universal Doctor of the Church, assisted by powerful rays of the Holy Ghost, have made the firm decision to abolish Mass stipends. Through this abolition, we seek the greater glory of God inasmuch as we priests renounce the legitimate right to the stipend. We most ardently seek also to bring the fruits of the Mass to those most in need of them. We also seek most ardently that, with this abolition, the priests approach the altar, ignoring completely what they are to eat, how they are to live, since our Heavenly Father cares for priests as the apple of his eye, and since the priests represent what is greatest on earth. Through them is perpetuated on our altars the Sacrifice of Calvary, by which we make reparation to God for the innumerable sins of humanity, since the Victim we offer is the very Son of God. We seek ardently in all of this that the faithful have greater respect for the Holy Sacrifice of the Mass, since the Mass is the most important prayer that the Church has. So important is the Mass that, without it, mankind would perish.

We, as Universal Teacher and Guide of the Church, teach that, until the present moment, the stipend has been a legitimate

right of the priest and of the faithful. But, sad to say, there have been, on many occasions, abuses in this matter, on the part of both priests and people.

We most ardently desire to remove from priests every possible danger of abuse. With this measure, we help the priests in their priestly ministry to see the spiritual over and above the material.

We are firmly pledged to help our most dearly beloved priests to find the path to holiness, the sure and safe path found by fleeing from material interests, by seeking first and foremost spiritual interests, and only afterwards the material, insofar as these do not impede the spiritual.

We, as Common Father of the Church are, in this matter, defending those most in need,- since, with this abolition, the Masses will benefit both the rich and the poor, all being children of the Church.

We, with the authority of Our Lord Jesus Christ, that of the Apostles Peter and Paul, and of our own, solemnly declare, proclaim and promulgate:

The mass stipend is totally abolished. With our apostolic authority, we deliver the fruit of the Mass called 'special', or of 'free application' of the priest, to the spiritual Treasury of the Church, commending this Treasury to the care and custody of the Most Holy Virgin Mary, for Her to use with full freedom in applying each Mass for the person or intention that the Most Holy Virgin herself chooses. With our apostolic authority, we exempt all our very beloved priests from all the discipline of law,- which has weighed heavily on the practice of the stipend,- in regard to all the stipends we have received, and which now remain without effect through this law which we have established.

With our apostolic authority, we remove all effect from the contracts pending,- and this without any scruples whatsoever, taking upon Ourselves the responsibility before God and the Church. With our apostolic authority, we declare null any possible claim any of the faithful might present. Let such a one know that, in so doing, he opposes God, since God, by our means, has established these norms as ecclesiastical law.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of our own, solemnly declare, proclaim and teach the following:

If anyone dare to deny that the Pope has these powers, let him be anathema.

We, as Universal Doctor of the Church, teach infallibly that this new ecclesiastical law does not lessen the sublime importance of the various prayers that the priest in the Mass recites for the living and the dead. Not only does it not lessen their value, but rather it confirms the grandeur of the prayers that the priest recites at the altar.

We, as Universal Doctor of the Church, feel in the depths of our soul at this very moment, joy and jubilation for having abolished the Mass stipend. Now we contemplate the priest celebrating at the Altar with much more devotion and with much more confidence. Now the priest knows that, by handing over to the Most Holy Virgin As Treasures of all grace, that ancient legitimate right of the priest,- the whole Church is going to benefit ever so much more, since the Most Holy Virgin Mary is going to give to each Mass the intention most needed, above all, that of most spiritual benefit. Now, with this new ecclesiastical law, the priest will have a most ardent desire to go to the Altar and celebrate the Holy Sacrifice of the Mass. When he celebrates, he automatically will hand over this most ancient legitimate right to the Most Holy Virgin Mary. Through this act, the priest, in each Mass, will ratify and confirm his profession as slave of Mary. With this new ecclesiastical law, the priest,- it is profoundly true to say,-

does not lose any right; because while celebrating Holy Mass, he uses his power freely to give to Mary his ancient right. Thus it is made more clear that the Most Holy Virgin Mary is Most Pure Spouse of Priests. Let us say, in order to confirm this truth, that in this sublime handing over of that right, is seen an indescribable seal of the spiritual espousal of the Virgin with the priest. This espousal differs from the ordinary in that, in normal marriages, the man is the head. However, in the spiritual marriage with the Blessed Virgin, the headship, by Divine Right, belongs to the Bride because of her exalted dignity,- while the priest has, as is logical, the power to implore of his Spiritual Bride, all the graces he needs. Since this Spouse is Wisdom, the priest has no problem what to implore. The priest knows that his Spouse, Mary Most Holy, will, in the name of her spouse the priest, implore everything necessary of the Most Holy Trinity. Thus the priest will approach the Altar with fervent desire to celebrate the Holy Sacrifice of the Mass, allowing full freedom to the most Holy Virgin Mary as Head and Lady, and of course, as Advocate of the priest. The priest knows, that if Mary asks something for the priest, Christ will not refuse,- since She who was Advocate at the Marriage of Cana, is also Advocate at the Espousals of the Altar, where there is a mysterious espousal between the soul of the priest with the Lamb whom the priest himself immolates in his most Holy Communion. It is most clear and obvious that, with this new ecclesiastical law, the priest actually loses nothing. On the contrary, he gains much.

We, as Universal Doctor of the Church, teach infallibly that, with this new ecclesiastical law, the faithful actually lose nothing,- on the contrary, they gain ever so much more. The faithful, like little children, have full confidence that their Heavenly Mother will be their Advocate in the Holy Sacrifice of the Mass. The faithful will grow in devotion to the Holy Sacrifice of the Mass. Their love and veneration for the priests of the Lord will increase,- since, thanks to them, the Most Holy Virgin now is Advocate in supreme degree in the Holy Sacrifice of the Mass. This is so true that, without priests at the Altar, ever so many rays of the Miraculous Medal would remain extinguished. With this new and sublime ecclesiastical law, all priests receive from the Pope the power to light the extinguished rays of the Miraculous Medal. Here is seen - among other reasons - the sublime importance of the priest at the Altar. Bearing in mind that the priest is another Christ,- and with this sublime truth, that at the Altar the priest is another Christ,- the priest then finds himself like Christ at the Marriage of Cana. Thus the priest will feel the need to go to the Altar in order also to collaborate with Christ, and dispose himself to distribute the graces that flow superabundantly from the Divine Heart of Jesus, through the luminous rays of the Miraculous Medal. As you can see by this infallible doctrine, it is perfectly clear that the priest loses nothing through this new ecclesiastical law. Rather he gains very much more, and his priestly dignity is enhanced in the eyes of the faithful. Through this doctrine you can see more clearly, that the priest at the Altar is a great mediator,- since, thanks to the Sacrifice he celebrates, there is effected the powerful illumination of the extinguished rays of the Miraculous Medal. With this infallible doctrine, you understand better in what sublime manner the priest at the Altar is treasurer and dispenser of graces,- since with his Masses, he presents the Virgin Mary as a live coal luminously aglow. Now the faithful will understand better the need for priests, since, without priests, the world would be without light. It is most clear that the priests, by delegation of the Pope, possess flames that can set the world afire with the luminous rays of the Miraculous Medal,- rays that come from Christ, the Sun of Justice.

We hope that, with this new ecclesiastical law, the faithful will respond with abundant alms in order to help the priests, their mediators at the Altar. Now that everything rests in the hands of Mary, there is no doubt that the priests will receive all necessary economic help,- since Mary, the sublime Spouse, knows perfectly well that Pauline principle that the priest lives by the altar. The Most Holy Virgin Mary will take care that the priest live by the altar with all the dignity that belongs to him by Divine Right. The Most Holy Virgin Mary will move the hearts of the faithful to be generous towards the priests,- and, at the moment She presents their intentions to the Most Holy Trinity, the Most Holy Virgin will very much bear in mind the generosity of the faithful towards the priests. Of course, here again, there is the widow's mite of the Gospel to consider, since all will be measured according to the real economic capacity of each. It is a most sacred duty of the faithful to give to Holy Mother Church tithes and first fruits, through which, with all certainty, they find the opportune occasion for washing, themselves of their sins and iniquities. The heart that is generous towards the priest receives a hundredfold from God, since the priests are the apple of the eye of the Eternal Father. It is perfectly clear, that, for the Lord, the tiny mite of one who is poor, comes from a generous heart. Those who are very wealthy must take care that they be ever so generous towards Holy Mother Church. The rich must know that they are administrators of their riches,- and, in order not to become food for moths, themselves and their finery, they have to give considerable sums to the Great Banker, who is Christ, through his Church. It is clear that the abundance of the rich can be of great service to Holy Mother Church,- since, with this collaboration, the Church can maintain more priests, raise up temples for the divine cult, build convents for those consecrated to God, propagate the faith, and spread her sound doctrine through the work of diffusion, a most costly work. The faithful who are wealthy have the most grave responsibility for this sound doctrine to be spread everywhere, and therefore they ought to help economically with all liberality. It is perfectly clear that the rich, by placing their great capital at the service of the Church, can very well fashion their imperishable crown of glory,- as also can the poor with their tiny help. The Kingdom of Heaven is within reach of rich and poor. God will require of each according to his possibilities. It is sure and infallible doctrine, that one who is rich can be perfectly poor in spirit,- just as it is true that one who is poor can be counted for rich because of his avarice and greed, and his envy of the rich. Once again it is necessary to remind all that first we must seek the Kingdom of God and his justice, and the rest will then be added to us.

We remind you, most dearly beloved children of our soul:

Read again our Pontifical Document 45, the infallible doctrine of which leads to the infallible doctrine of the present document. In the previous document mentioned, we presented to you the Most Holy Virgin Mary in her presence, spiritual and real, in kneeling position in the Most Holy Eucharist. The presence of Mary in this position manifests her supplication before Our Eucharistic Lord Jesus Christ. She who, at the Marriage of Cana said: "They have no wine", will without doubt, in each Mass repeat the same, in reference to the various intentions which She freely presents. This most sweet Mary, who obtained from Christ that first public miracle, will in each Mass obtain all the miracles necessary.

