

¡Adorada sea la Santa Faz de Nuestro Señor Jesucristo!

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

Residence: "Finca de Nuestra Madre del Palmar Coronada", Avenida de Jerez, Nº 51,
41719 El Palmar de Troya, Seville, Spain
Apartado de correos de Sevilla 4.058 — 41.080 Seville (Spain)

One, Holy, Catholic, Apostolic and Palmarian Church



TWENTY-FOURTH APOSTOLIC LETTER

**Glorious Palmarian Holy Year for the Fiftieth Anniversary of the Foundation
of the Order of Carmelites of the Holy Face in Company of Jesus and Mary.
Religious Vocations**

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

One of the most important days in the History of the Universal Church was December 23, 1975, when, by order of Our Lord Jesus Christ to the Seer and Father Founder Clemente Domínguez, the Order of the Carmelites of the Holy Face in Company of Jesus and Mary was founded.

Since the coming year 2025 is the Glorious Palmarian Holy Year for the 50th Anniversary of the Foundation of the Order of Carmelites of the Holy Face in Company of Jesus and Mary, it is well that We relate to Palmarian faithful something of the greatness of this Order and of its Holy Founders.

Ever since ancient times, history shows that in many cases those Saints who are destined to become great Servants of God with special importance in His Church, often before being born or shortly after, are accompanied by prodigies or manifest indications whereby their great worth in the House of God can be easily understood as also the great fruit they will bear in souls by their virtues, life and example.



Among many other examples, there is the glorious Saint Dominic, Patriarch of the Order of Preachers and Founder of the Holy Rosary. It is told that when his mother was expecting, she had a prodigious dream one night, in which she saw the son she bore in her womb represented by a dog or whelp, with a very bright torch in its mouth. The torch shed so much light and brilliancy that it lit up a large part of the world. Through this vision, Our Lord God sought to give Saint Dominic's parents to understand, before he was born, that the child they had begotten was to become important and that he was to bring great benefits to the Church, since he was to be an eminent Preacher. The dog that his mother saw meant just that: by his life, doctrine and virtues, and by the Holy Rosary, he was to be light for



many souls who would emerge from the darkness of sin and know the true light that is Christ. All of which happened just as the divine oracle had revealed. We have another example similar to this in the life of the Carmelite Saint Albert of Sicily since, before his birth, his parents had the same vision: they saw a lighted torch come forth from his mother's womb, full of light and clarity to communicate to many parts of the world, as happened.

In Holy Scripture there are many other cases, such as Samuel and Moses; but what interests us here is the account which Saint Epiphanius, in the book that he wrote of the lives of the Prophets, gave of Saint Elias' first disciple, the glorious Carmelite Father Saint Eliseus. Saint Epiphanius says

that when he was born in Abelmebola, one of those golden calves that Jeroboam, king of the people of Samaria, had fabricated and ordered to be placed on Mount Bethel so that the Hebrews might worship God there and not in Jerusalem, gave such terrible and startling bellows that all who heard them were amazed at the event. They went to Jerusalem, consulted the case with the High Priest of the temple, and asked him to tell them what that prodigy meant. The High Priest answered them: “You must know that today a child has been born among the people of Israel, who will be a man of singular virtue and holiness, he will be a Prophet of God, a great guardian of His honour; He must destroy all the idols that the people worship and hold as gods; he will be a knife-edge to idolaters.” All happened just as the High Priest foretold and Holy Scripture relates.



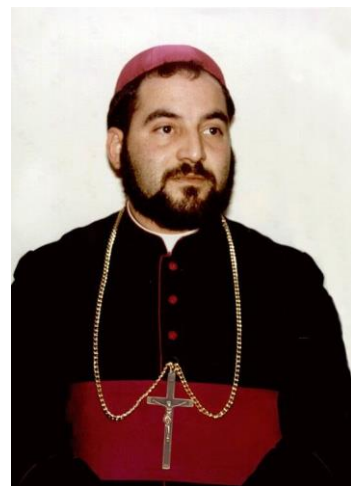
The same thing happened with our Prophet of God Saint Elias, exalted Father and Founder of the Carmelites. Before his birth, the Prophet Anani announced to the spouses Sobac and Anna that their son Elias was to be a flaming sword of the Most High, and that on Mount Carmel he would found a spiritual family that would spread everywhere. He was born in the year 4244 and from the age of twelve remained on Mount Carmel in God’s service. Saint Epiphanius affirms in the aforementioned book, in the life of Saint Elias –

authorized by testimonies from Doctor and Father Saints of the Church, and other important ancient authors worthy of all faith – that shortly after the birth of Elias, his father, Sobac, being in the city of Tisbe, where he was from, which is in the province of Galaad east of the Jordan, one night in his dreams had a mysterious vision: some quite venerable men, all of them dressed in habits white like snow, with great courtesy and reverence greeted the newborn child. Approaching him, they took him from his mother’s arms and gave him to take, instead of the milk he suckled, some very fiery embers they brought in their hands. Sobac, wondering at the dream, because it seemed to him that it contained some mysterious meaning, went to the temple of



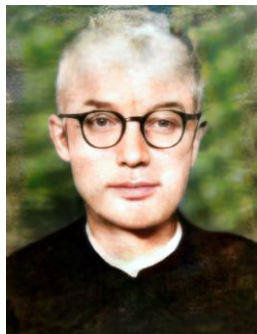
Jerusalem and told what he had seen to the High Priest, begging him to give him an explanation. He, telling him to keep it to himself, declared the whole vision to him, and said to him: “You must know that this divine oracle that God has shown to you means that this son of yours born to you is to be the light of the Onlybegotten Son of God for the peoples; his words, though brief, will be like a fire: with which he will set ablaze the hearts of the men who hear them, and he will declare the most secret and hidden divine Oracles for men. He will be judge of the people of Israel, and will judge them with fire and with the sword; this is the vision and its explication.”

The Founder of the Carmelites of the Holy Face was also marked by God in infancy with an admirable prodigy. Clemente Domínguez, when he was little, was taken one day each week to the house of an aunt of his in Seville for her to take care of him. The aunt testified that one day she was surprised to see the letter ‘G’ impressed upon his tongue, and that the following week she saw the letter ‘L’, and so on, for six weeks, until completing the word ‘G-L-O-R-I-A’, which corresponds to his papal motto “De Glória Olivæ.” This word signifies the glory that he was to give to God and His Most Holy Mother continuously for long years: first, in the likeness of Saint Dominic, as the great propagator of the Holy Penitential Rosary, since by his preaching and example he established it throughout Holy Church. Then, like Saint Elias and Saint Eliseus, he faced up to the perverse bishops and priests who, abandoning sound traditional doctrine, led the people into the heresies of modernism; and later, as Pope, taking up his flaming sword, withdrew all their priestly powers. Furthermore, with the spirit and zeal of Saint Elias, for thirty years he founded and directed the Order of the Carmelites of the Holy Face in Company of Jesus and Mary, an Order which gives great glory to God with its Masses and Divine Worship, and with the consecrated life of the Religious, the authentic continuation of the Order founded by Saint Elias on Mount Carmel, and the only one that subsists following the apostasy of Rome. Apart from all this, as Pope he clarified at length the doctrine and morals of the Church, for the greater glory of God and the good of souls. To fulfil his loftiest mission of maintaining firm the Church founded by Our Lord Jesus Christ in the midst of the great general apostasy and



the consequent corruption that prevails in the Universe, Pope Saint Gregory XVII carried out a hard, heroic and demanding task, governing the Church with justice, rigour and drive, even using, when necessary, the Flaming Sword of Elias, so that the Church might not fall away from her doctrinal, disciplinary and apostolic zeal. Being Pope, he taught the Doctrine of salvation through his masterful Pontifical Documents, his admirable Sermons, and the Documents of the Holy, Great and Dogmatic Palmarian Councils, approved by him; and with just and holy intransigence demanded of all members of the Church the fulfilment of their obligations regarding their Palmarian Faith, Doctrine and Morals.

Of former Carmelite Priests, only one survived the apostasy of the Roman church and died in holiness as a Carmelite of the Holy Face in the Palmarian Church. He was Father Joseph Mary of the Holy Face, in the world Johannes Herman Dissel, born on Thursday May 6th 1897 in Delden, Holland. He became a Carmelite Friar named Friar Benignus, and was a missionary in Brazil as from 1920, ordained Priest on August 6th 1922. Several times he held the post of superior in the Pories of his Order in Brazil. He entered the Carmelites of the Holy Face in Brazil on Friday July 16th 1982, at the age of 85, with the name Father Joseph Mary of the Holy Face. He never travelled to Palmar de Troya. He lived the last months of his life in the house of the then missionary, where he suffered greatly and was abandoned by those who were caring for him. He died after receiving the Holy Sacraments on Saturday April 30th 1983, one week before his 86th birthday. There was also a nun, Saint Mary Esther of the Holy Face and of the Child Jesus, who was a Carmelite Nun before becoming Palmarian.



The twelve stars over and above the Carmelite shield are to help us understand that the Virgin Mary, signified by them, is the Patroness and Mother of this religious order, who as a star guides it and, with divine influence, favours and graces, She ennobles and enriches it every day, so that it may last and remain until the end of the world, as She revealed to Saint Peter Thomas. All of which proves the experience of many years and centuries to be so; since from Elias down until today, there has been no lack in the Church of convents of Carmelite religious who have served and glorified the Virgin, as Protectress and Mother of this Order. And She, as her true Mother, from those times when it was planted on Mount Carmel until today, has always guided and defended her amid the great persecutions she has undergone, freeing her from the cruel enemies persecuting her; and to do so helping her with extraordinary graces, with singular mercies, and obtaining from her Son notable privileges, brought and communicated by Her own hand, from Heaven to earth.

With these privileges, the Order shines out in the Church of God and stands out among all the other religious Orders that existed until the great apostasy of Rome, when the other Orders fell.

