

¡Adorada sea la Santa Faz de Nuestro Señor Jesucristo!

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

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One, Holy, Catholic, Apostolic and Palmarian Church



NINTH APOSTOLIC LETTER

The Holy Souls of Purgatory.

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 Ecclésiæ, 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.

By means of this Apostolic Letter We wish to instil into Palmarian faithful the desire to respond faithfully to the absolute need to show the greatest charity towards the Holy Souls of Purgatory.

Let us recall the Palmarian Catechism regarding Purgatory or the Suffering Church:

1. This is the state of temporal expiation of souls that need to be purified before going to Heaven.

2. Purgatory, then, is not a place, but a state of purgation commensurate with the degree of purification that each individual needs. The Holy Souls of Purgatory are scattered about the immense space of the Universe; but their freedom of movement is subject to divine permission.



Each Holy Soul is an individual kingdom of peace, harmony and unspeakable purgative suffering, forming one family together with the other souls in that state of expiation, by virtue of their enthronement in one another. Notwithstanding, no soul in Purgatory shares the sufferings of the rest.

3. To Purgatory go those who, at particular judgement, have not been wholly purified of the temporal punishment due to their mortal or venial sins, whether forgiven in life or at that judgement.

4. The pains suffered by the Holy Souls of Purgatory are temporal and of three kinds:

Essential pain of loss, which is to be deprived of the vision of God, the greatest suffering of all.

Essential pain of sense, which is to suffer simultaneously the fire and the cold of purification.

Accidental pain, which is to have other sufferings.

The fire and the cold are produced by the Soul of Christ in each soul that needs purifying.

5. The Holy Souls of Purgatory see the three forms of the Universe from the seventh dimension, though not with the perfection and harmony of the Blessed of Heaven.

6. The Holy Souls of Purgatory love God intensely, suffer terribly and have full assurance of afterwards going to Heaven.

7. Purgatory will end at the Second Coming of Christ.

This is the doctrine in which we believe. Nonetheless, we often let ourselves forget these holy souls who suffer so terribly and need our help. As a remedy, We shall set out here some true stories on Purgatory, as we know that examples are easier to understand and make a deeper impression than solely doctrine.

“Take pity on me, take pity on me, at least you my friends, for the hand of the Lord has touched me.” That is the moving entreaty which the Suffering Church sends to her friends on earth. Let us reply with generosity to that deepest anguish. Many depend on our prayers.

It is incomprehensible that some Catholics, including those who, in one way or another, are devout, shamefully disregard the souls of Purgatory. It almost seems that they do not believe in Purgatory. Certainly their ideas on it are very vague. Days and weeks and months pass by without their giving them any help! Seldom do they hear Mass for them, seldom do they pray for them, seldom do they give them a thought! Meanwhile they enjoy full health and happiness, are busy at their work, they amuse themselves, while the poor souls suffer unspeakable agonies in their couches of flames. What is the cause of this dreadful insensibility? Ignorance: gross, inexplicable ignorance.

People do not realize what Purgatory is. They cannot conceive the frightful pains, nor have any idea of the long years for which souls are retained in those horrible flames. As a result, they do little or nothing to avoid Purgatory themselves, and even worse, cruelly ignore the poor souls who are still there and who depend entirely on them for help.

What is Purgatory? It is a prison with purifying fire and cold, in which almost all saved souls are



immersed after death, and in which they suffer the severest pains. This is what the greatest Doctors of the Church tell us regarding Purgatory: so pitiful is their suffering that one minute of that dreadful fire seems a century. Saint Thomas Aquinas, called the prince of theologians, says that the fire of Purgatory is equal in intensity to the fire of Hell, and that the slightest contact with it is more horrifying than all possible sufferings on earth! Saint Augustine, one of the great holy Doctors, teaches that, in order to be purified of their faults and before being accepted into Heaven, after death, souls are subjected to a fire and cold more penetrating and more terrible than anyone can see, feel or conceive in this life. This fire and this cold are destined to cleanse and purify the soul, and are more acute than anything else we might bear on earth. Saint Cyril of Alexandria does not doubt in saying that “it would be preferable to suffer all possible torments on earth up to the last day, rather than spend one single day in Purgatory.” Another great saint says: “Our fire, in comparison with the fire of Purgatory, is a fresh breeze.” Other holy writers speak in identical terms of that dreadful fire.

The mortal and venial sins of those who are saved are of necessity forgiven in life or at particular judgement, but forgiveness does not necessarily entail the complete remission of the temporal pain due to those sins. For those who arrive at true death without complete remission of temporal pain, the purifying fire of Purgatory purges them in their condition of Holy Souls.

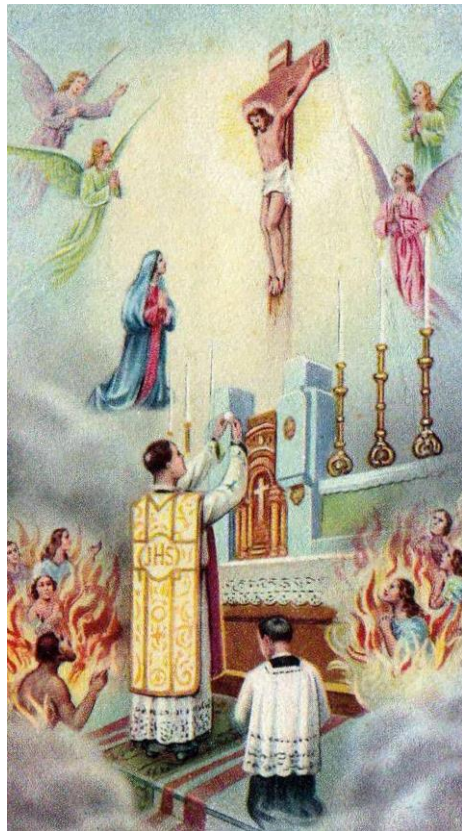
In Purgatory there are two kinds of pains: To be deprived of the beatific vision, or pain of loss; and the pain of sense, which consists in the fire and other torments more rigorous than all the sufferings of this present life. The intensity and duration of those pains are proportionate to the guilt of each soul.