We, as Universal Doctor of the Church, teach infallibly that now all the Church will pray the Holy Rosary with very much more devotion. During the Rosary we will all perseveringly implore the Most Holy Virgin Mary for everything we need, with full confidence that She, after hearing our prayers in the

Rosary, will be magnanimous when she presents intentions in the Masses. It is seen through this infallible doctrine that all the Church will increase in devotion to the Holy Mass and to the Holy Rosary. In this way is perfectly understood that sublime vision of Saint John Bosco, who saw the Bark of Peter between two gigantic pillars,- the Most Holy Eucharist atop the higher, and on the other, the Most Blessed Image of Mary Help of Christians. Without any doubt, there is, in this vision of Saint John Bosco, a most vivid doctrine on the Holy Sacrifice of the Mass and the Most Holy Virgin Mary in her role of Advocate and Help of Christians, through the slavery of the priest at the Altar, Who has handed over to Mary Help of Christians his ancient right of applying the intention. It would be interminable to speak in the present document about this most important vision of Saint John Bosco,- since without doubt, there is discerned in this vision of Saint John Bosco, the most important role of the Virgin Mary in the Holy Sacrifice of the Altar. There is no doubt that She, who on Calvary was Co-reparatrix and Co-redemptrix, continues in each Mass to be Co-reparatrix and Co-redemptrix.

We are beside ourselves in rapture when we contemplate this vision of Saint John Bosco,- since, in this vision, between these pillars,- on one of which the Eucharist, on the other Mary Help of Christians,- rests the Bark of Peter, on which has just occurred the sudden death of one Pope, and the sudden election of another Pope. This Pope, as you know, is Gregory XVII, 'of the Glory of the Olive'.

This apocalyptic vision of Saint John Bosco is of great importance for the Church, since in this vision there is presented with all clarity the One, Holy, Catholic, Apostolic and Palmarian Church, with the Pope 'de Gloria Olivae', as Visible Head, who, as you know, speaks to you continually of the Holy Sacraments and of the Most Holy Virgin Mary.

We urge all the priests and all the faithful in general not to lose sight of the spiritual presence of Mary kneeling in the Most Holy Eucharist, in order that thus all you priests may approach the Altar with angelic devotion,- also, in order that the faithful go to hear Holy Mass with much more devotion, and come to venerate and respect much more than previously the exalted dignity of the priest.

We direct our paternal word to the faithful:

Most dearly beloved children of our heart:

Have full confidence. When We, with our apostolic power to bind and to loose, have established this new ecclesiastical law, we have presented to the Most Holy Virgin Mary all your stipends that are pending. Have fullest confidence that the Most Holy Virgin Mary will know how most wisely to apply and designate intentions and purposes.

We, with our apostolic authority, solemnly declare:

Through the present Document we ordain irrevocably that the Cardinal Archpatriarch in charge of stipends, gather all the intentions and commit them to the flames. With this our disposition and apostolic authority, the matter is terminated.

We, as Universal Doctor of the Church, teach infallibly that, although a priest celebrating Holy Mass omit to hand over to the Most Holy Virgin Mary that ancient and legitimate right, nevertheless, through our apostolic authority, automatically in each Mass, the Most Holy Virgin Mary receives full right and full freedom to apply the intention. However, in order to increase the devotion of the priest, it were well for him in each Mass to recall the legitimate right that, as true slave of Mary, he hands over to the Most Holy Virgin Mary. But it is to be borne in mind that such an omission would not cause any fault in the priest, even though we insist on how sublimely fitting it is for the priest to do so in order to increase his devotion to the Holy Sacrifice of the Mass.

We, at these precise moments, while we are producing the present Document, are being favoured with a sublime vision in our intelligence, which, in the measure possible, we will try to express with utmost brevity. To wit:

Here, at these moments, we are contemplating all the altars, and all our priests celebrating each one the Holy Sacrifice of the Mass. Suddenly, in an inexpressible way, the vault of heaven opens. It is precisely here that we feel the inability to relate exactly what we are beholding. Nevertheless, we will search for some words to try to give at least the slightest idea of the reality we are contemplating. Between the altar of each Mass and the open vault of heaven, we behold a most singular flight of stairs, most beautifully adorned, representing the glories of the Holy Sacrifice of the Mass. In amazement we behold how, at the moment each priest pronounces the words of consecration: "Hoc est enim Corpus meum", the Most Holy Virgin Mary is really and spiritually present in the Eucharist, kneeling and uniting herself as Co-reparatrix with the work of Reparation,- and with the salvific work of Redemption as Co-redemptrix. The first thing the Most Holy Virgin Mary does at that moment is to adore the Eucharistic Christ, being Herself head of all adorers. Meanwhile, the Most Holy Virgin Mary says to Our Lord Jesus Christ: "My Son, I desire to apply this intention for such a person and for such a necessity." Then, without awaiting her Son's reply, she raises her eyes to the Eternal Father, and says: "Father, behold your Son, and Mine also, presents my intention." Then the Heavenly Father, with smiling countenance, full of goodness, beholds his Daughter Mary and says to her: "My most beloved Daughter, since you have tied my hands, use your royal power and the sceptre that my Only Begotten Son has given you." Recalling her action at the Marriage of Cana, the Most Holy Virgin turns to the Holy Ghost and says: "My Spouse, let us go and send the dew over the Church." Behold this sublime moment when the two exalted Doves gracefully hover over the Bark of Peter. While they are in flight, the choirs of Angels and all the Blessed of Heaven dispose themselves to act powerfully together. Meanwhile is seen a glorious exit of innumerable blessed souls from Purgatory, in graceful flight towards the Church Triumphant. While contemplating all this in our intelligence, we also see the conversion of innumerable sinners, as well as the very high degrees of holiness that the priests, monks and nuns are acquiring. In this sublime intellectual vision, we see innumerable Angels with trumpets, announcing in the heavens this joy of God and of all the Blessed, joy that is caused by the new ecclesiastical law, which, with our apostolic authority, we, assisted by the Holy Ghost, have established through the present Document.

We would wish to find words to express what we are contemplating. However, seeing that this is altogether impossible, we can only repeat those words, 'eye has not seen, nor ear has heard, nor has it entered the heart of man ...'

We interpret that, using these Pauline words, we express all more clearly,- since, if we added more words, we would only impoverish the majestic vision which we behold in our intelligence.

We are full of inexpressible joy and jubilation establishing this new ecclesiastical law, through which the Church will benefit superabundantly.

We, as Universal Doctor of the Church, teach infallibly that the Holy Ghost has reserved this new ecclesiastical law for these last times. The Holy Ghost, who is the Soul of the Church, and who dwells in our souls, inspires each question at the proper moment, neither before nor after.

We interpret as well that the Holy Ghost has reserved this new law as most precious antechamber to the Great and Holy

Palmarian Council. Thus the Bishops, venerable Fathers of the Holy Council, can enter the Conciliar Aula with full confidence, since without doubt the Most Holy Virgin, using the freedom we hand over to her to use that legitimate right, will, in most special manner, be the Advocate of the triumph of the Great and Holy Palmarian Council, for the good of the Church of God.

We direct our word of authority to the Venerable Fathers of the Holy Palmarian Council:

Very beloved Bishops, most dear sons of our heart:

Enter with all confidence into the holy conciliar aula. Through this right we give to her, the Most Holy Virgin Mary will move the Holy Ghost to breathe impetuously upon you. The exalted Mary, Most Pure Spouse of the Holy Ghost, is also your Spouse through your priesthood. Do not fear,- enter the Conciliar Aula as the exalted luminaries which you are of the Church, through the efficacious rays that, with our keys, we light in the Miraculous Medal.

We teach that the Most Holy Virgin Mary, under the most sweet title of Our Crowned Mother of El Palmar, most worthily represents the action of the Miraculous Medal, and the action of Mary Help of Christians, since, in these last times, Our Crowned Mother of El Palmar is a pillar of might.

We exhort all the faithful:

Most dearly beloved children of our soul:

Do not forget ever that all the marvelous doctrine of our Pontifical Documents has come to you since the Cathedra and See of Peter has, by divine decree, been translated to El Palmar de Troya, where cult is rendered to the Most Blessed Image of Our Crowned Mother of El Palmar. Under this sweetest Marian title, there is unfolding a most profound Mariology, for the good of all the Church of God.

We had intended to speak in the present Document of other questions. But in order to give it greater emphasis, we have decided to terminate here. We leave the other important questions for other pontifical documents, which with the help of God and of his Most Holy Mother, we shall produce. Without further ado, we terminate the present Document, in order for you to understand it better.

Given in Seville, at the Apostolic See, the 23rd January, first day of the Most Solemn Novena of the Holy Face, and Feast of the Espousals of the Most Holy Virgin Mary and Joseph Most Holy, of the year of Our Lord Jesus Christ MCMLXXX, the second of our pontificate.

48th Document

RE-ESTABLISHMENT OF THE ANCIENT DISCIPLINE OF THE CHURCH.

PROHIBITING THE TRANSLATION INTO THE VERNACULAR LANGUAGES OF THE PRAYERS OF THE HOLY SACRIFICE OF THE MASS.

SOLEMN PROHIBITION OF THE POSSESSION BY THE FAITHFUL OF MISSALS, 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 El Palmar de Troya.

We, as Universal Teacher and Guide of the Church, wish to speak a little about the Holy Sacrifice of the Mass, to wit:

The Hour has struck to put each thing in its place. The moment has come to separate the wheat from the cockle, to put the light on the candlestick for all the Church to be able to see what pertains to the different members of the Mystical Body of Christ,- which is to say, to give to each member of the

Church the place that is rightly his, and no other. Given this brief exposition, one can clearly and precisely understand that the time is come to separate the Ministerial Priesthood from the rest of the faithful, whatever be the consequences. The right moment has come to say to the lay faithful that they have the sacred obligation wholly to renounce the usurpation of those most sacred rights that by Divine Law pertain exclusively to the priests of the Lord.