Let us consider a revelation that the Virgin Mary gave Saint Peter Thomas, Patriarch of Constantinople and martyr of Christ in 1366, in which She promised him that the Order of Carmel would last until the end of the world. Much would have to be said and written on the virtues and heroic labours of this glorious Patriarch, honour of the Carmelite Order. Of the innumerable favours that he received from the Virgin Mary, We shall refer to one only among many, in which it will be clearly seen how beloved, esteemed and favoured he was by the Sovereign Virgin Mary, Our Lady. Over and above all his devotions, the one in which he took most pride was his lofty devotion to the Virgin Mary; and so, to better serve Her and please Her with all his heart, he entered a convent of Our Lady of Mount Carmel in France. After he had received the habit of the Virgin Mary, he thanked Her deeply for having fulfilled his wishes, and decided to begin from that day on to serve Her with special care; and he did so with such fervour that his whole time seemed short to give himself to prayer, mortification and penance. He desired to have the purity of an Angel, and with this fervent desire attended the exercises of virtue with such hunger and thirst for God that the copious fruits of his pious exercises were seen every day. He studied the way he could best imitate Christ crucified and afflicted for love of him, and desired with intense yearning the virtues of His Blessed Mother, the

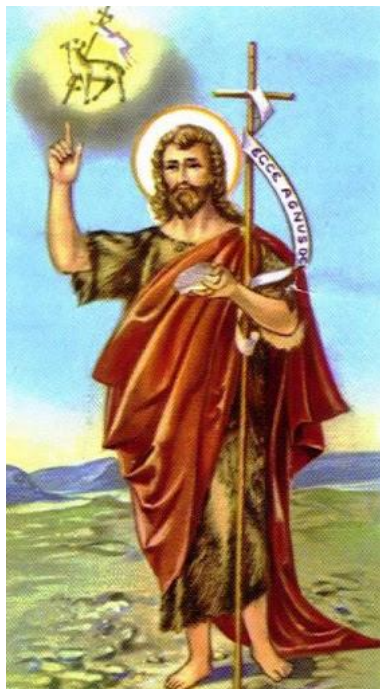


Virgin Mary. He directed all his labours, thoughts, and words to Her service, and to the health of souls; He was very given to prayer and contemplation of heavenly things, he prayed with great attention and interior recollection. He was so devoted to and zealous for the good of his Order, and to such a high degree, that there was not a day when he did not pray especially to the Mother of God, singular Patroness of this Order of Carmel,



begging Her to deign to pray to Her Most Glorious Son for the Order's growth; and if it was Her wish, and were convenient, to show him the future state the Order would have in the centuries to come. He usually said this prayer with such force and fervour of spirit that it seemed as if his heart would burst. On the night of Pentecost, with desires inflamed by the love of God, he vehemently begged the Sovereign Queen of the Angels, as he used to do on other occasions, for the growth and prosperous state of his Order, that She would be pleased to increase it, and spread it, so that it be esteemed by all. The Sovereign Virgin heard his devout prayers, and appearing to him said these words: "Be sure, Peter, that my Order of Carmel will endure as long as the world exists, because its founder, the Prophet Elias, when in the Transfiguration of my Son he appeared on Mount Tabor, prayed for his Order, and obtained from Him this grace, that it would continue and remain until the last day of the world." With this the Virgin disappeared, leaving the heart of Her servant filled with heavenly consolation. Many ancient and wise authors have mentioned this revelation, in the way we have referred it, whose testimonies we could cite here, but it is enough for now to refer to two: one of

Saint Origen, a very ancient author who, speaking of Moses when he appeared at the Transfiguration of Jesus Christ on Tabor as a witness to his glory, says that he prayed for his people, begging Our Lord that when the conversion of the Gentiles to the Church was accomplished, which will be at the world's end, that his Majesty should not forget his people, but should show His customary mercy to them. Moses prayed thus to God, begging for his people on Tabor, and obtained what he asked for, that people being as rebellious and ungrateful as we all know. Well, who doubts that the Holy Prophet Elias would pray and petition for his Order of Carmelites, his children, since he was their Father, First Founder, and they such faithful and grateful children, that day and night they were busy serving the Lord, singing, and praying in choir, and preaching His divine praises from the pulpit.

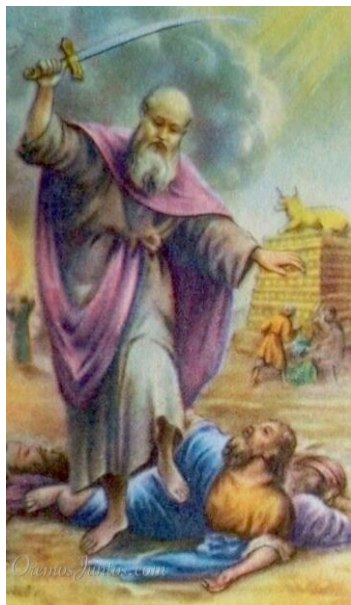


Another testimony that has great authority is a revelation from the glorious virgin Saint Hildegard, a Nun of the Order of Saint Benedict, whose writings were approved by the Supreme Pontiff Saint Eugene III. Almost a century before the event, she prophesied the coming to Europe of the Carmelites from the East, where they then were; and, regarding the duration of the Order, she prophesied that the Carmelites, having been the first, will also be the last. All these prophecies have been admirably fulfilled in the Carmelites of the Holy Face. From the beginning, the Order of Mount Carmel has always been the Order of the Mother of God *par excellence*.

Saint John of Jerusalem explains the vision that Saint Elias had of the cloud that ascended over and above Mount Carmel. He says that Elias knew by divine revelation that the Onlybegotten Son of God would become Man, and that the Virgin would give birth to Him, being Pure and Immaculate before, during and after childbirth; and then says that the Perpetual Virginity of the Blessed Virgin has been honoured in the Order of Carmel ever since. From the moment Saint Elias had that vision, he determined to found a religious Order consecrated to the Mother of God, in which those professed would have as their object and main purpose to honour and venerate the one who was to be Mother of God,

Pure and Virgin in body and soul. Thus began the religious Order on Mount Carmel, with the three essential vows of poverty, obedience and chastity, nine hundred years before the Immaculate Conception of the Blessed Virgin Mary. According to authentic histories, the Holy Prophet Elias had a very unique conformity with the Virgin Mary; and the reason is (says the learned Doctor Thomas Valdense) that Elias was the first among men who observed chastity in religious life and taught others to keep it under vow and within a Religious Order dedicated to serving God and His Most Holy Mother, besides other ceremonies of holy and devout observances. Thus the Blessed Virgin Mary was the one who taught him to preserve chastity in religious life. And in that

vision, Elias had singular tidings that the Virgin Mary was to come into the world after many centuries, and that She was to be the Mother of God. The time having come for the Virgin Mary to be born, Elias's disciples soon acknowledged, honoured and venerated Her with special devotion. The following words were approved by Pope Saint Paul V in 1609 for a breviary lesson on the feast of the Virgin of Mount Carmel: "Many male disciples of the monastic Order of Elias were converted to the faith of the Gospel through the preaching of the Baptist, received the Faith of Jesus Christ, and were instructed and prepared by the Baptism of Saint John, who was the true successor (as Father General of the Order) to the spirit and profession of the exalted Father and Prophet Elias. With particular devotion these devout men began to serve the Virgin Mary, whose presence, company and dealings they deserved to enjoy while She lived in this world; and after Her Glorious Transition into Heaven, they built an oratory or chapel on Mount Carmel, in the same place where Elias saw that mysterious little cloud, which was a figure of the Virgin Mary."



From everything said up to this point, the great mercy, the singular favour that God granted to our Father and Founder of the Order, the Holy Prophet Elias, is clearly and manifestly seen, since nine hundred years before She came into the world, God gave him certain and true details of His Mother; whom henceforth Saint Elias chose as Patroness and Advocate of his entire Religious Order. The origin and beginning of our sacred Order was on Mount Carmel, which is on the coast of the Mediterranean Sea and about 25 kilometres from Nazareth. This sacred mountain was the dwelling and mansion of the Prophets Saint Elias and Saint Eliseus, and later of the other Sons of the Prophets, their disciples and successors. The holy Prophet Elias lived on this mountain for twenty-eight years; this was where he performed all the miracles that Holy Scripture relates of him. Here he had that dispute so bloody with the false prophets of Baal about the true God they should worship. This was where he put to the sword by his own hand the 450 prophets of the idols that Jezebel had brought from Tyre to Jerusalem; Here he prayed to God after that great drought of three and a half years, imploring God for water, and his request was so effective as to open the heavens to give water to the

earth, so many days desired. It was finally on Mount Carmel where, inspired by God, he began monastic religious life, with the three essential vows, in honour of and reverence to the Most Serene Queen of Angels, the Virgin Mary, from whom he learnt, with his prophetic spirit, that She was to be born into the world, and that in Her Most Holy Conception She was to remain unstained by any kind of sin, and that She was to conceive the Son of God in Her womb by the Holy Ghost, ever remaining Virgin and Immaculate.

When we say that Elias was the primary author of the Order of Our Lady of Mount Carmel, we speak of monasticism in a formal and rigorous sense, understanding it as a moral virtue by which the Religious gather in community together to praise and venerate God. This virtue of monasticism accompanies and follows a monastic way of life, separated and different from that of those who live secular life in the world. The monastic way of life, through the three essential vows, the Rules and Constitutions, and other holy ceremonies ordinarily used in

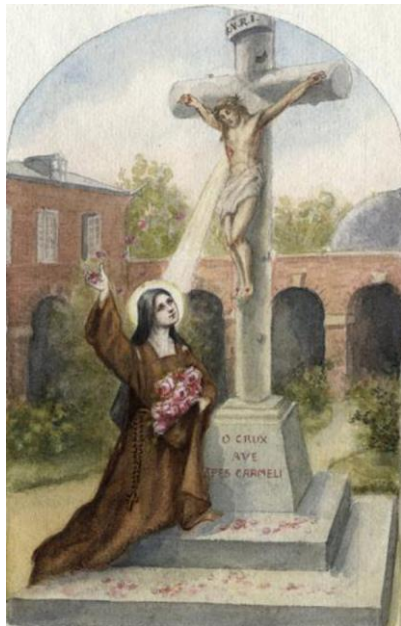


Religious Orders, binds us, and unites us to God, to whose service and praise everything is ordered, so that we may better serve Him, and love Him above all created things, and our neighbours as ourselves.

Saint John Chrysostom, name which means *par excellence* 'Mouth of Gold' for his singular eloquence, in a dialogue speaking of the Priest's dignity, says these words: "The most holy Prophet Elias, guardian and staunch defender of God's honour, was the quarry and original source from which, as from a fount, as many Religious Orders as there are in the Church, both of men and of women, have been born; all of them are like streams that have flowed from Elias down to these times: he was the model in whose imitation the particular founders have brought to light their Orders." The oldest of all the religious Orders of the Church is the Order of Our Lady of Carmel, from which all the others took their origin and way of life. All the perfection and regular observance in Religious Orders had its source in the most blessed Prophet and Father Elias, because he was chosen by God so that, by his life, example and penance, he give rise to the monastic state of hermit monks and religious of all Orders, which from him, as

from their original source and in imitation of him, he being their model and example, those other Religious Orders were founded, as many of the Holy Fathers affirm in their writings.