To be separated from God, the ardent desire to possess God, whom they do not yet possess, is the pain of loss, and is incomparably the greatest torment of Purgatory. Why? Because God is the infinite Good; and the privation of an infinite and necessary good produces a pain as great as God Himself. This torment especially afflicts the souls who in their lives on earth had little desire to go to see God in Paradise. The pains of Purgatory are not equal for all souls, but proportionate to the nature and number of the sins of each: however more guilty, so much the more do they suffer.

The souls of the blessed fully enjoy the beatific vision without any veil; and the souls of Purgatory have the beatific vision veiled as long as they remain in that place of expiation. In turn, the Lumen

Glória produces the purifying fire of Purgatory, which is of the same nature as that of Hell, which burns without consuming and purges the Holy Souls to prepare them for Eternal Blessedness, and which is extinguished in each of them at the end of their purification. This one fire of Purgatory inhabits simultaneously in all those souls, with different intensity, according to each soul's degree of expiation. And together with that fire, they are purified by a cold of the same nature as that of Hell, and which also dwells in them.

In Hell and in Purgatory, neither the fire annuls the effects of the cold, nor does the cold annul the effects of the fire; and this fire and this cold are the pain of sense for the damned and for the Holy Souls, and mean unimaginable suffering. But they also have the pain of loss, that of finding themselves deprived of the vision of God: those in Hell forever, and those in Purgatory for a time. And this is the pain that produces the greatest suffering. The innate desire of happiness having been impressed by God in each Angel and in each human being, there is an unwavering will to reclaim this right in them all. Hence the pain of loss for the damned is the anguished and desperate desire to see God in order to be happy and, at the same time, the obstinate refusal to see Him out of the hatred they bear Him and so as not to humble themselves by asking forgiveness for their sins. But for the souls in Purgatory, the pain of loss is the vehement desire to see God and the inability to do so owing to the temporal pains not yet expiated; yet these souls have no desire to abandon that state prior to their complete purification.



Saint Catherine of Genoa explains that the divine presence is so unimaginably pure and full of light, that a soul with the least imperfection would rather plunge itself into a thousand hells rather than appear thus in God's presence. We cannot understand all that Purgatory means, which is willingly and thankfully accepted by the soul conscious that suffering matters little compared to the impediment of sin.

How come the pains of Purgatory are so severe? The fire we see on earth was made by God's goodness for our benefit and wellbeing. Sometimes it is used as a torment, and is the most terrible we can imagine.

The fire of Purgatory, on the contrary, is made by God's justice to chastise and purify us, and is therefore incomparably more severe.

Our fire, at most, burns until consuming our body, made of matter; on the contrary, the fire of Purgatory acts on the soul, which is spirit and inexplicably more sensitive to pain.

However more intense the fire, the quicker is the victim destroyed, who consequently ceases to suffer; in contrast, the fire of Purgatory inflicts the most acute and most violent pain, but

never kills the soul nor dulls its sensibility.

As severe as the fire of Purgatory is, more severe is the pain of separation from God, which the soul in Purgatory suffers as well, and is its greatest torment. The soul separated from the body longs with all the intensity of its spiritual nature to be with God. It is consumed by the intense desire to fly to Him; but is held back, and there are no words to describe the anguish of that unsatisfied yearning.

So, for an intelligent being such as man, what madness it is to leave out any precaution whatsoever to avoid such a frightful destiny.

It does not help to say that it cannot be, that we cannot understand, that it is better not to think or speak of it. Whether we believe it or not, the fact is that all the pains of Purgatory are beyond whatever we can imagine or conceive. Those are Saint Augustine's words.

Can all this be true? The existence of Purgatory is so certain that no Catholic should ever have the slightest doubt. It was taught by the Church from the remotest times and accepted without the least kind of doubt, with great faith, when the Word of God was preached. By the firm belief in the existence of Purgatory, in the Old Testament, the Caudillo Judas Machabee ordered prayers and sacrifices to be

made in suffrage for the souls of his deceased soldiers, so that God might take pity on them and soon free those to be found in Purgatory from their temporal pains. It is a doctrine revealed in Sacred Scripture and has been believed by millions upon millions of people of all times.

Even so, just as we have remarked, some people's ideas are so vague and superficial on this subject of such importance, that they are like those who close their eyes and walk purposely along the edge of a cliff.

They would do well to recall that the best way of shortening our stay in Purgatory – or better still, avoiding it altogether – is to have a clear idea of it, meditate well on what it means and adopt the remedies which God offers us to avoid it. Not to think of it is fatal. It is to dig one's own grave, and prepare a terrifying, long and rigorous Purgatory.

The Polish prince. There was a Polish prince who was exiled for political reasons from his native country and, having reached France, bought a beautiful castle. Unfortunately, he had lost the Faith of his childhood and was at the time busy writing a book against God and the existence of eternal life. While on a walk one night in his garden, he encountered a woman weeping bitterly. He asked her the reason for her grief. "O prince! – she replied – I am the wife of Jean Marie, your steward, who died two days ago. He was a good husband and a devoted servant of Your Excellency. His illness was long and I spent all our savings on doctors, and now I have no money to offer Masses for his soul." The prince, touched by the woman's sorrow, spoke some words to her and, though he did not believe in eternal life, gave her some gold coins to offer a Mass for her deceased husband

Some time later, also at night, the prince was in his study working feverishly on his book. He heard a loud knocking at the door, and without raising his eyes from his writings, invited whoever it was to enter. The door opened and a man entered and stood facing his desk. On raising his eyes, what was the prince's surprise to see Jean Marie, his deceased steward, who was gazing at him with a sweet smile. "Prince – he said – I have come to thank you for the Masses which, by your help, my wife was able to have said for my soul. Thanks to the Saving Blood of Christ, offered for me, I now go to Heaven, but God has allowed me to come here and thank you for your generous alms." He then solemnly added:

"Prince, there is a God, a future life, a Heaven and a Hell." This said, he disappeared. The prince fell to his knees and recited a fervent Creed ("I believe in God the Father Almighty...")