We, as Universal Doctor of the Church, desire most vehemently to determine, in accord with the sound doctrine of Holy Mother Church, the place that pertains to each one, in such wise that, henceforth the faithful may not dare to usurp what pertains to the ministers of the Lord. For it is most manifest and clear that every act of usurpation of the sacred rights of the Priests of the Lord is abominable in the eyes of God. And, the frightening calamities the world today is undergoing give proof of how true this is. These calamities are a clear manifestation of the Holy Wrath of God against mankind,- since men, with brazen arrogance and manifest pride, have usurped most sacred rights that belong only to the Ministerial Priesthood, and never to the common priesthood. It is so, that with the deepest sadness of heart, we must explain that these abominable and erroneous usurpations are not the fault only of the lay faithful, but - which is sadder - are the fault principally of the very priests of the Lord, who have not been able, or have not cared with holy energy, to defend their lawful rights, rights that are impressed on the soul of the priest by the very Sacrament of Orders. To such priests, We say with Christ: "Because you are lukewarm, I will vomit you out of my mouth."

We, as Universal Doctor of the Church, view the historical panorama of the Church, with stupefaction to the point that we find ourself disheartened on seeing how the very priests of the Lord have allowed themselves to be deprived of their legitimate rights. When the priests of the Lord allow themselves to be deprived of their rights, they commit a grave crime against God and the Church,- since a priest who is not able, or does not wish to defend his rights, is useless as a guardian of pure orthodoxy. Failing to act, he shows himself to be a coward who has not the courage to stand up to the faithful and claim those rights of his that they have usurped. When the priests of the Lord are incapable of defending themselves against the invasion of the faithful, they show that they do not trust in God Our Lord, who separated them from the rest of men. To be sure, most of the faithful,- if not all,- know, or at least intuitively sense, that there are rights which belong only to the Ministerial priests, since God, in his infinite Wisdom, has impressed in the souls of the faithful the respect they owe to the priests, as the legitimate representatives of the Most High among the faithful. It is obvious that the previous statement is to be understood of a correctly formed conscience, since unhappily there are many faithful who cannot discern spirits, and so, with badly formed conscience, they cannot discern the precepts that God has impressed in their souls. Hence the great necessity of the faithful to be guided by a good spiritual director in order to prevent the Devil from sowing confusion.

Since the earliest Christian times, Satan has tried, with every possible means, to destroy the Holy Church of God. History confirms the fact in the numberless heresies that have issued from the very bosom of the Church, heresies that have sowed the cockle to destroy the wheat, or at least to destroy many ears of the wheat. For centuries and centuries, all the heretics have taught that the priest is only another of the faithful, to whom is given the honour of presiding. With this cursed

doctrine, they have, little by little, led the faithful to lose the respect and veneration they owe to the priests.

Since We do not wish to make the present Document very extensive, we turn now to consider the divine cult.

We find the moment to be the right one for re-establishing the ancient discipline of the Church, concerning the Sacred Liturgy, in order to put an end to the abomination of desolation. To this end we take up the sword and, with all valour and responsibility, we say: "It is enough!" This Our declaration shows clearly and precisely that we pledge ourself to put the axe to the root, whether it please the faithful or not.

We declare, dismayed, that these abominable usurpations have not risen suddenly during the recent years,- but rather that they have a sad history,- at least of three centuries.

We wish, without further digression, to speak about the missals of the faithful, those with which you are so familiar through the fault of the priests themselves, who have put into the hands of the faithful the prayers that the celebrant recites in the Holy Sacrifice of the Mass. This ought to never to have been permitted, since, through this permission, the enemies of the Church saw a favourable opportunity to sow confusion and profane the House of God. The enemies of the Church extended their deadly and destructive poison through translation into the vernacular languages, both of Sacred Scripture as well as of the prayers of Holy Mass. It would be interminable to speak in detail of the plans of destruction formed by the enemies of the Church. As proof of such plans, it suffices to consider the decomposition and putrefaction of the apostate Church of Rome. This putrefaction is particularly obvious in the new mass of Rome, mass that is a Lutheran supper. Here we come to the crucial point, since, with the Lutheran supper of the Official Church of Rome, there come to light the plans of destruction, elaborated and manipulated by the enemies of the Church, under the inspiration of the cursed and satanical French Revolution, offspring of all previous revolutions, all of which were preparing the opportune moment when the priests would no longer have the respect and veneration of the people, in order thus to attack their authority, and usurp their power. This they apparently accomplished. It is clear that they did not count on the promise of Christ, to be with the Church until the consummation of the ages, so that the powers of Hell would never prevail against her. As the fulfillment of this promise, the enemies of Christ were disarmed on the 6th August 1978, when Christ personally placed on Our brow the Sacred Tiara.

We wish to point out to the faithful certain facts concerning the missals of the faithful, which many of you probably value. So it is necessary for you to know that you have in your hands the translation into the vernacular of the prayers of Holy Mass, in open opposition to the most sacred laws of Holy Mother Church, since these laws have been violated, trampled underfoot and laughed to scorn by the enemies of the Church. During centuries and centuries the faithful did not know the prayers that the celebrant recites at the Altar of the Lord. We give the following proof:

Our venerated predecessor, Pope Alexander VII, in 1661, prohibited most severely, under pain of Excommunication, the translation into the vernacular of the prayers of the Holy Sacrifice of the Mass.

Our venerated predecessor, Pope Saint Pius VI, in 1794, in the Bull "Auctorem Fidei", confirmed the previous prohibition against the propositions of the illegitimate Council of Pistoia.

Our venerated predecessor, Pope Saint Pius IX, the Great, in 1857, renewed the prohibition against translating the prayers of Holy Mass, under pain of excommunication.

We, as Universal Doctor of the Church, teach that the faithful have no right to know the prayers that the celebrant recites in the Holy Sacrifice of the Mass. And this truth is proved by the sense of Holy Mother Church during centuries and centuries since apostolic times. As proof, the following consideration suffices: in the first centuries, Latin was the language of many peoples, because of the extension of the Roman Empire. For quite some centuries, it can be said, the faithful understood Latin. Hence the norm for the celebrant to recite the most important and sublime prayers of the Mass in a low voice so that the faithful might not hear them,- and thus to cover the mass under a veil of mystery. This practice shows that the faithful ought not to know the prayers that the celebrant recites at Mass.

We, with Our Apostolic Authority, prohibit most severely, under pain of excommunication, the translation of the prayers of the Holy Sacrifice of the Mass into the vernacular languages.

We, with Our Apostolic Authority, prohibit most severely, under pain of excommunication, the handing over of missals to the faithful.

We, with Our Apostolic Authority, prohibit under pain of excommunication that the faithful assist at Mass with Missals in their hands. We hurl this excommunication also 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, prohibit most severely, under pain of excommunication, that any of the faithful have missals in their homes.

We, with Our Apostolic Authority, impose most severely, under pain of excommunication, on all the faithful, the obligation to hand over to the missionaries their own missals, for them to deliver to this Apostolic See to be consigned to the flames. This most severe obligation is imposed on all the faithful without exception, allowing no privilege or excuse of just reasons, including even family mementos,- since obedience to the Vicar of Christ comes before kinship.

We, with Our Apostolic Authority, abolish any possible privilege of the past, of any nation whatsoever, regarding this question.

We, as Universal Doctor of the Church, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of Our Own, solemnly declare:

If anyone dare to say that the prayers of the Mass ought to be translated to the vernacular languages, Let him be Anathema.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of Our Own, solemnly declare:

If anyone dare to say that missals ought to be given to the faithful in order 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 the Apostles Peter and Paul, and of Our Own, solemnly declare:

If anyone dare to keep any missal in his possession, let him be a thousand times execrated from the Holy Church of God.

No one can licitly disobey these most severe orders that God inspires Us to impose, not even for having invested much money in the purchase of such missals. To such a one We say with Our Apostolic Authority: "If you value your money more than the orders of the Vicar of Christ, may God's curse fall upon you and cast you into Hell, to burn forever with your cursed money."

We, with Our Apostolic Authority, prohibit most severely, under pain of excommunication, handing over to the faithful

missals that are only in Latin, since here the principle is that the faithful have no right to know the prayers that the celebrant recites at Holy Mass.

We, with our Apostolic Authority, ordain, under pain of excommunication, that all the faithful who have in their possession Latin Missals, hand these over to the missionaries.

We, as Common Father of the faithful, wish paternally to give guidance for problems or obstacles that might arise. To wit:

Let us suppose that one has a prayer book, or other book full of marvelous piety or excellent spiritual doctrine, and that, as it might happen, some of these books also contain the prayers of the Holy Mass. It is understood by the expression, prayers of Holy Mass, those that occur from the beginning to the end. Then, as logical consequence, one must remove the pages that contain the prayers of Holy Mass, making sure that there does not remain in the book any of the prayers of Holy Mass. With this guidance, two things become possible: the first, to obey the order of the Vicar of Christ,- the other, to retain that family book of piety, if, naturally, the book contains nothing contrary to Catholic dogma.

We do not wish to extend the present Document, bearing in mind that the venerable Fathers of the Holy and Great Palmarian Council are preparing a treatise on the Mass, in which these things will be treated at length.

We give all the faithful the following information:

On the night of 5th-6th September, We convened an extraordinary session for urgent motives, of the Holy Council, in order to hear from the venerable Fathers of the Council their opinions on the matters that occupy us in the present Document. The Venerable Fathers of the Holy Palmarian Council, gathered and reunited in the Holy Ghost, were with one accord all in agreement with these dispositions. With that is reflected the age-old sense of Holy Mother Church concerning the Sacred Liturgy.

We, in our heart, feel the desire to extend and amplify the present Document and to speak of the Mystery of the Holy Sacrifice of the Mass. We wish however to leave this work to the Holy Council, in which, as is logical, We shall actively intervene.

Given in Seville, at the Apostolic See, the 11th September, Feast of Our Crowned Mother of El Palmar, in the Year of Our Lord Jesus Christ MCMLXXX, the Third of Our Pontificate, and Palmarian Jubilee Year.

40th Document
Instructions, Norms and Orientations on the Conduct of the Faithful in Masses Sung or Recited. Also on Devotions Public and Private. Some Orientations and Explanations on the Importance of Reciting the Holy Penitential Rosary during Holy Mass. Some Very Strict Norms of the Divine Cult. We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We, as Universal Doctor of the Church, in the present Document wish to offer some orientations and explanations on Our Document 48.