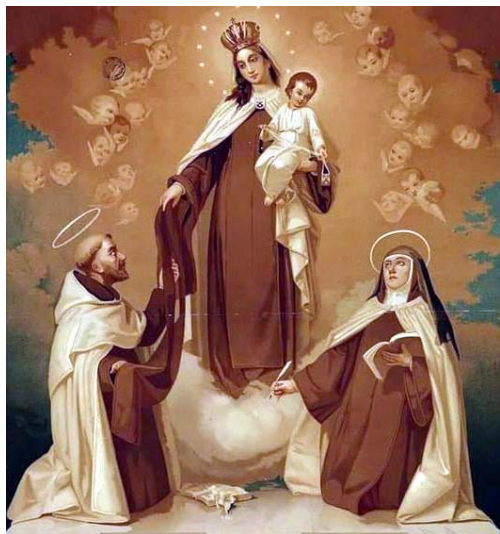
The Order of Carmelites was founded and instituted, as Saint Augustine says, to honour and venerate the Mother of God: “Just as those Holy Patriarchs and Prophets of the ancient law, with the sure faith they had in the Messiah, to obtain their salvation honoured and venerated Him who was to come into the world in the times to come, so Elias and Eliseus, and their disciples and successors, revered and honoured the Son and the Mother, and for this purpose, on Mount Carmel they founded their religious Order, in the name of the Virgin Mary, so that in it everyone might honour and serve Her, as the Mother She was to be of God.”



Pope Saint Benedict XII says: “Let it cause you no surprise to hear it said that this Order of Carmel is proper to the Virgin Mary, for if we abide by the truth and give credit to olden accounts worthy of faith, it is certain that from the times of Elias and Eliseus – who lived on Mount Carmel, near Nazareth, town of Our Lady – this sacred Order of Carmelites was founded to honour and serve Her who was to be Mother of God more than 900 years before She was conceived.” In the book called ‘Mirror of the Carmelites’, there is another testimony that agrees with this one, and it says: “Our exalted Father Elias, in the figure of a Cloud that God showed him in the cave of Carmel, seeing Her who was to be the Mother of the True Messiah and Spouse of God Himself, then determined to found a Religious Order, which would be continually devoted to praising this Divine Lady, and hence chose Her as singular Patroness and Advocate of his entire Order.” And Abbot Tritemius adds: “The Carmelite Friars were the first to serve the Mother of God, and so I am not surprised that the Virgin favours this Order and honours it with particular favours and graces, for having been the first to be instituted, in order to serve the Son and the Mother.”

The Order of the Carmelites of the Holy Face to which all Palmarians belong as children of the true Church of Christ, in this apocalyptic era fulfils the transcendental mission of keeping alive the purity and integrity of the true Faith and Doctrine, the observance of the Law of God and holy morals. Just as the Carmelite Order, in ancient times, prepared the First Coming of Christ as Messiah, currently the Carmelite Order, with the name of Carmelites of the Holy Face, prepares the Second Coming of Christ, to judge everyone and establish the Messianic Kingdom. The Order of the Carmelites of the Holy Face lives in continuous battle against current heresies and corruption.

Due to its mission, the Order of Mount Carmel, in these Apocalyptic Times, is of capital importance for the Church. The Carmelite Order, to which you have the lofty honour of belonging, some as religious members and others as tertiary members, is a Religious Order of particular militancy in the service of the Lord God of Hosts, and for this reason is also called the Order of the Crossbearers. The faithful of the One, Holy, Catholic, Apostolic and Palmarian Church must make their life a constant crusade in defence of the Catholic Faith and of holy morals, battling against Satan and his partisans, for one day they will have to fight tenaciously against Antichrist himself and his infernal hordes.

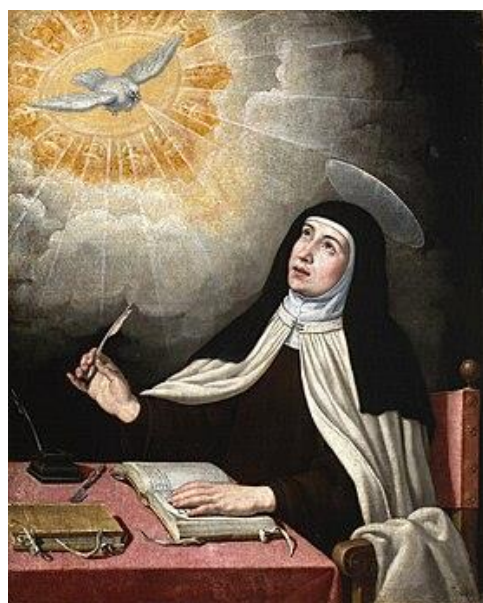


Consequently the children of Holy Palmarian Church, as militant members, must exercise, with tenacity and courage, the militancy that is now theirs, and thus be better trained every day for the battles to come. Besides, a Palmarian who is not fully resolved to do battle will lose all his spiritual energies and cowardly succumb. Dearest children, very difficult times are coming for Palmarians. Be ever well prepared with constant prayer, generous sacrifice and full obedience to Holy Mother Church, to emerge victorious in the battles against the enemies of your soul.

Take a look outside the Holy Palmarian Church, and you will see the chaos reigning everywhere, especially in the religious and moral order. Many raise atrocious and infamous slanders against the One, Holy, Catholic, Apostolic and Palmarian Church, and make it the object of mockery and sarcasm; and more than anything else because they are unable to bear that a man as simple as Pope Saint Gregory XVII, or his current Successor, with his vigorous Papal Authority and Infallible and Masterful Teaching, manifests to them that, irrefutably, he is the Vicar of Christ, and shows them up to be apostates, fools and ignorant.

This Holy Year is also to commemorate another anniversary, for on February the 2nd 2025, it will be 55 years since the enthronement of the Holy Face of Our Lord Jesus Christ in El Palmar. Referring to the Holy Face, the Prophet Saint Isaias said: “Despised and the least of men, Man of Sorrows, acquainted with hardship and suffering, His Countenance seemingly covered over with shame, and scorned, so that no esteem is shown Him. In truth He took upon Himself our infirmities and bore our pains: we reputed Him as a leper, and as a man struck by the hand of God and humbled.” If the wounded Holy Face seemed to them a leper’s, it is because they did not recognize Him. Though at first glance He may seem unrecognizable, if we stop to look closely at the Holy Face, we can see unmistakably that it is Our Lord’s, given His Divine Dignity, given the humble patience with which He received the greatest torments, and given the peace and serenity which He manifests, since the Divinity and all the virtues shine out in His Face. The Holy Face is clearly showing His Divinity, but worldly people, owing to their spiritual blindness, do not see or want to acknowledge it.

The Holy Palmarian Church in its present stage, sheltered in the desert of Palmar, is a reflection of the Holy Face. This Holy Church, which in other centuries directed the destinies of the Universe, is no longer recognized by the world, but is despised, ignored, mocked and slandered. However, despite these contradictions, the Church remains faithful to her mission with serenity and patience, in imitation of the Holy Face, since the fidelity and holiness of the Church are best manifested precisely in the midst of tribulations. To understand this better, we shall consider the example of Saint Job.



Job, great-great-grandfather of Patriarch Abraham, was a principal man, simple, upright and God-fearing, endowed by Him with everything that, in the supernatural and human order, can be desired on Earth to be happy. For, in addition to his seven sons and three daughters, he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred donkeys, and many servants; therefore he was an important man among all the orientals. Within the family, peace and love reigned. He taught many and strengthened the burdened; his words sustained those who wavered, and fortified the weak; for he was an upright and just man, God-fearing, and shunned all evil. That is, Job was like an image of the Catholic Church in the centuries before the decline caused by modernism.

Satan, appearing before God, accused Job of loving God only because He had protected him everywhere in his person and in his property, and blessed him in the work of his hands, and thus multiplied his possessions on earth; he said: ‘But let’s see, let him feel the heaviness of Your hand a little, and touch his goods, and you will see how he will curse your Name, and despise you to your face.’

Something similar happened to the Church when in 1884, in the time of Pope Saint Leo XIII, Satan, challenging God, said that he could destroy the Church and take the whole world to hell if given enough time and power. Satan asked God’s permission to have 100 years in order to influence the world as he had never before been able. In the case of Job, it backfired, because the Saint of patience, far from rebelling against God, said: “The Lord gave me all, and the Lord has taken it away. What has been done is to His pleasing: blessed be the Name of the Lord... if we have received good things from God’s hand, why should we not receive bad things as well?... God knows my ways and has purified me like gold in fire.”

Likewise in the case of Holy Church, it has now been 140 years since Pope Saint Leo XIII heard the hair-raising voice of Satan challenging God, saying that he could destroy the church and lead the whole world to hell if He gave him sufficient time and power, and the devil boasted that he had already half destroyed His Church, and that if he had more freedom he would destroy it entirely. Satan asked for more power and more time to afflict and try the fidelity of His Church. And God, in his inscrutable designs, granted it to him. Then Saint Leo XIII saw legions of demons come out of Hell and like black shadows invade the entire earth for a century. The Pope understood the great importance that the Archangel Saint Michael would have in the fight and that he was the one destined to enchain and lock up all the demons with the keys of the abyss. Leo XIII could also understand that if the devil did not succeed in carrying out his purpose in the time allotted, he would suffer a humiliating defeat. In reality, this is precisely what has



happened, because, all in all, the exertions of hell have only served to purify and sanctify the Church which, in imitation of Job, continues to show her trust in God, her strength and her patience, knowing that in the measure in which God tries the righteous and they generously respond, will later be their eternal reward.

Before his tribulations, Saint Job was a leading man, highly appreciated, who taught the way of eternal salvation to people and did many works of charity, and after his trials once again had the same reputation and more. But Job's greatest glory, unknown to the world of his time, was his patience in the midst of poverty, sickness, and other afflictions, and his humble acceptance of all that came to him from the hand of God. Holy Church, which has been stripped of almost all its material goods, since the enemies have appropriated all the temples, cathedrals, chapels and schools, and what is worse has lost millions of children who fell into apostasy, could well repeat the words of the afflicted Job: "I have now come to be the object of mocking ballads and derision by men. They abominate me and fly far from me, and have no qualms about spitting in my face. For God has opened His quiver and afflicted me, and put a bridle on my tongue... I have been reduced to nothing. You, O my God, like a wind have snatched away all that I loved most, and my prosperity passed away like a cloud. And now, within myself, my soul withers away, and days of affliction possess me... I am reputed as mud, and likened to dust and to ashes... For I know that my Redeemer lives, and that on the last day I am to rise up from the earth." But after Job had left to the world testimony of his heroic patience, God reinstated the Holy Patriarch in his past happiness and prosperity, restoring his health and rewarding him with increased goods, giving him double of all he had possessed.