Saint Antonine and his friend. What follows is a narrative no less instructive. Saint Antonine, the illustrious Archbishop of Florence, relates that a pious gentleman friend of his had died. Several Masses were offered in suffrage for his soul. The Saint was deeply troubled when a long time later, the soul of the deceased appeared to him, greatly suffering. "O my dear friend – exclaimed the Archbishop – are you still in Purgatory, you, who lived such a pious and devout life?" The poor sufferer answered: "So it is, and I will have to stay here a long time, for in my earthly life I was negligent in offering suffrages for the souls of Purgatory. God in His just judgement now applies the suffrages which should have been applied to me in favour of those for whom I should have prayed. God, in His justice, will give me the merits of all my good works when I enter Heaven; but, beforehand, I must expiate my grave negligence in not remembering others." Sure indeed are the words of Our Lord: "With the rule you measure by, you shall be measured." Remember, you who read these lines, that the

terrible fate of this pious gentleman will be that of those who neglect to pray for and refuse to help the Holy Souls.

How long do souls stay in Purgatory? The length of time that souls spend in Purgatory depends on: the number of their faults; the malice and deliberation with which they were committed; the penance

done or not, and the satisfaction given or not, for sins committed during life; it also depends on the suffrages offered for them after their deaths. What can be said with certainty is that, as a general rule, souls spend far longer in Purgatory than what people can imagine.

We give some extracts from books which narrate the lives and revelations of the Saints.

Saint Louis Beltran's father was an exemplary Christian, as is natural to suppose, being the father of such a great saint. At one time he sought to become a Carthusian monk, until God made him see that such was not His will. When he died, following long years of practising every Christian virtue, his son, aware of the rigour of Divine Justice, offered some Masses and raised up the most fervent supplications for the soul of one whom he loved so dearly. A vision of his father in Purgatory obliged him to multiply his suffrages a hundredfold. He added the most severe penances and long fasts to his Masses and prayers. Eight long years were yet to pass before obtaining the release of his father.

Saint Malachias had a sister in Purgatory; he redoubled his efforts but, despite the Masses, prayers and heroic mortifications offered by the saint, she spent several years there.

Mortifications detach us from sensual delights, and in this life allow us to give satisfaction for the pains due to our sins. We know that although the guilt of whoever has offended God grievously may have been forgiven, nonetheless the obligation of satisfying the temporal pain still remains, and whoever has not complied with this duty in the present life, has to satisfy it entirely in the other, by way of Purgatory. But there the pains will be greater by far, incomparably so. Those who have not done penance for their sins will suffer the greatest torments in the other world.



The sufferings and trials of this life are destined to detach us from the false goods of the earth; to make us more like Jesus and Mary; and to make us expiate our sins in this world, where debts owed to divine justice are paid in a way far less painful than in Purgatory.

Let us always remember the eternal pains of Hell which our sins deserve and the terrible pains of Purgatory, destined to expiate the temporal pain due to forgiven sins. The pains of the present life are really small fry in comparison with the expiations in the future life.

It is told of a holy nun in Pamplona that she succeeded in freeing several Carmelite nuns from Purgatory who had been there for 30 to 40 years. Carmelite nuns in Purgatory for forty years! What will be the destiny of those who live immersed in the temptations of the world, with their hundreds of weaknesses?

Saint Vincent Ferrer, following his sister's death, prayed with incredible fervour for her soul and offered several Masses to free her. She appeared to the Saint at the end of her Purgatory, and told him that had it not been for his powerful intercession before God, she would have spent an unending time there.

In the Dominican Order, it was the general rule to pray for superiors on the anniversary of their deaths. Some of them had died several centuries previously, and were besides eminent for their piety and wisdom. Nonetheless, the Church considered it necessary and prudent to pray for them.

By this we do not wish to give the impression that all souls are kept in the expiatory fires for the same length of time. Some committed slight faults and did penance in life. Hence their chastisement will be far less severe.

The examples given here are very opportune to make the following reflection: if those souls who enjoyed seeing, following and dealing with great saints, and had their intercession, were retained so long in Purgatory, could the same not very probably happen to us?

The venerable expiator Boniface VII has suffered for more than a thousand years, as from the year 987, as his life was morally deplorable, but was converted at particular judgement in clinical death, by virtue of the discourse of the Divine Mary, and is in Purgatory, which he will leave at the Return of Christ to earth to establish His Messianic Kingdom of peace.

The venerable expiator King Solomon was saved by the great Temple he raised up to God. It was at clinical death, during particular judgement, that Solomon felt true repentance for all the countless sins

he had committed during his life; so that in those moments of particular judgement, he was wholly ready to undo all the evil he had done and to obey in all that he had disobeyed, if he were to return to normal life. He did sufficient to save himself from eternal damnation; but not with the sufficient love to free himself from the pains of Purgatory, or at least mitigate their duration and intensity. As Solomon sincerely repented at clinical death, he was freed from eternal damnation by God's Infinite Mercy, by the prayers and penances offered up for his conversion, by the magnificent Temple he raised up to God in Jerusalem, and also by his virtuous conduct during the first ten years of his reign, when he was holy and wise. King Solomon, by divine and inalterable decree, will remain in Purgatory until the Return of Christ to earth to establish His Messianic Kingdom. By our prayers, we can considerably mitigate the intensity of Solomon's suffering in Purgatory ever since 2,999 years ago.