It is to the advantage of all the faithful of the Church that the Pope himself be the one to interpret his own pontifical documents, since no one better than the Pope himself can know the spirit of those Documents.

We wish to put each thing in its place and interpret both the spirit and the letter of Our Pontifical Document 48, in order to avoid any possible confusion in fulfilling its contents.

To be sure, such a marvelous document could cause contrary effects,- if it were left to free interpretation. Persons with flexible conscience would understand a spirit contrary to the true spirit of the Document. In this way, the door to progressivism would again be opened. There is also the possible interpretation of persons of extremely rigid judgment. That again is opposed to the true spirit of the document, and would cause effects contrary to what the document itself intends,- since to proceed with excessive rigidity would probably root out the cockle, but would also destroy part of the wheat. It is true that the rigid conscience is to be preferred to a flexible conscience, since such rigidity is led by a healthy desire to serve God. Whereas the flexible conscience is generally prompted by an unhealthy desire to serve Men rather than God. But since both extremes can harm the Church, there remains the logical and imperative need of a just and balanced interpretation,- in such wise that, putting the norms of the document into practice, one seek first to serve God and His Holy Church.

We, as Universal Teacher and Guide of the Church, vehemently desire to orientate the faithful at every moment, in order to avoid all possible confusion. We have Ourselves assumed this task: to have as rule of Life for Our Pontificate, always to bring light and to teach sound doctrine with clarity and precision. The task is such that We are disposed to die in fulfillment of this holy resolve of ours. It causes Us great sadness, when we hear that there are faithful who confusedly interpret Our pontifical Documents. A concrete example in the 48th Document is that some of the faithful interpret wrongly that they themselves were to remove the pages of texts of Holy Mass found in their books of devotion,- whereas it is precisely the spirit of this document that refers this task to the competence of the Holy See or its delegates, the resident missionaries, inasmuch as there remains the obligation to see if there is anything contrary to Catholic faith in these books of devotion. From this wise norm is logically understood that all books of devotion ought to be entrusted to the missionaries in order that it be the Ecclesiastical Hierarchy that authorizes or prohibits the possession of books of devotion.

We, as Universal Doctor of the Church, desire that the faithful be obedient and submissive to the Magisterium of the Church, and that at all times they obey the Church Hierarchy,- which, as all know, represents the authority of God.

We, as watchman over the purity of the faith, have been astonished, our heart pierced as by an arrow, to have learned that the faithful have in their hands missals and prayer books in which appeared the cursed influence of destructive progressivism, since many of these devotionaries, although containing good prayers, also contained errors, due to the influence of progressivism. Which is to say that in the hands of the faithful there was real poison,- poison administered by Satan himself, the father of lies. Cunning as he is, he knows how to introduce falsehood and error, together with fine words, in order thus gradually to lead the faithful along the path of error, error wrapped in fine words, very human words, very charitable words, quite in accord with those cursed ideas called human rights. It is perfectly clear that the hour has come to remove from the faithful that deadly poison,- a task which, to be sure, is very painful. In this surgical operation, the surgeon must use the scalpel with utmost intelligence and skill, so that, in removing the bad parts, he does not at the same time remove the healthy parts. However, there is no need to fear, since in this case the surgeon is the Pope himself, he

who represents Christ on earth. Have confidence, since the Vicar of Christ, when using the scalpel, is only going to remove the bad parts, and never the healthy parts. Do not forget that the hand of the Pope is moved by the Holy Ghost and by the White Dove, the Divine Mary.

We, as Common Father of all the faithful of the Church: One, Holy, Catholic, Apostolic and Palmarian, say to you:

Most dearly beloved children of our soul: have confidence in Us. We desire most vehemently for you all eternal salvation and the highest possible degree of sanctity. For this reason We must at times - with deep sorrow of heart - use our sword as it were a scalpel, in order to root out the evil and, at the same time, to conserve the good and cure the parts that can be saved. Most, beloved children of our heart, you ought to give thanks to Our Lord Jesus Christ for having in these times placed in the chair of Peter - translated to El Palmar - this Pope of the Sword, because in this way the cockle is cut out and the wheat grows rich in beauty of holiness. Beloved children of our heart: you ought to give thanks to the Divine Mary because the Church in these times is governed by a Pope supremely Marian. Thanks to this special providence, the faithful are learning profound Marian mysteries, by means of which you learn better to know Our Lord Jesus Christ. When one knows the excellence of the Mother, there arises necessarily and impetuously a vehement desire to know the Son, since all the grandeur and loveliness of Mary is for the sake of her sublime dignity as worthy Mother of God. And since that Son, blessed fruit of the most pure womb of Mary, is not only true Man but also true God. The logical consequence of this truth is the imperative necessity that the world learn to know the Divine Mary, in order that the glories and beauty of Mary in themselves proclaim the praise of God. If Mary is so greatly exalted, this comes to her from God. If we never can speak adequately of Mary, what is it to speak of Our Lord Jesus Christ, who infinitely surpasses the grandeur of his Mother? If today one spoke continually of the Most Holy Virgin, the world would the better know Our Lord Jesus Christ, since knowledge of the Mother logically leads to knowledge of the Son.

We shall not continue the theme of the preceding paragraph, because we should be carried away and not know how to end. Besides the main object of the present document is another. Nevertheless it is logical that this Marian pope seize every occasion to speak of Mary.

We, as Universal Doctor of the Church, wish in the present Document to give instructions and norms on the conduct of the faithful who assist at Holy Mass.

First the instructions concerning the Mass, whether Sung, Solemn or Pontifical,- or the Most Solemn Papal Mass.

To wit:

In these Masses the faithful retain the privilege - since it is not a right - to sing these parts: Kyrie, Gloria, Creed, Sanctus, Agnus Dei and the Salve Regina.

We most strictly prohibit, under pain of excommunication, that the faithful sing the following:

The psalms at the beginning of Mass, the Benedictus of Zachary, the Veni Creator, the Stabat Mater, the Benedicite or canticle of the three youths, the Magnificat, Te Deum and Nunc Dimittis.

Only the clerics, alternating with the choir composed of clerics, may sing these parts.

We most strictly prohibit, under pain of excommunication, the faithful to sing the responses to the celebrant, since We condemn the dialogue Mass. Only the clerics, the sacred ministers or acolytes properly vested, may sing the responses,- since it is most strictly prohibited to serve at the Altar without

the proper vestments. It is most strictly prohibited for the faithful to serve at the Altar in civil dress. It is totally forbidden, under pain of excommunication, that women serve or respond to the celebrant from whatever part of the Temple, Chapel, Oratory or other place prepared for the occasion.

In Sung Masses, during the distribution of Holy Communion, the faithful can sing according to the following norms:

First and foremost are sung Latin hymns proper to the Lord. If the number of communicants extends the time and the Latin hymns have all been sung, it is authorized to sing traditional hymns in the vernacular, provided that these are not translations of Latin hymns. We impose on the missionaries the sacred duty of teaching the faithful to sing in Latin. To this end, at a time other than that of Holy Mass, they will rehearse with the faithful so that these learn to sing, before all else, in the official language of the Church.

We remind the missionaries of the following:

In Sung Mass, while the faithful are singing the Kyrie and so forth, the celebrant has the sacred obligation, under pain of suspension, to recite all of these parts.

We as Vicar of Christ on earth, responsible before God and History, wish to re-establish the Holy Tradition of the Church in every detail - and with more force in all that concerns the Divine Cult, as well as all Holy Discipline concerning sacred vessels, Mass vestments, clerical dress, altars and so forth. To wit:

We, with our Apostolic Authority, most strictly oblige, under pain of excommunication, all missionaries to fulfill all the norms that this Holy See maintains and performs.

To wit.:

The celebrant, whether Bishop or Priest, to offer the Holy Sacrifice of Mass, has the obligation, under pain of excommunication, to be dressed in all the sacred vestments that pertain to the Divine Cult. These vestments must be traditional, such as are used at this Apostolic See.

We mention some details:

The celebrant must use the so-called Latin or Baroque chasuble. It is totally forbidden under pain of excommunication to use progressivist or gothic chasubles.

Traditional maniples, to match completely with the chasuble, traditional stole to match completely chasuble and maniple, traditional alb in harmony with the above, cincture corresponding to these vestments and proper amice.

It is never lawful to wear these vestments without the soutane. It is by no means permitted, under pain of excommunication, to wear the sacred vestments of the Divine Cult over civil dress.

The celebrant is obliged, under pain of excommunication, to celebrate Holy Mass with traditional chalice as also traditional paten. It is totally forbidden, under pain of excommunication, to use a progressivist ciborium or progressivist paten for the communion of the faithful. It is obligatory, under pain of excommunication, to reserve the Blessed Sacrament in traditional tabernacles, with proper veils, both the interior and the exterior. It is obligatory, under pain of excommunication, to celebrate over altar stones containing relics of martyrs. It is obligatory under pain of excommunication to cover the Altar with traditional sacred altar cloths,- as also, under the same penalty, it is obligatory to have standing on every altar the small crucifix and proper candlesticks.

We, with our Apostolic Authority, ordain most strictly, under pain of excommunication, the following:

In each Chapel or Mass Centre of the missionaries throughout the world, the altar piece of the High Altar or principal altar will have in the centre, placed as worthily as possible, a reproduction of the Holy Face of Our Lord, of that which is

venerated in this Apostolic See. if the height of the ceiling allow, there must be placed, as worthily as possible, above the Holy Face, a statue or picture of Our Crowned Mother of El Palmar. It is also obligatory to place at the Gospel side - if the Virgin is placed above the Holy Face - a statue or picture, the most worthy possible, of Joseph Most Holy, Father and Doctor of the Church,- also, as far as possible, at the Epistle side, a statue or picture of the Mystical Doctor, Saint Teresa of Jesus, Mother and Reformadora of Carmel, to whose religious Order the missionaries and clerics belong, and the faithful as Third Order.

As far as possible, the most blessed statues or pictures of the Divine Heart of Jesus and the Immaculate Heart of Mary are to be placed as they are in this Apostolic See.