Likewise, the Holy Catholic, Apostolic and Palmarian Church, from the foundation of the Order of the Carmelites of the Holy Face, during all these fifty years, though deprived of all its former splendour before the world, in God's presence has lived years of great glory, in imitation of the Holy Face of Our Lord Jesus Christ, and also of the most patient Job. Palmarians should try with all their strength to have the same dispositions as the Apostle Saint Paul, who said to the Galatians: "May God never permit me to glory except in the Cross of Our Lord Jesus Christ, for Whom the world is crucified to me, as I am to the world," namely because I hate and despise the world, and the world also in effect hates and despises me, treating me as one crucified, considered

infamous and unfortunate by all. May the Eternal God grant us such dispositions through His mercy, so that we may be worthy of being called to do and suffer great things for His greater glory. Therefore, these fifty years since the Foundation of the Order have been years of great glory for God and for His Church, in accordance with the mottos of the first Palmarian Pope, *De Glória Olívæ*, and of the current Pope, *De Glória Ecclésiæ*.

Remember the following proverb that the Holy Prophet Job left to posterity: "The life of man on earth is warfare." In these apocalyptic times, we must put the words of the very patient Job into practice with the eager impetus demanded by the prevailing religious and moral chaos.



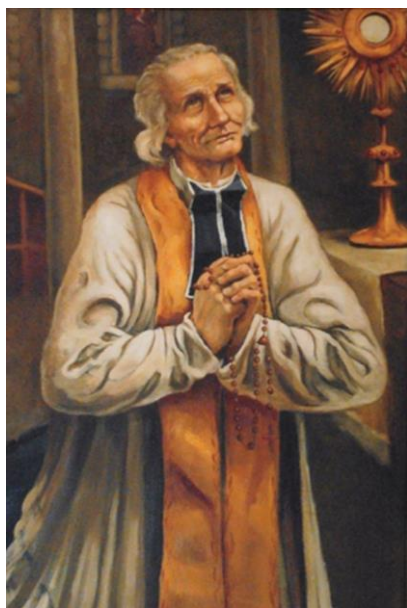
This Holy Year of the fiftieth anniversary of the Foundation of the Order must be dedicated very especially to the promotion of religious vocations, supremely necessary for the benefit of the entire Church; since religious life, and above all the priestly religious life, acts as the lungs by which the body of the Church Militant breathes, a body formed by all Palmarian faithful through our communion with the Visible Head, who is the Pope and, through him, with the Invisible Head who is Christ. We all have the duty to insistently ask Christ, Our Lord, to send more Priests to shepherd the flock, as He Himself said to His Apostles: "The harvest truly is great, but the workers are few. Pray, therefore, to the Lord of the harvest, to send workers into his harvest."

Let us see, first, some of the heavenly Messages that our Holy Founder received at the time of the foundation, promoting religious vocations:

On December 6th 1975, the Lord: "My little children: it is necessary that many Priests come to stay voluntarily in this Sacred Place. There is no need for Me to call them. To come to this Sacred Place should spring from them. I am in great need of many Priests for this Place. I have many projects and plans

for this Sacred Place. But a number of Priests and Apostles is needed. It is now time that many of the Priests who come to this Sacred Place, in the different Callings, decide to stay in this Sacred Place permanently.

How blind the world is! It has still not realized the grandeur of this Sacred Place. Poor things! Call the Priests from many parts of the world to come to this Sacred Place and stay for good... Here is the remnant of the Church: a small group which conserves alive the Church's Faith and Tradition... How much I love you! I am with you; onwards!"



30th of November 1975. Our Lord Jesus Christ: "The Foundation of the Order of Carmelites of the Holy Face is My desire... This Order of the Last Times, which is preparing to receive My next Coming. You will shine out like stars on earth, later to reign with Me in Heaven! You will be the Reparatory Order of the Last Times... The Order of Carmelites of the Holy Face, those who will go out to receive Me in My Return and will reign with Me! And they will have a special Queen, My Most Holy Mother, the Virgin Mary, Mother of El Palmar and Mother of the Order; and Saint Joseph, Father of the Order."

20th of December 1975. Our Lord Jesus Christ: "My dear children: I also call other Priests from Galicia. Let them come voluntarily, let them settle in this Sacred Place. Let them know! There are several Priests from Galicia who could be here. Voluntarily is better. That would please Me far more.

And once again call other children from different Nations; Apostles who may wish to stay in this Sacred Place to do prayer and penance. Translate into the different languages that I am awaiting voluntary Apostles for this Sacred Place of El Palmar de Troya: the Light and Beacon in the Church and for the whole world. How little they ponder the wonder of El Palmar de Troya! Truly

it is a bastion. It represents a great rock to assist the Church. But the world is blind."

22nd of December 1975. Our Lord Jesus Christ: "Beloved little children: this Order which prepares for the Second Coming of Myself, who am speaking, Jesus Christ, begins for you from today. You, those who stay firm, will be those who shall accompany Me in My Return to Earth. You, those who are faithful to the Rules, will shine out more than many. For you are the Carmelites of the Holy Face. The special Light for the Church will come from this Order. So then, as from this moment, the Order of Carmelites of the Holy Face is constituted.

Beloved children: this Religious Order will produce great men and women Saints. But you have to suffer greatly: persecution, adversity and crucifixion. You must be united to Me in My Dolorous Passion on Calvary. You have to bear My Cross upon your shoulders. For you will be those called to restore Holy Tradition in the Church. You will be brilliant stars within the Church. Some of you will come to acquire great wisdom in the Divine Mysteries. And others, great wisdom in preaching to the world. You will obtain it all by prayer and penance, joined to humility and constancy and vigour.

Oh!, My dear children, My Carmelites of the Holy Face: you are little and great at the same time. My dear little children: do not forget that you will have the special protection of My Most Holy Mother, the Virgin Mary. She will spread Her Mantle out over the Religious Order. She will accompany you at the greatest moments. She will accompany you at the most decisive moments. She will be with you, your Heavenly Mother.



She will bear the Religious Order to every part of the world. For this Order will be large in number. For the moment you are few; but the Order will multiply and spread to the ends of the earth. There will be many foundations of this Religious Order in different cities..."

Oh, little children of my Heart, I bear you within my Heart! This nascent Order is deep within my Most Sacred Heart. And you are inside my Heart, because you have already been deep inside the Immaculate Heart of Mary. And you are within my Heart, because you intensely love my Sacred Face of Passion, of Dolour. This is how you can enter my Heart in this very gentle and deep way. Those who love my Sacred Face with such devotion find the doors of my Heart completely open. Each one of you has a throne within my Heart. Oh, the devotees of the Holy Face, those who will shine brighter than any! But many do not understand the devotion to my Holy Face. That is why I wanted to establish this Religious Order of Carmelites of the Holy Face, so that they may infect the world with devotion to my Holy Face.

Here is this Company of Founders who have just arrived." (The following Saints appear:) "Francis de Assisi, Ignatius of Loyola, Saint Louis Mary Grignion de Montfort, Sister Angela of the Cross, Francis of Paola, John Baptist de La Salle, Teresa of Jesus. They will help you, they will protect you. They will be your Protectors.

Likewise, Dominic de Guzmán, Star of the Church. The great Saint Jerome. And many others, all of them will be your Protectors.

Ah! Here comes Saint Joseph. The Grandeur of this man! Oh! Oh! Oh! Saint Joseph. This community is called to spread the glories of Saint Joseph. What a choir of Angels is encircling Saint Joseph! How evident it is that he rules over the Angels! The greatest, after Mary: Joseph. That is Saint Joseph, the Father Protector of the Order of Carmelites of the Holy Face. Mary, the Mother; Joseph, the Father. You have a Great Model in Saint Joseph. You have the means to attain Holiness. If you do not, it is because you do not want to.”



December 25th, 1975. The Blessed Virgin Mary: “You do not know how to value the greatness of El Palmar de Troya... The wise men of the world, due to their pride, do not understand the greatness of this Sacred Place. They do not understand the crisis that the Church is experiencing these days. A crisis of confusion, error, division, heresies, apostasy. The Ship is undergoing storms as never before. Only a small group, in various parts of the world, preserves integrity in the Faith, Sound Doctrine. Today, when false pastors, false doctors, false prophets appear, the Church suffers one of the greatest crises in History. Soon, the Church will experience a great Schism. It is necessary that El Palmar de Troya re-establish the Holy Tradition of the Church, Holy Doctrine, the Catholic Faith. My dear children: Fight for the Church, defend the Church. Above all, preserve the Faith, Doctrine, Tradition, integrity... Because from here, from El Palmar de Troya, will come

the Light for the Church. Those prepared to meet Christ in His Return.”

