

PALMARIAN HOLY MASS: WHY SO SHORT?



From the start of the Apparitions in El Palmar de Troya, in the Sacred Place of the Lentisco, Holy Mass was always celebrated according to the Latin Tridentine Rite of Saint Pius V, rite made binding on the Universal Church by that Pope. No other rite was ever celebrated in the Lentisco of El Palmar de Troya until Pope Saint Gregory XVII the Very Great, in his Apostolic Constitution and Dogmatic Definitions of the 9th of October in the year 1983, abolished the Tridentine Rite, substituting it with the Palmarian Rite.

When in the First Palmarian Council work began on the rite of Holy Mass, His Holiness Pope Gregory XVII, conserving the Tridentine Rite of Mass intact, added some new prayers which did not replace the previous ones but enriched and beautified them.

Nevertheless, during the Second Apostolic Journey of His Holiness Pope Saint Gregory XVII to the Holy Land, Spain and other Nations of Europe, on the 22nd of July 1980 in Trent, in the Cathedral Church where the Council of Trent was celebrated, at about three in the afternoon, while visiting the Cathedral, Pope Saint Pius V appeared to Saint Gregory XVII and gave him the following Message: *"I like the Order of Mass greatly. The Order is very devout, but some prayers should be reduced."* What Saint Pius V said was to reduce some of the additional prayers. With this began a long process of adjustment, sometimes adding prayers, at others removing, until arriving at today's rite.



Palmarian Holy Mass was elaborated by way of direct and indirect interventions of Our Lord Jesus Christ and of the Most Holy Virgin Mary, with profound studies on the part of Pope Saint Gregory XVII the Very Great, and with the collaboration of the Venerable Fathers of the Holy, Great, Dogmatic Palmarian Council. The Rite of Palmarian Holy Mass is very similar to that used by Our Lord Jesus Christ in the First Mass at the Cenacle on Holy Thursday. The entire Palmarian Holy Mass is essentially priestly, since all its constituent acts are so.

Owing to the general apostasy of the roman church and the consequent loss of an immense number of Masses, because of the inescapable need to make reparation to God, and bearing in mind that the greatest misfortune that can occur to the world is the lack of innumerable Masses, the Palmarian Holy Mass was inspired by the Holy Ghost so that the few Priests in communion with the true Church, namely the Palmarian, may celebrate a greater number of Holy Masses, as never before in the History of the Church, given the brevity of the Palmarian Holy Mass. At Holy Mass, at each Altar, the authentic Propitiatory Sacrifice of Reparation is perpetuated, drawing down abundant graces and blessings upon the world and the entire Universe.

At the beginning of the Papacy in Palmar, when the First Great Dogmatic Palmarian Council had begun, a very important dogmatic definition on the Holy Mass was given: **“The Holy Sacrifice of the Mass has three essential parts:** first, the Offertory; second, the Consecration; and third, the Sacrificial Communion of the Celebrant.” This Dogma rectified the previous mistaken belief, widespread, according to which the essential part of Holy Mass was the consecration of the two species, in which all the mysteries were wrought.

And another most important definition dealt with the union of the finite sacrifice of the Church with the Infinite Sacrifice of Christ and Mary in the third essential part, the Celebrant’s Sacrificial Communion, “in which takes place **the union of sacrifices that have still to be united;** and in this way the Drop of Mary’s Blood is again poured out upon the Church, and in that Drop the Holy Ghost.” Hence, with these two Dogmas, the Council could continue progressing ever further into the doctrine on the Holy Sacrifice of Mass.

Here follow some brief extracts from the extensive Council Doctrine on the Holy Sacrifice of Mass:

The First Essential Part of Holy Mass, the Offertory:

Treatise on the Holy Mass: “Christ and Mary, when offered up by the Celebrant in his Mystical Priestly Heart, offer Themselves up too as Infinite Victims, at the same time as they offer up the Minister of the Altar and in him all Church members in the state of Grace, and the finite sacrifice of the Church.