We, with our Apostolic Authority, with sword unsheathed, ordain the destruction of every kind of progressivist vestment, the order to be executed as follows: All progressivist vestments will be brought to this Apostolic See in order that our nuns might adapt them to traditional pattern. And if this is not possible, they will be thrown to the flames. All progressivist chalices, sacred vessels, patens, trays or monstrances will be brought to this Apostolic See in order that our official goldsmith melt down the metal and use the material for traditional sacred vessels.

We impose the sacred duty on the missionaries that, in every Chapel or Mass Centre there be a traditional altar-rail separating the priest from the faithful. (Note: Where there is no altar-rail, as for example, when Holy Mass is celebrated in a private house, there is always the obligation most strict to improvise an altar rail, and to cover it with white cloth.)

All the missionaries are obliged, under pain of excommunication, to celebrate Holy Mass using the large Altar Missal with proper book-stand. It is totally forbidden, under pain of excommunications, to use small missals, above all and before all, the bilingual missals.

We include in these very strict norms any other detail of the Divine Cult not written here and now, and which for the moment we do not call to mind. From the Consecration until the Ablutions, it is of obligation under pain of excommunication to use the additional candlestick that shines beside the Most Holy Sacrament, and, at the same time is a clearly visible sign for the faithful to adore the Sacramental Presence of the Lord. It is equally of obligation, under pain of excommunication, that all priests keep with the corporal, on its right side, the rectangular pall, especially now that this pall remains so long a time on the chalice after the communion of the celebrant, possibly with drops of the Most Precious Blood of the Lord that could have remained on the rim of the chalice. It is also of obligation, under the same penalty, to replace the corporal within the burse. The chalice must remain covered with the proper veil of the liturgical colour of the day, - and over the veil the burse with corporal and pall, just as it was before the beginning of Holy Mass.

We recall that the celebrant must celebrate Holy Mass with the corresponding soutane and attachments proper to his dignity. To wit: the priest as priest, the bishop as bishop and the cardinal as cardinal.

We remind our venerable brothers, the Bishops, that you have the obligation, when distributing Holy Communion to the faithful, first to let them kiss the Episcopal ring. It is a tradition the Church always has maintained, to indicate that the faithful are in communion with the Pope and the Bishops, and that without such communion they may not receive the Most Holy Eucharist.

It is also a sacred obligation that, outside of Mass, when the faithful kiss the Bishop's ring, they do so always with simple

genuflection. This sign or gesture shows that they are in communion with and obedient to, not only the Bishop but also the Pope, - and as logical consequence, to Christ.

With great joy and inexpressible jubilation, We have heard of the valiant attitude of the Most Eminent and Most Reverend Cardinal Archpatriarch and Secretary of State, Father Isidore Maria of the Holy Face and of the Cross, in his Journey as Apostolic Delegate to Germany, Switzerland and Austria. He then, with holy energy, put into practice the very strict norms of our Pontifical Document 48. This Cardinal, obeying the Vicar of Christ, took the missals and books of devotion from the faithful. With holy energy he tore apart several progressivist chasubles in the presence of missionaries and faithful. We bless his action with all our heart, and we anathematize all, whether missionary or faithful, who from this moment dare to condemn or censure such a meritorious action.

The missionaries and faithful can be thankful that in Our Apostolic Journeys, we have no eyes. Because if we had those penetrating eyes that we had in the past, without doubt the action of Cardinal Father Isidore Maria would be nothing compared with that which We would take.

There has reached Our ears certain comments of several of the German faithful against the holy energy of Cardinal Father Isidore. These rebels have threatened not to send more money in this Holy Apostolic See, pretending with their money to purchase the Pope, so that he concede privileges or special norms for them. To these We say:

We, Gregory XVII, Vicar of Christ on earth, will not be bribed, because We love Christ and his Church more than money. And if you remain arrogant and obstinate, We say with Christ: Be cursed together with your money! You who, with your money, wish to bribe the Vicar of Christ, pretending that the Holy Ghost might abandon the Pope.

Several of the so called devotees or faithful of Germany have spoken with other faithful devotees who are very firm, and have said that they are not going to send another penny to El Palmar because of the tearing up of several modern progressivist chasubles. Others have uttered the same threat because their missals were taken away from them. There is no doubt that these persons do not know the character of Gregory XVII, because no one has yet succeeded in silencing Us by means of money.

We say to the contumacious: if you persist in your cursed obstinacy we expel you and execrate you from the Holy Church of God. We say to you as well: If you persist in your obstinacy, you may keep your money, - although it is not yours, since it is God who has given it to you, - while We remain with peace of soul, confiding in Our Lord Jesus Christ and in the Most Holy Virgin Mary that they will bring the works of El Palmar to a happy end without your money - since they will move other hearts so that economic help might not fail.

We are greatly amazed at your boldness and willfulness. But what causes greater pain is to know that there are Cardinals who, having heard these things, yet have not corrected you severely.

If some imagine that they can play with the Pope, it were better they go to the Antipope of Rome. Him you can buy and he will not punish you, since that cursed antipope is so enamoured of human rights and false charity towards one's neighbour.

We, as Common Father of the Church, speaking to those who have behaved so, poisoned perhaps by progressivism or by that cursed rationalism: if you are truly repentant, we receive you paternally, and we bless you.

It is necessary that the faithful bear in mind and recall that God, the Bountiful Father - because He always loved His chosen people, - always corrected their errors or prevarications with a heavy hand.

We, as Common Father of the Church, - because we love you, we correct you. We are at all times seeking your sanctification and eternal salvation. And above our love for you, is the love We have for God and his holy precepts.

We, in the present Document, desire most vehemently to give certain orientations on the conduct of the faithful when they assist at low mass. To wit:

We, in the month of March of the present year, established the recitation of the Holy Penitential Rosary at low mass. This is done at our Cathedral Basilica of El Palmar de Troya, as well as in the chapels of our missionaries to the various nations. Also, at that time, we established the recitation of the Holy Way of the Cross during low mass, bearing in mind that at the High Altar there are a succession of masses, and usually the same faithful are present. For the same reason, when there follows a third mass, then there is recited the Holy Trisagion, and the Holy Traditional Rosary. Since this Apostolic See is the Mother and Mistress of all the Dioceses, it follows that the missionaries are to observe these same norms mentioned above. When there are several masses in a chapel, and a large part of the faithful assist at these masses, it is very beneficial to recite in the first the Penitential Rosary, in the second, the Way of the Cross, and in the third the Trisagion and the Traditional Rosary. And if there were a fourth or fifth, to repeat this order.

We, as Universal Doctor of the Church, teach the faithful the importance of reciting these prayers during the celebration of Holy Mass. The recitation of the Penitential Rosary, the Way of the Cross, the Trisagion and the Traditional Rosary, when during the Holy Sacrifice of the Mass, acquire a value that never would be possible outside of Mass, inasmuch as the Mass is the Sacrifice of Calvary perpetuated on the Altar, with this difference, that the former was with bloodshed and the latter unbloody. Thus the faithful, rosary in hand, unite themselves with the sacrosanct Passion of Our Lord Jesus Christ and the Sorrows of the Most Holy Virgin Mary at the foot of the Cross. Through the recitation of the Rosary during Mass, there is acquired infinite value, and a never imagined multiplication of indulgences, blessings and graces. The faithful, bearing in mind that the Most Holy Virgin Mary is spiritually present in the Eucharist, have in their hands an inexhaustible treasure when they recite the Holy Rosary. As you all know, the Divine Mary is spiritually present in the Eucharist kneeling and adoring her Son, and interceding for the Church militant and the Church suffering. As logical consequence of this truth, there is understood that the Most Holy Virgin Mary, on each Altar of Sacrifice, gathers the prayers of the faithful and presents them to Our Lord Jesus Christ. In consequence, the hands of Mary are filled with innumerable graces, so that as Mediatrix, Treasures, and Dispensatrix, she might apply and distribute them. The Most Holy Virgin Mary receives the prayers and petitions of the faithful through the Celebrant, who is Mediator at the Altar. Therefore the great importance - the incalculable importance - of the Celebrant at the Altar. The Celebrant offers the prayers and petitions of the faithful. At the same time, Mediator that he is, he draws out, by means of the celebration of Mass, and he obtains from the hands of the Most Holy Virgin Mary, graces without number. As the Church lives the great mystery and the authentic charity of the Communion of Saints, the Celebrant, through the recitation of the Holy Rosary of the faithful during Mass, benefits by graces beyond expectation,

since the faithful, reciting the Holy Rosary at Mass, generally increase the devotion and spirituality of the Celebrant,- not only devotion and spirituality, but also refreshment and help as he sees himself surrounded by the Church praying,- and not only help and refreshment, but also renewed strength. And with this sublime truth, one sees better the Passion of Christ in the Holy Sacrifice of the Mass. Because the Mass is not only the Sacrifice of Calvary,- it is also all the sacrosanct Passion of Christ,- as also all the life in earth of the Redeemer and of the Co-redemptrix. And there comes to the fore in this context the Garden of Olives, since contemplating the Celebrant at the Altar of the Lord and the faithful reciting the Holy Rosary reminds us of the Garden of Olives. More precisely, the very words of the Celebrant turning to the people and saying: "Orate, fratres ..." remind us of Christ in the Garden of Olives, awakening the Apostles and exhorting them to pray. Jesus reproaches the Apostles for sleeping in the Garden of Gethsemani, and He urges them to watch and pray lest they fall into temptation. The Garden of Gethsemani., where Christ experienced the coming Passion, the Garden where, on His knees, face to the ground, He wept in anguish that caused His Blood to flow, an anguish in which His Soul was sorrowful unto death. The "Orate fratres" of the Celebrant indicates the nearness of the Sacrosanct Passion. And so awe-inspiring the place the Celebrant is about to tread, that considering himself little and unworthy, he treats the faithful to pray for him because he is about to enter the Holy of Holies.