26th of December 1975. Our Lord Jesus Christ: “My dear children: I am very pleased with this Community. My Heart leaps for joy on seeing these children of Mine. You will receive graces which neither enter your minds nor can you imagine. You can be great in Heaven, if you embrace the Rules. You will shine out in Heaven very close to My Throne. You will be above many, many Saints, if you are steadfast in the Rules, if you offer yourselves up to Me in body and soul and surrender up your will. How close will you be to Me in the Kingdom of Heaven, surrounding My Throne! You cannot imagine the posts you can occupy around Me in Heaven. You will be able to surpass those of the first hour. Because those of the second hour, corresponding to My Return, will enjoy a Glory unimaginable to men. Those of the second hour, those of My Return, will be the Apostles of the Last Times, those who shall occupy the best places in Heaven; you can be a hand's breadth from Mary and Joseph if you are constant in the Order of Carmelites of the Holy Face, My beloved Order. This Order is engraved in the very depths of My Most Sacred Heart, like a fire of love to spread out through the whole Church and through the world. Each member of this religious Order symbolizes a Ray beaming out from My Heart to mankind. But constancy, obedience, humility, chastity, poverty, prayer and penance are necessary. In a word, to be totally given up in body and soul to your Lord and God. And consecrate yourselves to Mary intensely and profoundly, consecrate yourselves to Mary asking Saint Joseph's intercession, the most powerful Saint after Mary. You should invoke Saint Joseph, because He is your Father in this Order. Just as Mary is your

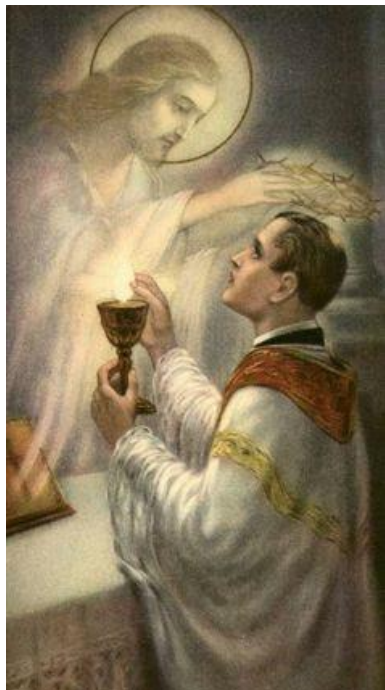


Mother General, Saint Joseph is your Father General; who will be visibly represented by this sinner you have here before you, Father Clemente (who though not yet a Priest is given the title of Father, being the Superior). But invisibly They, Mary and Joseph, are the Father and Mother of the Order. This is a most special Grace for this Order of the Last Times. And this is the Order announced in ancient times: the Order vested in sackcloth. Your habits symbolize sackcloth. The Habit of the Order of Carmelites of the Holy Face is sackcloth; an expression of penance. This is the Order announced from olden times. The Order prepared to reign with Me, preparing My Return. I have many other things reserved for you, and you will be amazed. Call all Nations to live this Work of El Palmar de Troya! Let them see with their eyes, hear with their ears, feel in their heart the sublime and tremendous Work of El Palmar de Troya: the Light and Beacon in the Church. The Work of Restoration of the Church's Holy Tradition.”

10th of January 1976. Our Lord Jesus Christ: “You cannot imagine the grandeur that this Community of Adorers possesses in the Eyes of the Father. Not even for a moment can you

conceive the grandeur of this Community of Nocturnal Adorers in the Father's eyes. My adorers! Where will I find a better army? Where, at this time? When convents have abandoned prayer, penance, immolation and chastity. They have abandoned everything. Where am I to find an army of Adorers? Here, in El Palmar de Troya, here is My army of Adorers, with their defects, their weaknesses, their miseries... But, soldiers. This is the Seminary, the Seminary against the bogus seminaries. Beloved little children: the time has come for those from all nations who want to be Priests to learn in this Seminary, and then they will see the Church rise up again. You shall be those who will accompany the true Pope at the time of the Great Schism.

27th of January 1976. Our Lord Jesus Christ: "I need many Bishops, more than you think, since this flock has



to multiply over the face of the whole orb... All the Bishops of this Sacred Place are Marian Bishops of these Last Times. They will all shine out... Episcopal skullcaps have to shine out like the poppies of the field in this Sacred Place. Have confidence, there will be many Bishops... The Church is beginning to rise up anew in all her vigour. Some day, the world will realize the greatness of El Palmar de Troya: the Cathedra of the Church and of the world will shine out yet further in the near future... More Priests are required. Choose those whom you consider best among the Seminarians you have. Many Priests are needed, many, many...

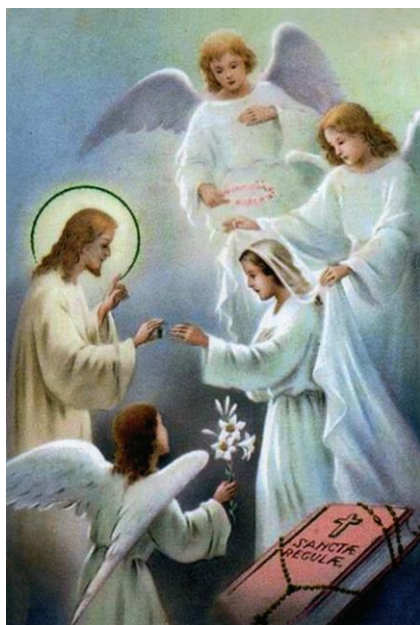
You are those called to re-establish Holy Tradition in the Church and to bring into being the Episcopal College in accordance and in union with the Sacred Apostolic College that I founded at the beginning of My Church.

When the day arrives for the Pope to come to this Sacred Place, your enemies will fume with rage and do everything possible against you and against the Pope. My powerful hand, however, will prevent them until the moment comes.

Have confidence! The Most Holy Virgin Mary is with you. Her Mantle protects you, covers you, guides you and shepherds you. Cry out unceasingly to the Virgin Mary. Do not forget for a single moment that She is Shepherdess of Shepherds, Supreme Shepherdess...

Let the world be thoroughly informed that El Palmar de Troya exists, and that its hour is sounding. And it has to sound yet further. Let none of you be cowardly. Onwards! With vigour! Holiness, yet vigour. Don't be afraid of publicity. What is important is that they speak of El Palmar de Troya. Let the world know of its existence. Let the world know that there are Bishops and Priests in El Palmar de Troya who are re-establishing the Church's Tradition. When the world finds out, people will come to this Sacred Place from many parts."

31st of January 1976. Our Lord Jesus Christ: "I am very happy with you all. And also with all these Bishops and Priests, Religious and Nuns, for your courage, for your energy and your warrior spirit, ready for battle, battle of the spirit. Greater things are to come that will amaze mankind. The Church has begun to rise up. Soon,

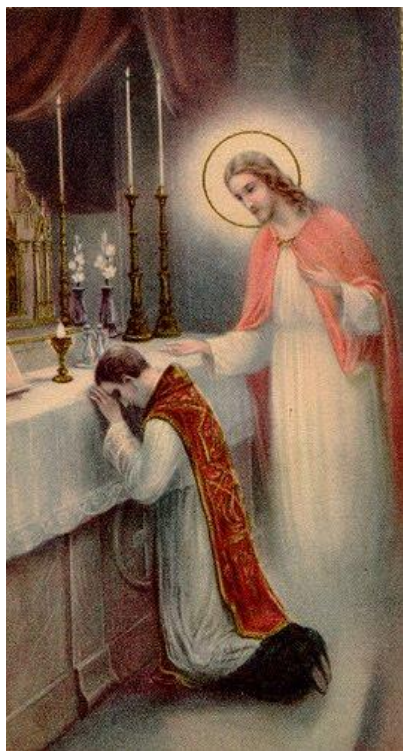


very soon, the Pope will be with you. Sooner than many think... It is My desire that Priests be ordained (some seminarians)... But let none of them be anxious. They can all be ordained. For the Holy Ghost will guide them and they will go on perfecting themselves. I need many Seminarians, since El Palmar de Troya has to have many Priests and many Bishops. More than you think! A good Episcopal College is needed... You cannot imagine the transcendence of El Palmar de Troya. You have not yet given due thought to the grandeur of El Palmar de Troya; the Cathedra and Beacon of the Church."

It is obvious that for the salvation of the whole world, more Priests and Religious are needed. Consider the first times in the Church, after the Ascension of Our Lord Jesus Christ. All His followers and disciples had to make great efforts to give an impulse to the spread of the Gospel throughout the world, and so those who had previously been poor men, blind, deaf, paralytic, possessed or even some dead, showed their gratitude by embracing the religious life and preaching the Kingdom of God. Hence in these times, we who have received so many benefits from God and from His Most Holy Mother, who have preserved us from the general apostasy which rules today in the world, we too should be generous in showing our gratitude.

It is important to remember that for that first evangelization, the Bishops and Priests were chosen by Pope Saint Peter who, as representative of Christ, charged them with the mission of preaching and spreading the

Church, in collaboration with the Apostles. The Sovereign Pontiff is charged with providing the whole Church with worthy Priests, Bishops and Religious, to teach, govern and sanctify the faithful. One of the chief duties of the Pope is to assure that there is a sufficient number of God's ministers to meet the needs of the faithful, and so continually has to obtain the required candidates for receiving Holy Orders, besides recruiting sufficient Nuns



who are essential, as they are the heart of the Church. This duty implies that the Pope has the right to use all necessary means to achieve this, and so, in the name of Christ, has to guide and invite the faithful to the religious life.

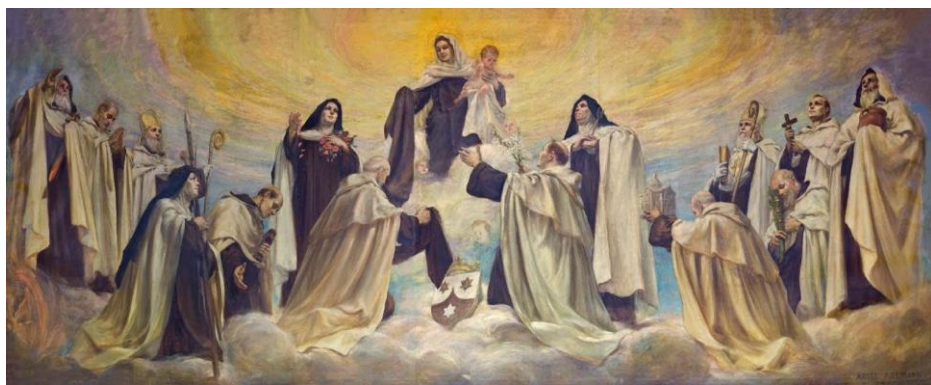
The Church has grave need of Priests and Religious to comply with her essential objectives, since the life of the Church depends on the exercise of the sacred ministry by Priests and of the life of prayer and sacrifice by the Nuns. Let us take very much into account that the religious life is not only for the sanctification and salvation of the Religious, but also to obtain the salvation of many others, since many souls are eternally lost for lack of Priests and lack of those needed to pray for them. That means that the Religious is like a soldier who embraces his profession, not so much for his own honour, but to spread the kingdom of Christ the King, to overcome a detestable enemy and save souls from his ruinous power.

In order to be better convinced of the importance of the religious vocation, we cite the Doctor of the Church and great mystic Saint Louis de la Puente, speaking of the goods which the religious state implies, and the eminence of this benefit.

To understand the greatness of this benefit, one must look at the miseries of the world from which God withdraws the religious, and at the excellence of the state in which He places him, and at the rewards that in this life and in the next He promises.

It must be considered that within this visible world, which is good and made by God, there is another world founded on evil, whose prince is the devil, and whose lure, as Saint John says, is concupiscence of the flesh, and of the eyes, and pride of life. So, this world is a multitude of men given over to the inordinate love of carnal delights, riches and vain honours. Thence come the thorns of guilt and anguish that trouble the worldly, drown the seed of divine inspirations, and place them in grave danger of the eternal fires.