Why such a prolonged expiation? The reasons are not hard to understand. The malice of sin is very great. What appears to us as a small fault, in reality is a serious offence against God's infinite goodness. It suffices to see how the saints repented of their faults. Our tendency is to be weak, true enough, but God generously offers us abundant graces to strengthen us; He gives us light to see the gravity of our faults and the strength necessary not to fall in temptation. If even so we fall, the fault is all our own. We do not use the light and the strength God generously offers us, we do not pray or receive the Sacraments as we ought.



If there are souls damned in Hell for all eternity for one mortal sin, we should not be surprised that other souls should be retained a lengthy time in Purgatory. There are some who have deliberately committed countless venial sins, some of which may be so grave that, at the moment of committing them, the sinner could scarcely tell whether they were mortal or venial, or have committed mortal sins for which they showed little repentance and did

little or no penance. The guilt has been remitted by the absolution, but the pain due to those sins will have to be paid in Purgatory. Our Lord teaches us that on the day of judgement we shall have to render an account for each idle word we say and that we will not leave that prison until we have paid the whole debt.

Regarding venial sins. It would be difficult to calculate the immense number of venial sins we commit. There is an infinite number of faults of love, selfishness, thought, word, acts of sensuality, in hundreds of variations; lack of charity in thought, word, deed and omission. Laziness, vanity, jealousy, lukewarmness and other innumerable faults. There are sins of omission for which we do not pay. We love God so little, and He claims our love hundreds of times over. We treat Him coldly and indifferently and even thanklessly.

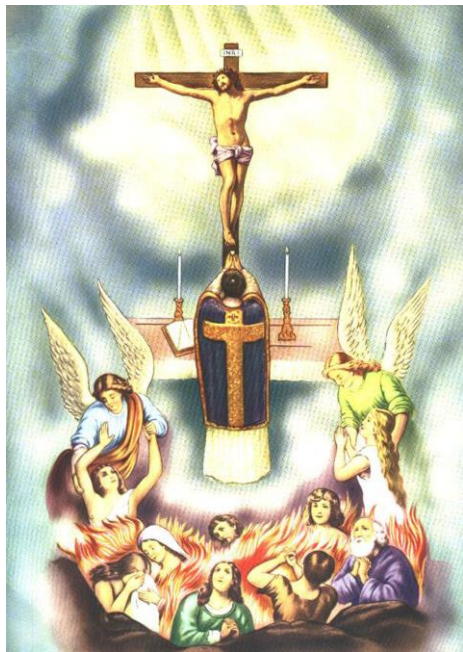
Christ died for each one of us. Have we thanked Him as we ought? He stays day and night in the Most Blessed Sacrament of the Altar awaiting our visits, anxious to help us. How often do we go to Him? He longs to come to us in Holy Communion and we reject Him. He offers Himself for us each day on the Altar at Mass and gives oceans of graces to those who attend the Holy Sacrifice. And some are so easy-going that they don't attend! How graces are thrown away!

Our hearts are hard and full of self love. We have happy homes, splendid food, clothing and an abundance of everything. Many of our neighbours experience hunger and want, and we give them little, while squandering and spending needlessly on ourselves. Life was given us to serve God and to save our souls. Yet many Christians are happy to pray for five minutes in the morning and five at night! The remainder of the twenty-four hours they dedicate to work, rest and pleasure. Ten minutes to God, to our immortal souls, to the great work of our salvation; twenty-three hours and fifty minutes to this passing life! Is that fair to God? Our work, our rest and afflictions should all be for God! That is how it should be, and our merits would of course be great. The fact is that, at present, few think of God during the day. The great object of their thoughts is themselves. They think, work and rest to satisfy themselves.

God occupies a tiny portion of their day and their minds. That is to show disdain for His ever-Loving Heart, which is always thinking of us.

Regarding mortal sins. Sadly, many Christians commit mortal sins during their lives, but though they confess them, as we have said, they do not make satisfaction for them. Saint Bede the Venerable opined that those who spend a great part of their lives committing grave sins, and confess them on their deathbeds, can be retained in Purgatory until the day of the Last Judgement. Saint Gertrude in her revelations says that those who have committed many grave sins and have not done penance receive no suffrage from the Church for a considerable time. All such sins, mortal and venial, accumulate during the 20, 30, 40, 60 years of our lives. Each and every one must be expiated after death. Is it surprising then that some souls have to stay in Purgatory for so long?

Why and for what do we pray for the Holy Souls of Purgatory? The great commandment of Our Lord Jesus Christ is that we love each other genuinely and sincerely. The first great commandment is to love God above all things and our neighbour as ourselves. It is not a counsel or a desire of the Almighty. It is His great commandment, the basis and essence of His Law. Such is the truth enclosed therein, that He takes as a donation all that we do for our neighbour, and as a rebuff whatever we refuse our neighbour.



Some Catholics seem to think that the Law of God has fallen into disuse, for in these days it is egoism and self-love that reign, and no one thinks of God or of neighbour, but of self-betterment. “It is useless to keep God’s Law in these days – they mistakenly say – everyone has to look to themselves, or they go under.” But no such thing! The Law of God is grandiose and will always have the force of law. Hence it is more necessary than ever, and it is our duty to keep it, and besides, it is for our greater benefit.

We are morally bound to pray for the Holy Souls. We are always bound to love and pray for each other, but the greater our neighbour’s need, the greater and more pressing is our duty. It is not a favour we may or may not do; it is our duty; we are bound to help one another. It would be a monstrous crime, for example, to refuse a dispossessed man the food he needs to stay alive. It would be dreadful to refuse help to someone in great need, or not to lend a hand to someone drowning, and pass him by. Not only should we

help when it is easy and convenient, but we should make any sacrifice to succour our brother in difficulties.

Well now, who can be in greater need of charity than the souls of Purgatory? What hunger or thirst or suffering on this earth can be compared to their most dreadful sufferings? Neither the poor, nor the sick, nor the sufferers we see around us need such urgent succour. We still find good-hearted people who take an interest in the sufferers of this life, but we scarcely find anyone who labours for the souls of Purgatory! And who can need us more? Besides, among them may be our mothers, our fathers, our friends and our dear ones.