We, as Universal Doctor of the Church, driven by the Holy Ghost with volcanic impulse, feel the urgency to teach you the tiniest part of the profundity of the Penitential Rosary during the celebration of the Holy Sacrifice of the Mass. Such is its depth and height, its length and breadth, that we find Ourselves with the impossibility of describing the greatness, excellence and sublimity of the Holy Penitential Rosary during the Holy Sacrifice or the Mass,- not only to describe the sublimity, but also the reparation the faithful make during their recitation at Mass. And not only their reparation, but also their collaboration as little co-redeemers in the Salvific Work of Redemption. It would be interminable and impossible to mention the benefits that the faithful receive when they recite the Holy Penitential Rosary at the Holy Sacrifice of the Mass. The faithful, reciting the Holy Penitential Rosary at Mass, display an exquisite and sublime canvass on which are depicted the various good works of several outstanding persons during the Sacrosanct Passion of Our Lord Jesus Christ. On the one hand it reflects the meeting of Christ with Mary on the Way of Sorrows, since in this meeting, both suffer and rejoice at the same time. This meeting we see as parallel with the Celebrant at the Altar, reciting the prayers of the Mass, which pertain solely to him,- and parallel at the same time with the faithful reciting the prayers that pertain to them. This sublime and salvific compenetration of the Mass and Penitential Rosary of the faithful also recalls the beautiful deed of the Holy Matron Veronica, who with her veil folded in three, dried the Face of Our Lord Jesus Christ. And He, in token of His gratitude, rewarded the holy woman by impressing in triplicate on the veil His Most Divine Face. The recitation of the Penitential Rosary by the faithful is the Veil of Veronica that helps the Celebrant, besides drying the Face of Christ. And the faithful, like Veronica, do not withdraw empty-handed, but receive in their souls the impression of the Holy Face of Our Lord Jesus Christ.

The faithful with the recitation of the Holy Penitential Rosary during the celebration of the Holy Sacrifice of the Mass, take the part of Simon of Cyrene, since with their recitation, they help Christ to carry the Cross. We are not speaking

symbolically - because this is a reality, since, just as all the sins of men, since the first one committed to the last that will be committed, were present in the Passion of Christ, in like manner so were all good works. As a logical consequence, there follows another truth, namely, that when Our Lord Jesus Christ carried the heavy cross of our sins on the way of sorrows, he also felt sweet consolation, inexpressible consolation, seeing you from that way of sorrows as you recite the Holy Penitential Rosary during Holy Mass. You not only take the part of the Cyrenean of Our Lord Jesus Christ, but also of the Celebrant, - since with your prayers at Mass, you help him carry his own cross, which Christ has placed on his shoulder. During the Penitential Rosary at Mass, you also recall the pious daughters of Jerusalem, to whom Christ spoke, turning towards them his Holy Face. To you also He speaks, turning his Face towards you and saying: My children, ask everything of Me through my Mother. Take advantage of this moment so that the Celebrant place your petitions in the hands of my Mother, for Her to present them to Me, and for Me to present them to the Eternal Father, since all that you ask My Father in My Name, He will grant.

Also, when the faithful recite the Penitential Rosary at Mass, they recall the fidelity of the blessed disciple, Saint John the Evangelist, the only one of the twelve who stood at the foot of the Cross.

Also, with this canvass that you offer, you recall Saint Mary Magdalene wiping the feet of the Lord, since your Penitential Rosary at Mass is your precious ointment that consoles Christ and consoles the Celebrant at each Altar. Your Penitential Rosary at the Holy Sacrifice of Mass is a sublime canvass on which is wonderfully depicted the Blessed in Heaven who constantly praise God. With your recitation you also represent the lives of the Saints throughout History.

With the recitation of the Holy Penitential Rosary at Mass, the faithful are mystically united with the Celebrant. With the repeated Our Fathers you present Christ on Calvary to the Celestial Father, and reparation to the Eternal Father is made through the Passion.

We, as Common Father of all the faithful, are going to speak patiently of the different parts of the Holy Penitential Rosary in its mysterious relation with the Holy Sacrifice of the Mass.

To wit:

Let us start with the petitions of the Our Father.

First: "Our Father who art in heaven, hallowed be thy name." In this petition you pray that the name of God be sanctified, adored and revered. This petition is fulfilled in sublime manner in the Mass.

Second: "Thy kingdom come". Here you pray that the Kingdom of God come, and that this Kingdom reign in you. This coming is fulfilled on each Altar through the Transubstantiation.

Third: "Thy will be done on earth as it is in heaven." Here you, who live on earth, pray that at every moment you fulfill God's will, just as do the Blessed who are in heaven. This is marvelously fulfilled in the Holy Sacrifice of the Mass, since, there the Victim, Christ Jesus, 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,- that is, the things necessary for your subsistence, but also, especially, and above all else, you ask for the Bread of Angels, which is Our Lord Jesus Christ, Body, Blood, Soul and Divinity. This, as you see and know, is accomplished on every Altar through Transubstantiation.

Fifth: "Forgive us our trespasses as we forgive those that trespass against us." In this petition, you ask God to pardon

your sins and offences as you forgive those who offend or injure you. This is marvelously fulfilled in the Holy Sacrifice of the Mass where we have a Victim who has borne our sins - understood, of course, if we co-operate with grace.

Sixth: "And lead us not into temptation". Here we ask God not to let the Devil overcome us in the battle. This is fulfilled masterfully in the Mass, since Christ has defeated the Dragon. And his August Mother, the Divine Mary crushes the head of the Dragon. If we truly wish to be freed from temptation, let us go with Mary to Jesus.

Seventh: "But deliver us from evil." In this petition, we ask God to free us from all dangers, especially the dangers that can stain the soul. This petition is fulfilled in Holy Mass,- since there we are strengthened and are disposed to die rather than sin.

The "Amen" asks that there be accomplished all that we have asked,- and in the Amen itself we find the reply that all we have asked has been attained. It is to be understood that these petitions include all petitions and necessities, spiritual and material, even though we only have explained the things that are most important.

With the Our Father you are following the teaching given by Our Lord Jesus Christ, who said: "When you pray, pray thus: Our Father"

During the whole of Mass, the Our Father is the prayer most proper to the faithful, since in this prayer you ask all that you need. And above all you make reparation to the Eternal Father. A moment before the Consecration, the recitation of the Rosary is interrupted, since what you have been asking is going to be realized immediately. A moment before the "per ipsum", there is another interruption, since what you were petitioning is also realized here, when in the second high elevation, as you know, is vividly represented by anticipation, the delivery of the Sacrifice to the Eternal Father, which delivery is accomplished in fact when the Celebrant, on receiving communion under both sacramental species, immolates the Victim. In this high elevation is also represented the Ascension of the Lord into heaven,- as also his Second Coming in Glory, and as well the Second Coming for each one at the hour of death. It represents, naturally, also his near arrival in the soul of each of the communicants. Throughout all this admirable and vivid representation, the faithful remain silent and expectant. Then the faithful continue the recitation in order that the different parts be fulfilled in each one in the reception of Holy Communion. In Holy Communion each communicant sanctifies the name of God, receives the Kingdom of God, fulfills the will of God, and so forth. A few moments before the communion of the faithful, the recitation of the Holy Rosary is interrupted in order to sing the praise of Our Lord Jesus Christ. After communion, the Holy Penitential Rosary is continued, since it is the best way to make one's thanksgiving.

We continue to speak of the recitation of the Holy Penitential Rosary, now presenting the Hail Mary.

To wit:

First: "Hail Mary ..." Here the Church jubilantly gives vent to her joy and salutes Mary, recalling the greeting God sent her through his ambassador the Archangel Saint Gabriel, - and, at the same time in gratitude to the Virgin Mary, since finally there had come the longed-for day, the day of expectation of more the five thousand years, the fulfillment of the prophecies and of the desire to hear the Fiat of the Virgin Mary.

Second: "Full of grace, the Lord is with thee..." Here the Church, enraptured, leaps for joy, proclaiming the greatness of Mary, and at the same time, proclaiming the greatness of God,- since with this song is announced to the world, preached

to the four winds, that the Almighty is great in his works, that the Divine Mary has issued from his hands. At the same time is valiantly confessed before men that the Church is with Mary. Because, if the Lord is with her, how can not the Church be with her?

Third: "Blessed art thou amongst women ..." In these words, the whole Church, with unspeakable jubilation, sings out to the world, proclaiming Mary the beloved 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 very words, the Church sings out continually arid constantly, as though it were a new Magnificat. In these words, the Church praises Jesus, saying "blessed is the fruit of thy womb." With these words Our Lord is constantly adored. With these words the Father receives praise, as do the Son and the Holy Ghost, because the fruit of the virginal womb of Mary is the Work of God, to the exclusion of man. After the Our Father, the Hail Mary is the most proper prayer to recite during the Holy Sacrifice of the Mass, since the action of Mary in the Mass is not to be forgotten, and the Co-redemptrix continues the co-sacrifice on every Altar,- the explanation of which would fill volumes and volumes,- and in the end, one would not have said more than what has just been said, inasmuch as it is a mystery of faith. Nonetheless, the Venerable Fathers of the Holy Palmarian Council can speak at length on this deep mystery.

Fifth: "Holy Mary, Mother of God and our Mother". In these words the faithful with great joy declare first that Mary is Mother of God, through which exalted dignity all prerogatives are accorded her. Then at once the Church acclaim her as her Mother, since Mary is totally Mother of the whole Christ. In these words the faithful confess before the world that Mary, when, through the work and grace of the Holy Ghost, conceived Our Lord Jesus Christ in her most pure womb, she also conceived the Church of Christ. Also in these words, the faithful with irrepressible joy confess before the world that the birth of the Church was accomplished in Mary on Mount Calvary, at the moment Christ's side was opened by the lance. This thrust of the lance caused no pain to Christ, as He was already dead. This thrust caused the spiritual death of Mary, and with her spiritual death she gave life to the Church. From this truth then follows logically that the faithful during the Holy Sacrifice of the Mass, continually recite the Hail Mary,- since she who gave birth to the Church on Calvary continues on every Altar to exercise her mysterious motherhood. The birth of Jesus was for Mary a most joyful birth, without any mixture whatsoever of pain, since He issued forth without tear or stain, as a ray of light passes through crystal. On the contrary, the birth of the Church was most painful for Mary, since this birth included the ignominious crucifixion of the only Son of her flesh and blood. And this birth tore and stained, since it opened the Side of Christ and tore open spiritually the Divine Soul of Mary, although the stain to be sure was not ugly, since the birth had a most beautiful stain,- a sublime stain,- which was the Most Precious Blood of Our Lord Jesus Christ and the water from his Side, visible sign of the water of Baptism, among many other meanings. And in the baptismal font Mary gives birth to each one of us. Consider most beloved children, this birth in the baptismal font is a sign of the Incarnation of the Word, which was accomplished by the work and grace of the Holy Ghost in the most pure womb of the Virgin Mary. And our own birth to the life of grace in the baptismal font is accomplished by the Holy Ghost and the Divine Mary. It would be interminable to speak on this subject. So we leave this also to the Venerable Fathers of the

Holy and Great Palmarian Council, in which We, as is logical, will intervene decisively.