This bad world has two parts. The main part is outside the Church, and is the multitude of unbelievers who, since they lack faith, slide into innumerable vices, and live with their backs to God. Our Lord God, in His mercy, separates all the faithful from this world, placing them within His Church, where they can be saved. But even within the Church itself, there have always been sinners who possess, or inordinately desire, gifts, riches,



and dignities, with the loss of charity, and at the risk of their salvation; because, carried away by this love, they resist the divine call, as did the first three who were invited to the dinner, and who excused themselves, and were forever excluded from it.

In the midst of this world live the righteous laypeople who lawfully possess these things, who are also in great danger and have great

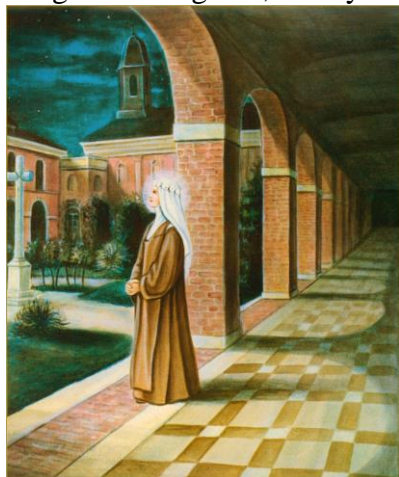
difficulties for living in the grace of God, due to the occasions arising from the temporal goods they enjoy, owing to the bad example of the worldly with whom they live, and because of slanders and annoyances from those who claim what they possess.

From this highly dangerous world, Our Lord by His mercy takes the Religious, placing them in a state stripped of these riches, delights and vain liberties, so that from the sins and dangers such bring with them they be free. And so they receive as many benefits from God in religious life as there are vices and griefs to be seen in those who live outside of it; for which you must continually thank Him.

Truly great is the goodness of Sweetest Jesus, who has spoken to their hearts as to Abraham's: "Go out from your land, from your kinsfolk and from the house of your father, and come to the land I will show you." They owe Him all the gratitude they can show, because He has brought them out of the fire of this world, so that they may

not perish in the blaze of its concupiscence. And since He keeps them far from this fire, let Him not allow them to approach it, but rather burn them with the fire of charity so that concupiscence dies out in them completely.

Sometimes Divine Providence, when some are attached to the things they possess in the world and are in danger of being lost, if they do not want to leave them voluntarily despite the loving inspirations with which He

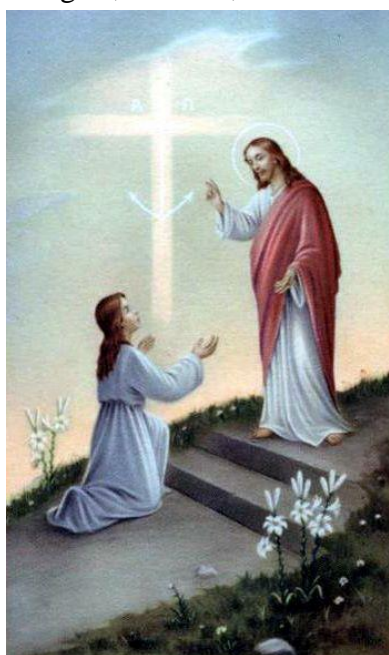


calls them, tends almost to force them, allowing them to undergo hardships, illnesses and temptations, and sometimes into serious sins, so that when close up to danger, they seek to flee from it. How many thanks should they give to their most loving Father for having compelled them to enter His house and for keeping them within it, to escape from the fire that burns up the world?

We should consider that the religious state contains with great excellence the three kinds of goods that exist. The first is the good of uprightness, which embraces all virtues, both moral and theological, together with the gifts of the Holy Ghost. The second is the good of the delights that the peace of Our Lord God embraces, which surpasses everything the senses can offer, together with the joy of the Holy Ghost and the delights born from the works of virtue. The third good is the profit and gain from making use of the means available to conserve and increase the life of the soul and achieve eternal life; and also of

the means helping us to live this temporal life of the body to the benefit of the spirit.

All this is to be found in religious life in most excellent degree; so that we can say as the Sage of Divine Wisdom says: “All good came to me together with Her.” And so it is that religious life is mother to all virtues in their perfection; she nourishes and sustains them with the milk of her doctrine, and makes them grow with the means she provides for putting those virtues into practice; she encloses them with the lock of their vows inside her House, so that they do not leave, and raises them to such loftiness that they compete with that of the Angels; because, as Saint Basil says, religious life is nothing but a removal from a human way of life to the one



which the Saints have in Heaven; and we can know the life that Religious profess on earth from its likeness to life in Heaven. Because here they take special possession of the Kingdom of God, which is justice, peace and joy in the Holy Ghost, Who with particular assistance is Father to all these kinds of goods, of which religious life is mother, filling her children with them.

Every religious person must give thanks to his most loving Father for having brought him to live in the house of holiness, making him the son of the one who is Mother of virtues, so that he may be raised in them. Let him listen to his Mother’s advice, let him receive Her words in his heart, let him keep Her precepts, and he will live, not the life he used to, but another more than human, a holy, joyful, peaceful, heavenly and divine life. When he begins to practise the things he is told, he will find by experience what is promised. He will see that religious life is the mother of charity, of contemplation, of temperance, and so on, and of the delights and profit that follow from it.

The better to understand the inestimable riches of this state, we must consider the dialogue between Saint Peter and Christ Our Lord, which the Gospel recounts, when Peter said to Jesus in the name of the twelve Apostles: “See, we have left everything and followed You in the religious state. What then shall be

our recompense?” Jesus replied: “Truly I tell you, that you who have followed Me, if you persevere to the end, on the day of the General Resurrection, when the Son of Man seats Himself on His throne of glory, you as well will sit on twelve thrones and judge the twelve tribes of Israel with Me. Truly I tell you that everyone who, for My Name’s sake, shall leave home or brother or sister or father or mother or wife or children or land, even with the sufferings proper to the religious life, shall here in this world receive a hundredfold in homes or brothers or sisters or father or mother or wife or children or land; and afterwards shall possess eternal life.” In this question and its answer it will be seen that religious life is an admirable accord between God and man, by which man offers to do the utmost he can for God, and God offers most excellent favours and rewards to man.

First, look at what the religious does for God, according to the two things mentioned by Saint Peter: The first is to leave for Him all things that can be left, because with the vow of poverty he renounces dominion over the temporal goods he possesses, and the right to have them, and even the will to desire them; so that if the whole world were his, he would leave it, content with the use of those things necessary to lead his life, and depending on the will of his superior for this. By the vow of chastity, he renounces the delights of the flesh, not only the

illicit ones, but also the licit ones of marriage, renouncing the right to have a wife, children and family. And to preserve this purity of the flesh, he offers to mortify it with penance, enclosure and the custody of the senses.

By the vow of obedience he renounces his own freedom, offering up the renunciation of his own judgment and his own will, in order to do the will of God and of the superiors who govern him in His name. And to fulfil all this well, he leaves father and mother, brothers, friends and neighbours, and his own land, and is willing to lose his health and life, if the law of charity and obedience so requires. From this it follows that the religious offers God a perfect holocaust of himself and all his things, giving Him, as Saint Gregory I says, everything he has, knows and is able. But do you think it is too much to offer the Most Sweet Jesus such a holocaust of ourselves for His service, when Jesus offered a much greater holocaust of Himself for our benefit? Given that He renounced all the things of this life for our remedy, is reason enough for us to leave them to serve Him.



The second thing is to follow Christ Our Lord, each according to his possibilities, by imitating the illustrious virtues that shone out in Him and the counsels of perfection He gave us, seeing Him as a model of life, conversing with Him familiarly in prayer, following this Lamb wherever He goes, without losing sight of Him or abandoning His company.

And to see how much these two things contain, I may apply to the Religious what Saint Paul says about the ancient Saints, because with enlightened faith they left their land and their father's house like Abraham, and lived like pilgrims, awaiting God's Eternal City. And like Abraham as well, they offer up their onlybegotten son Isaac in holocaust, slaying their own will by the vow of obedience to fulfil the Divine Will, trusting that God will be able to raise it up to a better life than before. And, like another Moses, they reject the friendship of the world, choosing to live in sorrow with the righteous rather than in delights with sinners; holding the scorn they suffer for Christ as precious riches, paying no attention to what men will say, because they have the Invisible God present. With this faith they escape the tyranny of the devil, demolish the wall of difficulties for entering the land of eternal promise; stop up the mouths of lions, which are their passions; put out the fire of their concupiscence; draw

strength from weakness in sickness; are strong in battle and temptation and, following in the footsteps of their Captains Jesus and Most Holy Mary, lead such an excellent life that the world does not deserve their company.

When I have accomplished these two things like Saint Peter by virtue of faith and trust in the Saviour's grace and omnipotence, I can say to Him: What will you give me for all this? But, let us not seek to serve the Sweetest Saviour chiefly out of our own interests, because it is reward enough to serve Him for Who He is; but, to encourage our weak heart, He reveals to us what He wants to do for us as a reward for what we do for Him.

Then let's see what God does for the Religious, reducing this to the three things he promised to Saint Peter, in the order in which he said them.



The first promise is to give him a most excellent place and throne on the Day of Judgment for the place he left in the world and took on in religious life. So, when other men have to appear before the tribunal of Christ to be judged, the Religious will be with the Apostles sitting on thrones of glory as judges, with special joy and honour, for having imitated the Judge in poverty, chastity and obedience, and in the other virtues which He counselled us in His Gospel, because He is a friend of honouring those who honour Him, and of raising up those who humble themselves to honour Him.

The second promise is to pay him a hundredfold for what he left, already in this life. And this payment is sometimes in the same currency and in cash, because, as experience teaches, leaving house or estate, father, brother and friend, or faithful servant, he finds all the houses, incomes and alms of religion, and many hundreds of people who act towards him as father, brother and friend, and serve him with greater fidelity than laypeople; and for the honour he left in the world, without intending he receives that honour multiplied a hundred times over. And the special Providence of God is a hundred thousand times more than everything he left, for as

he left them for His love, God takes charge of giving him the things he needs, as was said, and as the Apostles experienced, to whom Christ said: "When I sent you out without purse or provisions, and with a single pair of sandals, were you perhaps in need of anything?" They all replied: "Nothing."