God wills us to help them. They are our dearest friends. God wills to help them; He wants to have them close to Him in Heaven. They will never again offend Him, and are destined to be with Him for all Eternity. It is true, God’s justice demands expiation for sins, but by an amazing dispensation of His Providence, He places the possibilities of helping them in our hands, He gives us the power of relieving them and even of freeing them. It pleases God immensely that we help them. He is as thankful as though we were helping Him.

The Most Holy Virgin Mary likewise wants us to help them. Never has any mother on this earth loved her deceased children so tenderly, never does anyone console as Mary seeks to console Her suffering children in Purgatory, and have them with Her in Heaven. We make Her rejoice every time we free a soul from Purgatory. Let us recall several of the pictures in this Apostolic Letter showing that the great benefactress of the Holy Souls of Purgatory is the Virgin Queen of Carmel, Our Crowned

Mother of Palmar, and that it corresponds to us Her children to collaborate with our Most Holy Mother in this work of charity.

However, what can we say of the sentiments of the Holy Souls? It would be practically impossible to describe their unlimited gratitude towards those who help them! Full of immense desire to repay the favours done for them, they intercede for their benefactors with such great fervour, such intensity, such constancy, that God can deny them nothing. They repay us a thousand for one. Saint Catherine of Bologna says: "I have received many great favours from the Saints, but much greater ones from the Holy Souls."

When they are finally freed from their pains and rejoice in the beatitude of Heaven, far from forgetting their friends on earth, their gratitude knows no limits. Prostrate before the Throne of God, they do not cease to pray for those who helped them. By their prayers they protect their friends from the ploys of the devil and other dangers. They do not cease to pray until they see their benefactors safe in Heaven, and will forever be their dearest, most sincere and best friends. If Catholics only knew what powerful protectors they obtain just by helping the Holy Souls, they would not be so remiss in praying for them!

The Holy Souls of Purgatory can reduce our Purgatory. Another great grace that we obtain by praying for them is a short and easy Purgatory, or its complete remission. Saint John Macías,



Dominican friar, had a wonderful devotion to the souls of Purgatory. By his prayers, chiefly by reciting the Holy Rosary, he obtained the release of one million four hundred thousand souls! In recompense he received himself the most abundant and extraordinary graces. Those souls came to console him on his deathbed, and accompanied him up to Heaven. This fact is so certain that it was inserted by the Church into the bull which decreed his canonization. Cardinal Baronius recalled a similar event when he was summoned to attend a dying man. Suddenly an army of blessed spirits appeared around the deathbed, consoled the moribund and dissipated the devils who were groaning in a desperate attempt to bring about his ruin. When the Cardinal asked them who they were, they replied that they were eight thousand souls whom the man had freed from Purgatory thanks to his prayers and good works. They were sent by God, as they explained, to take him to Heaven without passing a single moment in Purgatory.

The diabolical spirit has reserved a dangerous and subtle temptation for our last moments. Saint Gertrude was fiercely tempted by the devil when about to die. As the fiend was unable to find a ruse sufficiently clever for this saint, he thought of troubling her beatific peace by suggesting that she would spend a very long time in Purgatory given that she had wasted her own indulgences and suffrages in favour of other souls. But Our Lord, not content with sending His Angels and the thousands of souls she had freed, went in Person to drive Satan away and comfort His dear saint. He told Saint Gertrude that in exchange for what she had done for the Holy Souls, He would take her directly to Heaven and multiply all her merits hundreds of times over.

Saint Henry Suso, from the Dominican Order, made a pact with another friar of the Order by which, when the first died, the survivor would offer two Masses each week for his soul, and also other prayers. It happened that his companion died first, and Saint Henry immediately began to offer the promised Masses. He continued saying them for a long while. Finally, quite sure that his friend, having died a holy death, had reached Heaven, he ceased to offer the Masses. But great was his dismay when the deceased friar appeared before him suffering intensely and remonstrating to him for not having celebrated the promised Masses. Saint Henry, greatly repentant, answered that he had not continued with the Masses believing that his friend was surely enjoying the beatific vision, but added that he always remembered him in his prayers. "O brother Henry, please give me Masses, for it is the Most Precious Blood of Jesus that I most need", the suffering soul said with tears. The Saint began to offer

them again, and with redoubled fervour offered Masses and prayers for his friend until he was absolutely sure of his liberation. It was then his turn to receive graces and blessings of all kinds from his dear freed brother, many times over those he might have expected.

How can we help the Holy Souls of Purgatory? The first means for helping the Holy Souls is to offer up Holy Masses for them. This is certainly the most efficacious means to free them. It is well to hear all possible Masses for their intention. The fruits of Mass benefit the Holy Souls of Purgatory by the complete or partial remission of their temporal pains, or they are at least comforted by a greater hope of their prompt liberation. In the Offertory of the Mass, at the same time as he makes the oblation, the Priest prays expressly for himself, for all the faithful living and departed, and for the conversion of sinners throughout the universe, a prayer which is presented before the Father by Christ and Mary. The recital of the Holy Penitential Rosary (with its many indulgences), of the Way of the Cross, of the Holy Trisagion and of the Holy Josephine Rosary, are excellent ways to help souls. Saint John Macías, as we saw, freed more than a million souls from Purgatory, chiefly by praying the Holy Rosary and offering up his own indulgences for them. Let us remember the promises to those who recite the Holy Penitential Rosary with true devotion: “To those who die and go to Purgatory, I promise to release on the following day. To all those who recite this Rosary, I promise to hasten the departure of their close relatives from Purgatory.”

Temporal pain can be pardoned by virtue of indulgences. Indulgence is the remission which Church authority grants to the living by way of absolution and to the departed by way of suffrage, taken from the treasury of the Church. Both a plenary indulgence as well as a partial indulgence can be applied to the Holy Souls of Purgatory.