Sixth: "pray for us sinners now and at the hour of our death. Amen". With these words the faithful turn to their Celestial Mother in order that she intercede before Our Lord Jesus Christ for them to obtain the graces they need for their salvation,- as well as material graces, provided that these do not hinder the life of the soul. With these words the faithful break out in jubilant and joyful witness before men that Our Lord Jesus Christ has given to the Church a Co-redemptrix, Mediatrix, Treasures and Dispensatrix of all Graces. When our lips repeat the Hail Mary, firstly we give praise to God, since the exalted Mother is the Work formed by the Divine Potter. After the Our Father, the Hail Mary is the prayer most fit to give thanks to God after receiving Holy Communion,- since that blessed fruit of the womb of Mary is the same who comes to the soul of each communicant in Body, Blood, Soul and Divinity.

We continue to speak of the prayers of the Holy Penitential Rosary during the Holy Sacrifice of the Mass.

To wit:

"Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen." With these most sublime words the faithful, beside themselves with joy, break out in praise to God, in imitation of the angelic hosts who never cease to sing the Gloria. This prayer of the Gloria Patri is of the most fitting and proper for the faithful during the Holy Sacrifice of the Mass, since through each Mass on the Altar, the Most Holy Trinity is glorified. To glorify God does not mean that we augment his glory,- which is totally impossible,- but rather that the glory of God is manifested externally. And without doubt, this manifestation is prodigious, most exquisite and sublime, most mysterious, in the Holy Sacrifice of the Mass. This prayer of the Gloria Patri is proper as thanksgiving after receiving Holy Communion, since the communicant leaps for joy, imitating all the Angels and Blessed, through the recitation of the Gloria.

"Hail Mary Most Pure. Conceived without sin." With these words, the faithful, each time they repeat them, continue to crush the head of Satan,- since this salutation confesses before the world, that Mary did not inherit Adam's sin, since through most singular privilege she was conceived without original sin. With these words the faithful have in their hands an efficacious whip, such that each time they pronounce these words, Satan and all his devils are severely lashed,- and each time hurled down the more into the abyss. The salutation "Hail Mary Most Pure. Conceived without sin" is a formidable exorcism against Satan and his followers. With these words of the "Hail Mary Most Pure", the faithful confess before the world that the Divine Mary is the woman announced in Genesis, she who crushes the head of the infernal dragon. The "Hail Mary Most Pure. Conceived without sin" is fitting prayer for the faithful constantly to repeat during the Holy Sacrifice of the Mass.

We recall for the faithful the great importance of the Holy Rosary, since there one meditates many of the mysteries of our Faith, and it is very profitable for the faithful to meditate them during the Holy Sacrifice of the Mass,- since in the Mass are present all the mysteries of Our Lord Jesus Christ and those of His Most Holy Mother, the Virgin Mary.

The other parts of the Penitential. Rosary - admirable also and sublime - are composed of pious aspirations and praises, as the Litany of Loretto in honour of the Most Holy Virgin,- which Litany must always be recited or sung in Latin, being categorically forbidden their translation into the vernacular

languages. With the recitation or singing of the Litany of Our Lady, the faithful, while acclaiming the glories of Mary, are praising God, since all that Mary is, is the work of God.

We point out for all the faithful that all of this exposition applies also to those who assist at the second Mass, in which is recited the Holy Way of the Cross. And we say the same for those who assist at the third Mass.

We, as Universal Doctor of the Church, teach that the faithful, reciting the Holy Penitential Rosary during Holy Mass, do not lose anything at all, and they gain very much more,- since the Holy Penitential Rosary surpasses by far the many other private prayers according to individual custom.

We wish to give some orientations on frequent communion.

To wit:

Since the beginning of our Pontificate, replying to the questions of the missionaries and faithful addressed to this Holy Apostolic See, whether it were well to receive communion twice a day, We allowed that it was well, however in accord with the following instructions:

We, as Common Father of all the Church, authorize the faithful to receive Holy Communion twice during a day, on condition that one communion be in the morning and the other in the evening,- also that one assist at the two Masses. In this norm We desire that the faithful avail themselves of the privilege, seeking first to praise God, to make reparation for the offences He receives in the Most Holy Sacrament of the Altar from those who do not render Him due cult, from those who receive Him unworthily, and from those who receive Him indecorously,- as well as in reparation for the profanations that the Most Holy Sacrament of the Altar receives from the diabolical masonic sects,- also that the faithful receive increase of fortitude during these terrible times of apostasy, in order to remain firm and not be contaminated by the apostasy. And also in order that the faithful - if they can - feel prompted to hear Mass both in the morning and in the evening. With these salutary norms, if the faithful assist at Mass in the morning and in the evening, they will have assured the recitation of the Holy Penitential Rosary and of the Holy Way of the Cross.

We desire most vehemently that the Lord multiply his workers, in order that missionaries be not lacking in any place. The faithful, with the recitation of the Holy Penitential Rosary at Holy Mass, must implore the Treasures of all grace to obtain from Our Lord Jesus Christ the multiplication of many and holy missionaries, although holy is better than many.

We inform all the faithful that there is being prepared in this Apostolic See, first, the Palmarian Devotionary with the prayers of each day of the week,- and second the more extensive Palmarian Devotionary including traditional prayers and novellas approved and indulgenced, in order that all the faithful more vividly manifest the unity of the Church, - as well as to abolish the prayers proper to destructive progressivism. In this way, all of the faithful will openly confess their love of Holy Tradition,- as well as their obedience to the Hierarchy of the Church, since there was never permitted to the faithful the use of prayers or devotions not approved by the Holy See.

We re-establish the sacred duty of all the faithful to await, when it is a question of holy pictures, prayers, novenas, devotionaries or other pious books, the corresponding approbation or disapprobation of this Holy Apostolic See, a discipline which was always maintained by Holy Mother Church.

We, with the authority of Our Lord Jesus Christ, with that of the Apostles Peter and Paul, and of Our own, declare, proclaim and solemnly teach:

If anyone dare to say that at Holy Mass one ought not to recite public Rosaries or Ways of the Cross, let him be anathema.

We remind all the faithful that on the 31st December of this year, there will be solemnly closed at 12.00 midnight the Door of Pardon of the Cathedral Basilica of El Palmar, in order that the faithful who can come, hasten to do so, and obtain those so needful indulgences,- as also to render filial devotion to the Vicar of Christ.

We avail ourself of the present Document in order once more to recommend to all the faithful that they offer prayer and sacrifice for Us and for Holy Church.

We take the present occasion to thank with all our heart all the faithful who, in the measure of their economic possibility, assist the great work of El Palmar, as also we take this opportunity once more to recommend to your generosity that you continue sending economic help to this Apostolic See, to try to cover at least some of the many debts that we have.

We entreat the Divine Mary to extend her bountiful hands overflowing with grace over all our benefactors, - over him who gives much because he can, as well as over him who gives little because he has not more to give. Because he who gives the little that he has, generally receives from God much more than do those who give of their superfluity.

Given in Seville, at the Apostolic See, 22nd October, Feast of Christ Reparator, in the Year of Our Lord Jesus Christ MCMLXXX, the third of Our Pontificate and the Palmarian Jubilee Year.

 **Document**
APOSTOLIC NORMS FOR THE CULTS OF HOLY WEEK

We, Supreme Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the Servants of God, Patriarch of El Palmar de Troya.

We as Universal Doctor of the Church wish to establish certain rubrics for the rites of Holy Week.

Most dearly beloved children of Our heart, although there still reverberates the jubilant pealing of these festive days of the Nativity of the Lord, already, with volcanic impetus, We speak of the Sacred Passion of Jesus and Mary. We exhort you once again to give thanks to Jesus and Mary for having granted to Holy Mother Church in these last times a Sevillian Pope, since for this reason, this Pope who is speaking to you knows how to feel in the depth of his soul, sorrow and joy at the same time. And it is precisely in this sublime marriage of sorrow and joy, that there is born a glorious mystery, since it is the union of sorrow and joy that make of the mysteries of our Catholic Faith a glorious triumph. In this sublime mystical doctrine, the Church manifests to the world the triumphant majesty of the Cross. She manifests this triumph in such wise, that sorrow becomes joy, and joy sorrow. And thus is vividly expressed the triumph of the Church.

We desire to open your filial hearts and flood them with the delicate liquor that fills Our paternal heart. This delicate liquor is not other than Our delight in the glorious mystery that comes from the mystical marriage of sorrow and joy. The majestic death of Christ on the Cross which, sad to say, for many signifies foolishness, for others absurdity, signifies for us triumph,- since it is not the failure of one defeated, but rather the majestic victory of a conquering King. From this infallible doctrine there follows another infallible doctrine

which vividly expresses the Glorious and Triumphant Death of Our Exalted King, Christ Jesus, with black vestments and at the same time with unspeakable joy. Because the Death of Christ is life for us, since without the Death of Christ we should all be dead. Therefore let this sublime truth cause the Holy Church of God to exult with joy.

Dearly beloved children of Our soul, it is necessary for all of us to preach to the world the Glorious Death of Christ, so that the world find life, And not only mankind, but every creature, each according to its kind, since without the Death of Christ, all creation would keep on groaning. Because Christ is He who renews all things.