At other times the payment is made in another more precious currency, giving us, in place of the things we left, so much consolation in having left them, that it exceeds a hundredfold that which we might have had in possessing them; because the delights of the spirit incomparably exceed those of the flesh, and the perfect Religious finds more pleasure in dishonour and poverty than the ambitious and avaricious in honour and wealth. And to assure us of this, the Saviour said He would give us a hundredfold, together with persecution.

What thanks shall we give to this most loving Father for having brought us to His house? For truly one day of religious life is worth more than a thousand elsewhere; and it is more precious to be despised in His house than to live highly honoured in the palaces of the world, because there is no greater honour and regalement than to live under His protection. What can we leave for God that He does not return a hundredfold? If I leave my parents, He becomes my Father; if I renounce inheritances, He is my inheritance; and if I leave all things, He is all things to me. Oh heavenly interchange! Oh divine exchange! May the Lord take me for His own, since He gave Himself so generously for me.



The third promise is of eternal life, adding to what is promised to all the faithful a special providence of directing them to that life by such sure means that they reach it more easily and to greater advantage. Hence the Saints say that perseverance in religious life is a sign of eternal salvation; because as a reward for having renounced their own views and self-will, God governs them with special care so that they achieve their blessed reward.

O my soul, rejoice that God has chosen you for this blessed state! Let the cell be a heaven for you, living with the purity of Angels living in Heaven; because if you persevere in religious life faithfully until death, from your cell you will be transported to Heaven, where you will reign with Christ for all ages.

Sometimes God encourages certain people by giving them a good natural inclination for religious life, so that they willingly take up that state according to His Divine Will. But see the suavity of Divine Providence, that when this natural inclination is lacking for the state and office that He wants to entrust to us, He liberally gives us a supernatural inclination through divine inspirations and illustrations, which tend to discover to us so many useful reasons for that state and office that it becomes delightful and easy, though arduous and difficult. And so we see by experience that many, because of this Divine touch, feel a vehement desire to leave the world and embrace the religious state, and the laborious and humble office with greater pleasure than others embrace other states and offices sweeter and easier to the flesh, since grace abundantly supplies what nature lacks. And if ever Our Lord should not give this inclination and sensible pleasure in the choice of state, at least He gives such effective reasons that convince the understanding, and lead the person to judge that it is best for him to take it up, and the will accepts it with great resolve, overcoming natural repugnance with the superior light of the spirit.

The soul must throw itself into the arms of God, trusting that His Divine Providence will give it pleasure and comfort in carrying the burden He places upon her. And if the flesh does not feel the pleasures it craves, it is enough for the spirit to feel pleasure in having but a single inclination: that of doing the Will of God in everything, for ages without end.

The efficacy of Divine Providence in providing sufficient help to comply with the state and office that is chosen according to His plan must also be considered; because He does not command the impossible to anyone nor does he want to put a greater burden on anyone than he can bear, according to the strength he has, and the abundance of graces that He gives him. And so Priests, through the Sacrament of Orders, are given the Holy Ghost to bear the burden of their office; and to the religious He gives special graces, according to the burden that the Order assigns to each; and it gives prelates and superiors spirit enough to rule. When ruling is harder, then more abundant is the spirit He gives them. So when God took away part of the government of the people from Moses, He told him that He would also take some of his spirit and give it to the seventy elders who were to help him, as if to say: I gave you graces for all this burden, but then you give part of it to the others; I will give them a share of the help that I gave you so that they can carry their share of the burden. From which it follows that it will be as easy for me, through the Providence of God, to carry a double load as a single one, because in that case He will give me double the strength to bear it.



And so with great fervour I can say to Our Lord: Try me and set my heart ablaze, load me with the burden of offices and tasks that You wish, because Your mercy is ever before my eyes, and I trust in your fidelity, by which I am certain that You will increase my strength if You increase the burden.

Divine Providence ordered that within the Church there be priories and religious orders dedicated to His Divine Service, for very high and sublime purposes. Let us briefly consider the most important.

The first purpose is for the monastery or convent to be a school of Christian perfection, since this consists of perfect charity and union with God, and with our neighbour; in this way, everything is ordered so that the



precept of love can be fulfilled with the greatest perfection possible. And consequently, the monastery is a house of charity, lineage of those who seek God, abode of those who live in union, and congregation of the children of Divine Wisdom, whose nation and condition is obedience and love.

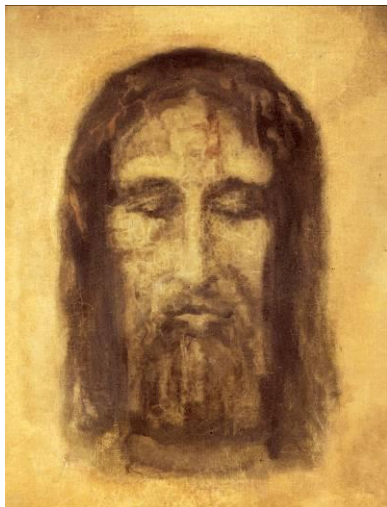
Second end, the convent is therefore also a school for the imitation of God and Christ, in which the Religious strive to imitate the exemplary virtues of God, seeking to be perfect, as their Heavenly Father is, and also imitate Christ Himself, not only keeping His precepts, but also His counsels in the way that He kept them; furthermore, it is to imitate the Blessed Virgin Mary, who is an insuperable model of all religious perfection.

The third purpose is, for the convent or monastery where religious life is lived, to be a house of refuge, where the faithful may gather, thus fleeing the dangers of the world and further ensuring their salvation by the powerful means it has for this purpose, fleeing from their faults and occasions, and gaining virtue with perseverance until death.

The fourth purpose is for the convent to be a house of recreation for God Our Lord amid the land, His paradise of delights; since His delights are to be with the children of men, and above all with the simple and humble of heart. His providence disposes that there be a house apart for some special friends and favourites with whom to converse and rejoice, and they dedicate themselves to conversing familiarly with Him, and so the monastery is a house of prayer and retreat for the Heavenly King, where His dearest children enter and He reveals His secrets to them.

The fifth purpose is that religious life be like the candlestick of the Church, and like a city placed on a high mountain, to give light to the other faithful, both light of doctrine and of exemplary life, to confirm the truth and purity of the Christian religion, and exhort everyone to follow it, and to glorify Our Father who is in Heaven, fulfilling in the Religious as Saint Paul says: "Live holily in the midst of this bad and perverse generation, where you shine out like beacons preserving the spiritual light of God's word which has been preached to you, and which your Priests continue to preach." There they are to live without complaint as sincere children of God, without reproach in the midst of the perverse nation of men, among whom they shine out giving light to the world.

The sixth purpose is so that the monastery be the place destined to achieve lofty merits and great increase in virtue, so that men may rise to very high degrees of glory in the company of the loftiest Saints and Angels, because their life is more angelic than human.



When the Father of Mercies calls souls to such a high state for such sublime purposes, they must ensure that their life be not abject, but that the loftiness of their life agree with that of their state, in order the better to achieve the heights of glory.

If I am a Religious, I must desire and seek these six ends, similar to the six wings of the seraphim that Isaias saw, which are, namely, perfect love for God and neighbour; desire to imitate the perfection of God, Christ and Mary; flee the occasions of guilt and imperfections to ensure my salvation as far as possible; converse familiarly with Our Lord; live exemplarily, for the edification of others; and grow in virtue, until acquiring great increases in glory. With these wings I will fly to fulfil the obligations of my state, trusting in God's Providence that with His spirit He will enliven my flight.

These six purposes must serve as rules to recognize vocations to the religious state, because those that are from God always have as their foundation some of the motives mentioned above; namely, to enter the Order the better to fulfil some of these six purposes.

Those who are called by God to this state must respond to His call, for the mercy and favour that He offers them in this are great; and to resist Him is great discourtesy and ingratitude, and an occasion for great falls: because it is possible that Our Lord in His Eternal Wisdom has seen that this state is the means for their salvation; and if rejected, they will have to be told, like the guests who did not want to respond to His

invitation, that they would never take part in His supper; and as he told the other who delayed in following Him: “Whoever, after putting his hand to the plough, turns to look back, is not worthy of the Kingdom of Heaven.” And so with great care I must look to see if I am one of those called, because if I consent, it will be a sign that I am one of those chosen; and if I resist, I may fear to become one of the reprobates.

When Divine Providence with special predilection calls someone to the religious life, He inspires him with what best suits him and what will most favour his salvation and entire perfection; and to resist the voice of God is a great mistake, because if he responds to the call he may reach his end calmly and easily.



By his fervent words and example, Saint Bernard induced thirty companions to enter the monastic life with him. He and his brothers said goodbye to their family, and when they saw their youngest brother, called Nivard, playing with his friends, the eldest brother said to him: ‘My dear brother, do you see this castle and all these wide grounds? All this is going to be yours, for you alone.’ ‘What!’ replied Nivard, ‘You take Heaven for yourselves, and you leave me this bit of land; it is not right to share out this way!’ Nivard insisted on following Bernard and his brothers, to also acquire a corner of Heaven together with them; and some years later his elderly father did the same.

Saint Andrew Dotti was present when the Prior General of the Servites, Saint Philip Beniti, preached on Christ’s exhortation: “Anyone of you who does not renounce all that he possesses cannot be My disciple.” The fire of the holy preacher penetrated the heart of Andrew Dotti, who immediately went to offer himself to Saint Philip, and became a Servite Friar. Though you cannot hear the supernatural eloquence of Saint Bernard or Saint Philip guiding you to know your vocation, you can make up for it by following the advice of Saint Ignatius of Loyola that we now include, and which explains the way to choose the state of life best for leading you to Heaven.

Consider the example that Christ Our Lord has given us, first in keeping the Commandments, He being subject in obedience to His Parents; and likewise for evangelical perfection, when He stayed in the Temple, leaving His virginal Parents, to dedicate Himself solely to the service of His Eternal Father. By thus contemplating His life, we shall begin to find out the kind of life or state in which God wants us to serve Him. It is appropriate that we consider the intention of Christ Our Lord and, on the contrary, the intention of the enemy of human nature, and how we should choose that state of life which Our Lord and God wills for us.



In order that our soul be not deceived in orienting our life, we must needs meditate on the two banners, the one of Christ, the other Lucifer’s.

Consider how Christ, Our Sovereign Captain and Lord, calls and wants everyone under His banner; while on the contrary, Lucifer, captain of our mortal enemies, wants them under his.

Let us ask for awareness of the evil leader’s frauds and for help to keep free of them, and knowledge of true life as revealed by the sovereign and true Captain, and the grace to imitate Him.