Another easy and effective way to help is by the constant recital of short indulgenced prayers and applying the indulgences in favour of the souls of Purgatory, or have the habit of often repeating every day short invocations, such as: “May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.” These are the most consoling devotions because they bring oceans of graces to whoever practises them and give immense relief to the Holy Souls. Likewise, alms help the holy souls of Purgatory.

The prayers and Holy Masses of Palmarians are of great use to the souls of Purgatory, as the Lord often said in the times of the Apparitions: “I, your Saviour Jesus, am very pleased with this Holy Mass which has been offered with recollection, unction and authentic devotion, both by the Priest and on your part. At these moments, this Mass of today has drawn hundreds of souls out of Purgatory; and all the souls who have just left will be your intercessors par excellence. So then, when you have some problem, remember the souls of Purgatory you have drawn out today... Every time that there has been a large concentration of people here praying and doing penance, many sinners have been converted, many souls have been saved and many have left Purgatory... You cannot imagine how many souls have left Purgatory on these two Saturdays during the Nocturnal Adoration you have held in this Sacred Place!... I thank you for having come to this Sacred Place contemplating My Passion, by which you have drawn many souls out of Purgatory, and many sinners in the world have been converted.”

Regarding the return made by the Holy Souls to those who help them. Though the Holy Souls cannot gain merits now for themselves, they can obtain great graces for us. They can obtain the most amazing favours for us and free us from the devil, sickness and dangers of all kinds. It is quite certain, as we have already said, that they pay us back a thousand times over for everything we do for them. The following occurrences are sufficient to show that these souls are powerful and generous friends of ours.

How a girl found her mother. In France, a poor maidservant, a girl called Jeanne Marie, once heard a sermon on the Holy Souls, which made an indelible impression on her mind. Deeply moved by the thought of the intense and unceasing suffering these souls undergo, she was horrified at seeing how they were cruelly forgotten and put to one side by their friends on earth. Another thing that deeply impressed her was to hear that there are many souls who are so close to their liberation that a single Mass would be sufficient for them; but are held back for a long time, even years, just because this last and necessary suffrage was forgotten or refused. With a simple faith, Jeanne Marie resolved that, cost what it might, she would offer a Mass for the Holy Souls once a month, especially for those closest to Heaven. She forced herself a little, sometimes with difficulty, but never failed to keep her promise. On one occasion she went to Paris with her mistress but fell ill, and found herself obliged to go into hospital. Unfortunately, the illness turned out to need a long treatment and her mistress had to return



home, hoping that her maidservant would soon join her. When in the end the poor maidservant was able to leave hospital, she had spent all her savings there, so that she had only one franc left in her hand. What was she to do? Where to go? Suddenly a thought crossed her mind: she remembered that she had not offered any Mass that month for the Holy Souls. But she had only one franc! It was scarcely enough for a meal. As she trusted in the help of the souls in Purgatory, she went to a Church and asked to speak with a Priest so that he might offer one Mass in suffrage for the souls of Purgatory. The Priest accepted, not imagining that the modest sum the girl had offered was all the money she had. The Holy Sacrifice ended, our heroine left the Church. A trace of sadness clouded her countenance, and she felt quite at a loss. A young gentleman, touched by her evident affliction, asked her if she had some problem and whether he could help. She briefly told him her story, and ended by saying that she dearly wanted to work. In some way she felt cheered by the way the youth was listening to her, and she recovered her confidence. "It would be a pleasure to help you, – he said – I know a lady who at this moment is looking for a maidservant. Come with me." And this said, he guided her to a house not far away and asked her to ring the bell, assuring her that she would find

work. The lady of the house herself opened the door and asked Jeanne Marie what she wanted. "Madam, – she said, – I was told that you were looking for a maidservant. I have no work and would be happy to have the post." The lady was puzzled and replied: "Who could have told you that I needed a maid? Barely two minutes ago I just dismissed the one I had, did you perhaps meet up with her?" – "No, madam; the person who informed me that you needed a maid was a young gentleman" – "Impossible! – exclaimed the lady – no young man, in fact, no one could have known that I needed a maid." – "But madam – said the girl, pointing to a picture on the wall – that is the man who told me" – "No, my child, he is my only son, who died now more than a year ago!" – "Dead or not – the girl assured – he was the one who brought me here, and even guided me to the door. See the scar on his forehead. I would recognize him anywhere." She then told her the whole story, of her last franc, and how she used to offer Masses for the Holy Souls, especially for those closest to Heaven. Finally convinced of the truth of Jeanne Marie's account, the lady received her with open arms. "Come, but not as my servant, rather as my dear daughter. You have sent my beloved son to Heaven. I have no doubt that it was he who brought you to me."

How a poor boy became a Bishop, Cardinal and Saint. Saint Peter Damian lost his father and his mother shortly after birth. One of his brothers adopted him, but treated him harshly, forcing him to work very hard, feeding him badly and giving him little clothing. One day Saint Peter found a silver coin, which meant a small fortune to him. A friend counselled him to spend it on himself, for the owner was unable to be found. For Peter it was difficult to decide how to spend it, as he had all kinds of needs.

But changing his mind, he decided that the best thing he could do would be to ask for a Mass for the souls of Purgatory, especially the souls of his dear parents. At the cost of a great sacrifice he turned his thoughts into deeds and the Masses were offered. The souls of Purgatory repaid his sacrifice generously. From that day on he observed a great change in his fortunes: his elder brother called him to the home where he lived and, horrified at the ill-treatment he was receiving, took him in to live with himself. He treated him as his own son, educated him and cared for him with the purest affection. Blessing upon blessing, Peter's wonderful talents came to light, and he soon arrived at the Priesthood; some time later he was raised to the dignity of Bishop, and finally to that of Cardinal. Besides, many miracles bear witness to his sanctity, so much so that after his death he was canonized and declared Doctor of the Church. These wonderful graces came to him after a Mass offered up for the Holy Souls.