The Celebrant, offering up Christ and Mary as Infinite Victims in his Mystical Priestly Heart, offers himself up too, and offers up all Church members in the state of Grace, as well as the finite sacrifice of the Church. When offered up by the Priest Celebrant in his Mystical Priestly Heart, Church members in the state of Grace offer themselves up too by the extension to them of the oblation of the Priest by virtue of the Drop of Mary’s Blood present in their hearts.”

This teaching shows that the “*Novus Ordo Missæ*” of the Roman Church imposed in 1969, was invalid, since in its offertory ‘the work of man’ was offered, instead of the Offertory of Christ and Mary, expressed in the Tridentine prayer with the words “*hanc Immaculatam Hostiam*”. On entering into vigour the ruinous “*Novus Ordo Missæ*” on the 30th of November in the year 1969, the “Perpetual Sacrifice” became abolished, just as prophesied by the Prophet Daniel in the Old Testament, for over six years. And the official restoration of the Holy Sacrifice of Mass or Perpetual Sacrifice was put into practice by the Priestly Ordination and Episcopal Consecration of Pope Saint Gregory XVII the Very Great and of other members of the Religious Order of Carmelites of the Holy Face, which took place, respectively on the 1st and 11th of January 1976, thus assuring Apostolic Succession.



The Second Essential Part of Holy Mass, the Consecration of the two species:

Treatise on the Holy Mass: “When the Priest pronounces the words of consecration over the bread and over the wine, it is Christ Himself who pronounces them through the Celebrant, he being Christ’s instrument in the Holy Eucharistic Sacrifice; meaning that Christ makes use of the Priest’s voice to consecrate; of his hands to sustain the Sacred Host and the Sacred Chalice, and elevate Them; and of the Minister’s whole being to adore the Father with His Most Sacred humanity, adoration to which the Divine Mary unites... By virtue of the words of consecration, Christ, and Mary by concomitance, place Themselves in the role of Eucharistic Victims, so that later their unbloody immolations be possible. When the Celebrant pronounces the words of consecration He implicitly gives the second fiat at Mass to the will of the Eternal Father.”



The Third Essential Part of Holy Mass, the Sacrificial Communion of the Celebrant:

The Palmarian Creed: *I believe that in the Eucharistic Immolation the finite sacrifices of the Church Militant acquire infinite value by being united to the Infinite Sacrifice of Christ and Mary.*

Treatise on the Holy Mass: “The culmination of the immolation in Mass is the supreme moment that the entire Church, kneeling, yearns for with ineffable vehemence, owing to the superabundant outpouring of Graces upon Her. Furthermore, the Deific Redeeming Blood of Our Lord Jesus Christ, through Mass, is sprinkled with

efficacious profusion outside of the Church as well, with the resultant superabundant fruit of conversion for many, especially at particular judgement. Thanks to Holy Mass then, those not belonging to the true Church will also have the opportunity to become incorporated into Her bosom, if they avail themselves of the Graces, and thus attain salvation, which is not possible in any other way; since, even actual Graces, however insignificant they may seem to human judgement, always come as fruit of Holy Mass. All in all, the Eucharistic Sacrifice is the supernatural and necessary motor that maintains the paternal providence of God in action, in the spiritual as well as in the material order.”

Saint Gregory XVII laboured hard to perfect the rubrics of the Mass in order that its celebration be surpassingly devout and dignified.

In the Palmarian Holy Mass the Priest is continually exercising his Priestly powers in benefit of souls. The celebration of Holy Mass was always the first and most fundamental duty of the Priest, and now, thanks to the brevity of the present Mass, he celebrates not just one Mass a day, but many.

In the Doctrine given above on the union of sacrifices in the Celebrant’s Communion, is contained the doctrine of the absolute need for Masses, since from this union of Sacrifices all graces radiate.

Just as the Souls of Purgatory depend on the suffrages of the members of the Church Militant, as the Church has always taught, we now know that wayfaring Humanity also depends on the prayers, suffrages and Holy Masses of the Church Militant.

Hence the imperious need, and more than imperious, of the greatest possible number of Palmarian Holy Masses, the only valid ones, the Masses appropriate for these times of limitless chaos, of moral disintegration, in which light is called darkness and darkness light. And for this reason as well, the imperious need for a great number of converts and priestly vocations.