Dearly beloved, We wish with jubilant vehemence to declare for you with all authority that together with the Glorious Death of Christ on the Cross we must necessarily speak of the Glorious Death of the Divine Mary at the foot of the Cross.

We, as Universal Doctor of the Church, without more preamble wish to treat the liturgical question of the solemn days of Holy Week. To wit:

We, as Universal Doctor of the Church, with Our Apostolic authority establish the following:

1. In the solemn rites of Palm Sunday, We separate the Blessing and Procession of the Palms and Olive Branches from the Mass, in which is sung the Passion of the Lord, in order to give a more triumphant character to the Sacred Entrance of Jesus in Jerusalem. In the solemn rite of the Blessing and Procession of the Palms and Olive Branches, the officiant and principal ministers will wear white vestments, and the rest of the accompanying clerics can be vested in all the liturgical colours but black and violet.

2.- We ordain a Mass of the Triumphant Entrance of Jesus in Jerusalem, with proper preface, Communicantes, Hanc Igitur as well as a proper Sequence. At the Gloria in Excelsis, the bells will ring as in a victory, in order to proclaim to the world the Kingship of Christ. Naturally the vestments will be white in this Mass.

3.- We establish the order of the Masses of Palm Sunday as follows: The First Mass will be of the Triumphant Entrance of Jesus in Jerusalem. The Second, the Traditional Mass of this day.

4.- We ordain the following: All priests assisting at the solemn pontifical masses celebrated in the Cathedral Basilica of El Palmar will omit obligatorily in their masses the reading of the Passion and will read only the last part, exactly as the rubrics of daily mass prescribe.

5.- The cults of Palm Sunday will be performed as follows: At midnight, the beginning of Sunday, the Most Solemn Pontifical Mass of the Sacred Entrance of Jesus in Jerusalem. Two hours after this Pontifical Mass, the Blessing and Procession of the Palm and Olive branches, after which will follow the continual masses and penitential rosaries. These will be terminated at 4:30 in the afternoon, when the Temple will be closed. The second Pontifical Mass, in which the Passion of the Lord will be sung, will commence at 6:00 in the evening. The vestments of this Mass will be violet to express the proximity of the Death of the Lord. After a brief rest, there will follow the procession of the Holy Face with the Holy Way of the Cross, after which turns of masses and penitential rosaries until 8:30 in the morning.

6.- The Pontifical Masses of Holy Monday, Holy Thursday and Holy Wednesday, will commence at 10:00 in the morning. Following which, there will commence the masses and turns of the penitential rosaries until 5:00 in the evening, when the Temple will be closed. At 6:00 in the evening, masses on all the altars with the Holy Way of the Cross. After a brief pause, there will follow the procession. That of Holy Wednesday will

be of the Most Holy Christ of El Palmar, Light of the World. At the end of which will commence the masses and turns of the penitential rosary. On Holy Wednesday, all the masses have to be terminated at 11:00 o'clock at night, due to the prohibition of private masses on the following days. The last mass ended there will continue the penitential rosaries, without mass, until 7:00 in the morning.

7.- Holy Thursday: At 8:00 in the morning, the Pontifical Mass "In Coena Domini" (Divine offices of the Institution of the First Mass and the Blessing of the Oils). Following which will commence the turns of adoration with penitential rosaries before the Holy Sepulchre until the Mass of the Presanctified of Good Friday. At 8:00 in the evening, procession with the Holy Way of the Cross.

Good Friday: At 2:00 in the morning, procession of Our Father Jesus carrying the Cross, in rigorous silence, with appropriate hymns at the stations.

At 8:00 in the morning, Pontifical Mass of the Presanctified (Divine offices of the Death of Christ). After which penitential rosaries in turns. At 3:00 in the afternoon, adoration of the Holy Cross for the nuns and the faithful according to the traditional rite, since in the Mass only the clerics will do so. After which, turns of the Penitential Rosary before the Cross.

At 8:00 in the evening, procession of the Holy Burial of Our Lord Jesus Christ, in rigorous silence, with appropriate canticles at the Stations. After which, turns of the penitential rosary before Christ Recumbent until the Mass of the Paschal Vigil of Saturday of Glory.

Saturday of Glory: At 2:00 in the morning, Procession of Our Mother of Sorrows of El Palmar. At 8:00 in the morning the Pontifical Mass of the Paschal Vigil. After which, turns of the Penitential Rosary. At 8:00 in the evening, procession with hymns of triumph.

Easter Sunday: At midnight, Pontifical Mass of the Triumphant Resurrection of Our Lord Jesus Christ. After which, turns of the penitential rosary.

At 8:00 in the morning, Grand Eucharistic Procession, as on the Feast of Corpus Christi. After which the Temple will be closed.

At 6:00 in the evening, Holy Mass in honour of Our Crowned Mother of El Palmar. After which, the Temple will be closed for a brief period.

Following which, the traditional Kissing of the Hand of Our Crowned Mother of El Palmar. The Most Blessed Image will be exposed for the veneration of the faithful during the Pascual Triduum, during which there will be continual turns of masses and penitential rosaries.

We with Our apostolic authority grant to all the faithful in general assisting at the cults of the Cathedral Basilica of El Palmar the following:

Plenary Indulgence for each of the cults for those who assist, under the usual conditions, and recite after each of the cults a complete Pater Noster for Our intentions, another for the general intentions of Holy Mother Church, and the third for the Holy Souls of Purgatory, as well as a Creed.

The faithful can apply these indulgences for their deceased, for the conversion of their families, friends and countrymen.

We with Our apostolic authority ordain the transference of the Sacred Triduum of Tenebrae to the Wednesday, Thursday and Friday after the first Passion Sunday, considering the most solemn and numerous cults in the Cathedral Basilica of El Palmar de Troya.

We as Common Father of all the Church, address Our paternal word to all the faithful: We exhort you with great vehemence to do what you can every year to sacrifice your vacations and

devote the time to assist at the most solemn cults of El Palmar in Holy Week.

We, as Universal Doctor of the Church establish the following:

In the Chrismal Mass of Holy Thursday, besides the observance of the Tridentine-Latin-Palmarian rite, there will be celebrated the following:

The rite of the Washing of Feet, from now on, will take place before the offertory in the presbytery to recall the order followed by Christ in the Last Supper, and to recall as well the moment in which Our Lord Jesus Christ conferred the deaconate on the apostles. With this disposition We declare solemnly as truth of faith revealed by God the moment of the divine institution of the deaconate.

We with Our apostolic authority ordain that the Washing of Feet, from now on may only be celebrated with clerics in their various grades, from the deaconate and above. It is strictly forbidden for clerics of inferior grade to the deaconate, and of course for the laity, under pain of excommunication. The number of clerics will be twelve.

We, with Our apostolic authority ordain in this Mass that the Bishop Celebrating give the Kiss of Peace to the usual ministers, the 12 priests, the 7 deacons and the 7 sub-deacons.

We as Universal Doctor of the Church ordain the following: In the Mass of the Presanctified of Good Friday, besides the traditional rite, the following rubrics will be observed: During the incensation of the oblata will be sung the Stabat Mater, since, if this hymn is justifiable in daily mass, it is more than justifiable on this day. When the celebrant elevates the Sacred Host for all to adore, the Host is incensed as usual. The usual Agnus Dei will be sung, since if it is justified in daily mass, it is not less so in the mass of this day. The mass continues until the Communion as in the Palmarian rite. The kiss of peace is given, since, if this is fitting in other solemnities, it is so also in the solemnity of this day that in a special manner shows us Christ our Peacemaker. After the Communion, the thanksgiving of the celebrant as usual, while the choir sings the Benedicite. And then Mass continues according to the rubrics.

We, as Universal Doctor of the Church, ordain the following: In the Mass of the Paschal Vigil of Saturday of Gloria, immediately after the Creed, the clerics, in their own name and in the name of all the Church, will renew solemnly the promises of Holy Baptism.

We as Universal Doctor of the Church, with Our apostolic authority ordain:

From now on, in the processions of the Sacred Images during Holy Week, the Officiant and the principal ministers will vest in the seven liturgical colours. To wit:

In the procession of the Holy Face, on the evening of Palm Sunday, red vestments to remind us of Christ, Martyr of martyrs, the Man of Sorrows.

In the evening of Holy Monday, rose vestments, since on this day the Passion is not sung.

In the evening of Holy Tuesday and that of Holy Wednesday, violet vestments.

In the evening of Holy Thursday, celestial blue to remind us that Heaven is with us, and surrounds us, and to recall the presence of the Eucharistic Hearts of Jesus and Mary.

In the early morning of Good Friday, violet vestments to indicate the penitential character of the day.

In the evening of Good Friday, black vestments to recall the Death of Our Lord Jesus Christ.

In the early morning of Saturday of Glory, green vestments to express the hope of our future resurrection.

In the evening of Saturday of Glory and the morning of Easter Sunday, white vestments to express our joy in the triumph of Christ and Mary, as well as of all the Mystical Body of Christ. With these seven liturgical colours during the processions of Holy Week, We wish to express with great vehemence, the rainbow representing the Salvific Work of our Redemption.

Also by means of these seven colours we preach to the world the existence of the seven Sacraments, the channels through which passes the Saving Blood of Jesus and Mary in order to course through our veins so that all the Mystical Body of Christ be elevated to the Hypostatic Order.

These seven liturgical colours, in themselves, are an efficacious sermon on the seven virtues contrary to the seven capital sins.

We address Our Paternal word to Our daughters of Spain (and as well of other nations if these desire to imitate the good taste of the custom):

We exhort with vehemence that, on the solemn days of Holy Thursday, Good Friday, and Easter Sunday, in the Eucharistic procession, those who can, use the classical Spanish mantilla.

We, howbeit with sorrow, due to the numerous tasks occasioned by the Great and Holy Palmarian Council, wish to terminate the present document, but not without having announced with great joy Our decision to send you divided into sections the Treatise on the Mass, within a short time.

Given in Seville at the Apostolic See, the 13th January, Feast of the Baptism of Christ, in the year of Our Lord Jesus Christ MCMLXXXII, the fourth of Our Pontificate.