An adventure in the Apennine Mountains. A group of Priests were summoned to Rome to deal with an important matter. They bore important documents; and a large sum of money for the Holy Father was entrusted to them. Aware of the fact that the Apennines, which they had to cross, were infested with bandits, they chose a trustworthy guide. At that time there were no tunnels or trains for crossing the mountains. They commended themselves to the protection of the Holy Souls of Purgatory and decided to recite the psalm "De profundis" (From out of the very depths I cry to You, Lord...) for them every hour. When they reached the heart of the mountains, the one leading the way gave the alarm and at the same time spurred on the horses to full gallop. Looking around, the Priests saw bands of strongly armed desperados aiming at them on either side of the track. They had fallen into an ambush and were at the mercy of criminals. After an hour of apprehensive advance, the guide stopped, and looking at the Priests said: "I cannot understand how you are still alive. These people never spare anyone." The Fathers were convinced that they owed their safety to the Holy Souls, as was later confirmed by an event which dissipated all doubt. When they had concluded their mission in Rome, one of them was assigned to the Eternal City, as a prison chaplain. Not long afterwards, one of the most ferocious bandits in Italy was captured and condemned to death for a whole series of murders, and awaited execution in his cell. Anxious to gain his confidence, the chaplain recounted his adventures, among them that of the Apennines. The criminal showed great interest in the story. When the Priest ended his account, the murderer exclaimed: "I was the leader of that gang! We were sure that you were carrying money and we had decided to kill you and rob you. But an invisible force prevented us from firing; we wanted to, but could not." The Chaplain then told the criminal how they had commended themselves to the protection of the souls of Purgatory, and that they attributed their safety to their protection. The bandit had no difficulty in believing this. In reality, it made his conversion much easier. He died repentant.



How Saint Pius IX was cured of his bad memory. The Pontiff Saint Pius IX appointed a holy and prudent religious called Thomas as Bishop of a Diocese. The Priest, alarmed at the responsibility conferred upon him, began to excuse himself earnestly. His protests were in vain. The Holy Father was aware of his merits. Overwhelmed by fear, the humble friar requested an audience with the Holy Father and confessed that he had a bad memory, which would be a grave impediment for the high office commended to him. Pius IX replied with a smile: "Your diocese is very small in comparison with the Universal Church, which I bear on my shoulders. Your cares are light in comparison with mine; and – he added – I also had a bad memory, but I promised to say a fervent prayer every day for the Holy Souls, who in return have obtained an excellent memory for me. You should do the same, dear Father, and you will have something to rejoice at."

The more we give, the more we receive. A Boston businessman joined the association of the Holy Souls and gave a large sum of money each year for Masses and prayers in their favour. The director of the association was surprised at the gentleman's generosity, as he knew that he was not rich. One day he asked the man affably whether the alms he gave so generously were all his or whether they were collections he made from others. The man

replied: “Everything I give you is my own offering. Do not be alarmed. I am not rich and you think I give more than I have. It is not so; far from losing by my charity, the Holy Souls help me to gain considerably more than I give; no one surpasses them in generosity.”

The Cologne printer. William Freyssen, owner of a printing press in Cologne, gave testimony to the way his son and wife recovered health thanks to the Souls of Purgatory. One day he was given an order to print a booklet on Purgatory. While carrying out the tasks of textual correction, his attention was drawn by the occurrences narrated in the book. For the first time he learnt of the wonders which the Holy Souls can perform for their friends. At that time his son fell grievously ill, and his condition soon became desperate. Remembering what he had read about the power of the Holy Souls, Freyssen made the solemn promise to print a thousand booklets at his own expense in his printing shop. He went to church and, once inside, made the solemn promise. At that moment a feeling of peace and confidence flooded his soul. On his return home, his son, who had been unable even to swallow a drop of water, asked for something to eat. The next day he was out of danger, and was soon completely cured. Freyssen then ordered the booklets on Purgatory to be distributed, knowing that the best way to obtain help for the suffering souls was to interest many in them. No one who knows of the suffering of these poor souls denies them a prayer. Time passed and a new sorrow afflicted the printer. This time his beloved wife fell ill, and despite every care went from bad to worse. She lost the use of reason and became almost completely paralysed, so that the doctors gave her little hope. Her husband, remembering everything that the souls of Purgatory had done for his little son, again rushed to Church and solemnly promised, as he had before, to print two hundred booklets on Purgatory, as a beginning, as an urgent help for the Holy Souls. Impossible to relate. His wife’s mental problem ceased, and she began to move her tongue and limbs. In a short time she was completely healthy.

Cure of cancer. Joanna de Menezes will tell us of her cure. She was suffering from a cancer in the leg and plunged into deep pain. Remembering what she had heard of the power of the Souls of Purgatory, she resolved to place all her confidence in them and offer Holy Masses for them. She promised to publish her cure in the newspaper, if it occurred. The tumour and the cancer gradually disappeared.



Escape from a hold-up. Father Luis Manaci, a zealous missionary, had great devotion to the souls of Purgatory. He once happened to be making a dangerous journey, but with great confidence asked the Holy Souls to protect him from the dangers he was to encounter. His route bordered a desert area, known to be infested with dangerous gangs of criminals. While he was praying the Holy Rosary for the souls of the departed, what was his surprise to find himself surrounded by a guard of blessed spirits. He soon discovered the reason. He had passed through an ambush, but the Holy Souls had surrounded him and hidden him from sight, making him invisible to the wretches who were seeking his life. They accompanied him until he was safe and out of danger.

Return to life. The Prior of Cirfontaines recounts his story for us: “A youth of my parish fell ill with typhoid fever. His parents, overcome by grief, asked me to commend him to the prayers of the members of the Holy Souls Association. It was a Saturday. The boy was at death’s door. The doctors had tried every recourse, every remedy. All in vain. They could find no way to improve his condition. I was the only one who had any hope. I knew the power of the Holy Souls of Purgatory, as I had seen what they can do. On Sunday I besought these souls for them to pray fervently for our sick friend. On Monday the danger had passed. The boy was cured.”