The followers of Satan cast nets to tempt with greed for riches, so that people fall prey to the vain honours of this world, and taken up with riches, pleasures and pride, be induced into all the other vices.

On the contrary, the sovereign and true Captain, who is Christ Our Lord, sent His Apostles and disciples throughout the world, to teach His Sacred Doctrine, leading all to imitate Him, in poverty contrary to wealth, in purity contrary to licentiousness, and in humility and shame contrary to pride; so that from these three steps they may induce everyone to the other virtues.

I will pray to Our Lady that She obtain for me the grace of Her Son and Lord, that I be received under His banner, to serve Him and imitate His virtues.

We should respond to the voice of grace in little things, and we will thus be prepared to hear the voice of God in important matters, and ask for the grace to choose whatever is for the greater glory of God and health of my soul.

It is best to imitate Most Holy Mary and solely want to take up that state as Our Lord God inspires in your will, and is best for you in the service and praise of His Divine Majesty; striving to desire nothing but whatever God's Will be for you.

If we feel repugnance for material poverty, it is very useful to meditate on the Sermon on the Mount, which deals with the eight Beatitudes, and to consider the most holy lives and examples of Our Lord Jesus Christ and His Most Holy Mother.



Before choosing, so that the person be inclined to the true doctrine of Christ Our Lord, it is very helpful to consider well the following three degrees of humility.

The first degree of humility, necessary for eternal salvation, is that I efface and humble myself as far as possible, so that in everything I obey the Law of Our Lord God, without deliberately breaking a single commandment, whether divine or human, binding under mortal sin, though they were to make me owner of all things created in this world, or even to save my own temporal life.

The second degree of humility is a humility more perfect than the first, namely: that I neither want nor am inclined more to wealth rather than to poverty, to prefer honour to dishonour, to desire a long life rather than a short one, if all this were the same for serving God Our Lord and for the health of my soul. And that not for all created things, nor even if they were to take my life, would I deliberately commit a venial sin.

The third degree of humility is more perfect humility. Namely, including the first and second degrees, the better to imitate and resemble Christ Our Lord, I choose and wish greater poverty with Christ, poor, rather than wealth; opprobrium with Christ, loaded with opprobrium, rather than honours; and be considered vain and foolish for Christ, who was first considered such, rather than wise or prudent in this world. If you desire to follow Our Lord closely, it is of great profit to ask that He will to choose you in this third greater and deeper humility, to imitate Him and serve Him better, if that is what He wills.

In every good choice, the eye of our intention must be simple, attending only to what I was created for, namely to praise God Our Lord and to save my soul; and so whatever I choose must be to help me towards the end for which I was created, not ordering the end to the means, but the means to the end. Not as happens to many who choose as their goal first to get married, which is only a means and, once married, their secondary goal is to serve God, which ought to be the end and main goal. Likewise there are others who want first to acquire offices and then serve God in them. So they do not go straight to God, but want God to adapt to their inordinate affections, and consequently they make the end a means and the means an end. So that what they had to choose first, they choose later; because we have to make it our first goal to want to serve God, which is the end, and secondly to acquire benefits or get married if that suits me best, which is the means to the end; thus nothing should move me to take up these means or deprive myself of them, but only the service and praise of God Our Lord and the eternal health of my soul.



It is necessary that all the options or alternatives which we wish to choose from be good or indifferent in themselves, and permitted by Holy Mother Church, and not wrong or unacceptable to her. Let each think that he will benefit the more spiritually to the degree he renounces his self-love, his own will and interests, and tries to please but God and his Most Holy Mother.

In the choice of those things that are unchangeable or permanent, such as the priesthood, religious life, or marriage, once the choice has been made, there is nothing more to choose, because the choice cannot be undone, and therefore it is most important to choose well and in accordance with God's Will. It is only necessary to see whether the choice has been duly and correctly made, that is, without inordinate affections; in which case, repenting, he should try to live the life he chose well. Such a choice does not seem to be a divine vocation, because it was a disorderly and twisted choice. Many err in this, thinking that their twisted or bad choice is a divine vocation, since every divine vocation is always pure and clean, without any admixture of carnal or of any other inordinate affection.

So that there be notable and very peaceable fruits for God Our Lord, there is great profit in making the choice with due consideration. This choice is a moment on which eternity depends, since its correctness is of great consequence for eternal life.



There are three ways to make a healthy and good choice:

The first way is when God Our Lord so moves and draws the will that, without doubting or being able to doubt, the devout soul follows what has been revealed to him; just as Saint Paul and Saint Matthew did when following Christ Our Lord; or as the Virgin of Good Counsel called Saint Louis Gonzaga.

The second: when sufficient clarity and knowledge is gained by experience of consolations and desolations, and by holy inspirations, when there is clear light to discern the will of God in all of this. Such has been the choice of no few innocent youths with exceptional gifts of nature and brought up in the bosom of Christian families, whom the Lord forestalled with a constant inclination to perfection, and solely by persevering under this impulse found consolation and progress.

There are many people who mistakenly think they have no vocation to the religious life because they have not experienced the absolute security of the exceptional grace received by the two Apostles Saint Paul and Saint Matthew, nor do they experience spiritual inspirations and consolations

drawing them by the second way. This does not mean they have no religious vocation but rather should examine their vocation in life and ask for light to see the Divine Will. Such persons can ascertain their true vocation by the following means:

This third way is serene, first considering the end for which man was created, namely, to praise God Our Lord and save his soul and, desiring this, the person chooses as a means to obtain that end a life or state within the limits designated by the Church as profitable for the service of his Lord and the salvation of his soul.



Furthermore, the Christian faithful must take into account the indications that Our Lord Jesus Christ gives to his Church through his Vicar, especially now that the Pope is proclaiming that there is an urgent need for candidates for religious life; so all the faithful who have to choose a state must feel duty-bound to carefully examine whether they have the necessary aptitudes and qualities to please the Lord in His petition, and if they see that this is the case, they should intensely ask the Blessed Virgin Mary to give them generosity and nobility. The modern world has many attractions in order to seduce, above all, the most intelligent and those who have the best qualities for the priesthood, offering a career with prosperity, power and pleasures to those who, to ease their conscience, choose to be a 'good lay faithful'. Sometimes parents direct their best-qualified children to pursue a career in the world, and would be willing to let a child unable to earn a living become a Religious. This has the value of the sacrifices

of the reprobate Cain, who kept the best for himself and offered the worst to God. Parents would have great merits if they cooperated with God and with the Pope by leading their children to see the greatness of a life dedicated to the service of our loving Creator, and teaching them the elements of the necessary virtues, which are an imitation of the life of Mary Most Holy. It is a great work of charity for a mother to inspire in her children the desire for the priesthood or for becoming a bride of Christ and, if she does so with sincerity and perseverance, many times this charity will have great results. It is not a question of forcing, but of educating and suggesting; teaching them the grandeur of religious life, the significance of the priesthood, the glory of giving up one's own life to the service of Christ Our Lord; the unmatched beauty and merit of saving souls who would otherwise perish eternally, the merit of preaching the Gospel and spreading the reign of Christ and Mary on earth. Parents would fulfil their duty of 'giving children to the Church' well if they managed to imbue all this beautiful doctrine in their offspring, and especially in the most capable and promising of them.

I said that this third way for choosing is serene, namely when the soul is not troubled and when it uses its natural powers freely and serenely.

To do so I must direct my attention to the matter on which I want to make the choice, and have as objective the purpose for which I was created, namely to praise God Our Lord and save my soul, and to be indifferent

without any inordinate affection, without being more inclined or disposed to take the state proposed than to leave it, or more inclined to leave it than to take it; but that I find myself with the scales balanced to follow whatever I feel is most profitable for the glory and praise of God Our Lord and to the salvation of my soul.



I will ask Our Lord God to deign to move my will and inspire in my soul the choice I should make regarding the thing proposed, that it be rather for His praise and glory, reasoning well and faithfully with my understanding, and choosing according to His pleasure and Most Holy Will.

I will consider the profit I obtain by having the proposed office or benefit, for the sole praise of God Our Lord and health of my soul, and at the same time, consider the inconveniences and dangers it involves. Likewise in reverse, namely, looking at the benefits of not having that office, and the drawbacks and dangers involved in not having it.

After I have thus pondered and reflected on the proposal, I must consider the choice to which reason most inclines, and thus, according to that best rational recommendation, and not according to any influence of the senses, the deliberation and choice should be made on the thing proposed.

The love that moves me and leads me to choose should be God's love, so that the love for whatever I choose be for my Creator and Lord alone.

It is well to imagine a person that I have never seen or known and, desiring for him all good, consider what I would tell him to do and choose

for the greater glory of God Our Lord and greater perfection of his soul, and then comply myself with the choice that I laid down for that other.

Consider as well as though at the point of death, what decision I would like to have made in the present election, and adjusting myself to that consideration, make it now in accord with that decision.

And looking and considering how I will feel on the day of judgment, think how I would then like to have deliberated about the present choice, and the decision that I would then like to have made, and make it now, in order that at judgement I may feel myself wholly content and joyful.

Having followed the aforementioned rules for my eternal health and rest, I will make my choice and sacrifice to God Our Lord. The choice or deliberation once made, the person who made it should recollect himself in prayer, and with great diligence, before Our Lord and God, and offer Him his choice so that His Divine Majesty may wish to receive and confirm it if for His greater service and praise, and ask the Most Holy Virgin for valour and spirit to fulfil it.

This is how the founder of the Society of Jesus, Saint Ignatius of Loyola, clarifies the steps that the faithful Christian should follow in order to find the vocation that God has prepared for him, and never lightly say: "I have no religious vocation," because by this he would put himself in danger of being carried away by his natural inclinations, tastes and passions, and miserably depart from the good pleasure and Will of God.

We urge all young people to ask for light from our Most Blessed Mother, the Virgin Mary, so that, as for Saint Elias, She may inflame them with zeal for the Lord God of Hosts, guide them to fulfil the Will of God, and give many of them the wonderful grace of living, working and dying as religious members of the glorious Order of the Last Times, the Order of the Carmelites of the Holy Face in Company of Jesus and Mary, whose fiftieth anniversary we shall be celebrating.

Given in El Palmar de Troya, Apostolic See, on the 4th of October, Feast of Saint Teresa of Jesus the Great, Reformatrix of Carmel and Eminent Protectress of the Carmelites of the Holy Face, in the Year of Our Lord Jesus Christ MMXXIV, and ninth of Our Pontificate.



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

Petrus III P.P.