Read this and wake up! “In my long life – wrote a Priest – I have seen many displays of generosity by Catholics for the poor and needy, in accord with Our Lord’s mandate. I have also noticed that some

Catholics are, of course, very generous and good. Some worry about the poor, others about the sick. Lepers, cancer patients, mentally deficient, they all have friends. Some prefer to help young people, the hearts of others lean towards the elderly. The strangest thing of all is that I have never found any man or any woman dedicating themselves completely, with all their heart, to one of the greatest of all charities, to the most needy, namely the Holy Souls of Purgatory. There should be some who do, but in my long and varied experience, I have found none.” And this Priest’s words are quite true! We appeal to those who have not yet dedicated themselves to any particular form of charity, to dedicate themselves with all their strength to the Holy Souls. Do all that you can for them personally and bring others to do the same.

Saint Mary Louise Brault née Richard spent the whole of every November and a great part of the month of December in company with the souls of Purgatory, for whom she prayed and expiated. She suffered terribly for them. She called them “her dear friends” and wanted everyone to take an interest in drawing them out. The intimate accounts she has left in writing regarding a good number of them leave no doubt about the truth of her revelations.

Tertullian, in the “Acts of the Martyrdom of Saint Felicity and Saint Perpetua” records an experience of Saint Perpetua towards the year 201. One night, while she was in prison, she saw her brother Dinocrates, who had died aged seven years from a facial tumour. She tells it thus: “I saw Dinocrates leave a darksome place where many others were enclosed, tormented by heat and by thirst. He was very pale. In the place where my brother was there stood a pool full of water, but at a height above that of a child, and my brother could not drink. I understood that my brother was suffering. So then, praying with fervour day and night, I asked for him to be relieved... One afternoon I saw Dinocrates again, very clean, well dressed and completely re-established. The wound on his face had healed over. Now he could drink from the water of the pool and he drank happily. When he was satisfied, he began to play with the water. I woke up and understood that he had been drawn out of that place of suffering.”



Saint Nicholas of Tolentino, who lived in the XIII century, had a mystical experience which made him a patron of the souls of Purgatory. One Saturday night, after prolonged prayer, when on his couch trying to sleep, he heard a pitiful voice which said to him: “Nicholas, Nicholas, look at me and see if you still know me. I am your brother and companion Brother Peregrino. For a long time I have suffered greatly in Purgatory. Hence I ask you to offer Holy Mass for me tomorrow so that I may finally find myself free and fly to Heaven... Come with me and see.” The Saint followed him and saw an immense plain crowded with countless souls, among whirlwinds of purifying flames, who stretched out their hands to him, called him by name and asked him for help. Moved at this vision, Nicholas reported it to the Superior who gave him permission to apply Mass to the souls of Purgatory for several days. Seven days later, Brother Peregrino appeared to him again, now resplendent and glorious, with other souls to thank him and show him the efficacy of his petitions. This is the origin of the devotion of Saint Nicholas’ septenary for

the souls of Purgatory, that is, to order Masses for the souls of Purgatory to be celebrated on seven successive days.

Saint Stanislaus. In the XI Century, an extraordinary event occurred in the life of Saint Stanislaus, Bishop of Cracow, Poland. A certain Peter Miles had gifted him with some lands he owned, for the Church. His heirs, aware of the monarch’s backing, bribed a few witnesses and obtained that the Saint be condemned to return those lands. Saint Stanislaus then told them that he would have recourse to the dead man, deceased three years previously, to give testimony to the authenticity of his donation. After three days of fasting and prayer, with the clergy and a great number of the faithful, he headed for Peter Miles’ tomb, which he ordered to be opened. They found just bones and little else. The Saint then asked the deceased, in the name of God, to give testimony, and he, by a miracle of God, rose from the tomb and gave testimony before Prince Boleslaus, who was present, of the truth of the donation. The

deceased only asked the holy bishop and all those present to offer many prayers for him to be freed from the sufferings he was undergoing in Purgatory. This event, completely historical, was vouched for by many people who witnessed it.

Saint Alphonsus of Liguori tells of another similar case. There was a young woman called Alexandra, who was courted by two youths. The two quarrelled and ended up dead in the middle of the street. For having been the cause of the death of the two youths, their relatives beheaded her and threw her head into a well. A few days later, Saint Dominic de Guzmán passed by there and, inspired by God, looked towards the well and said: “Alexandra, come out”. And Alexandra appeared alive, asking for confession. The Saint confessed her and gave her Communion in the presence of many people who could testify to the event. Saint Alphonsus Mary de Liguori stated: “The young lady said that, when they had beheaded her, she was in mortal sin, but that the Virgin had given her this opportunity to confess, because she had prayed the Rosary every day. After all this, her soul went to Purgatory. At the end of another fifteen days, she appeared to the same Saint Dominic more beautiful and resplendent than the sun itself, and declared to him that one of the most efficacious suffrages for the Holy Souls of Purgatory is the Holy Rosary. This said, glorious Saint Dominic saw her enter the mansion of eternal blessedness full of joy.”

Saint Liduvina (1380-1433). Ancient chronicles relate that, recently paralyzed, one night she dreamt that Our Lord had offered her the following choice: “As payment for your sins and for the conversion of sinners, what do you prefer: 38 years as an invalid in bed, or 38 hours of Purgatory?” and that Liduvina replied: “I prefer 38 hours in Purgatory.” And she felt herself die, and that she went to Purgatory and began to suffer. And 38 hours passed, and 380 hours, and 3800 hours, and her martyrdom did not come to an end, and at last she asked an Angel passing by there: “Why is it that Our Lord has not kept the contract we made? He told me to come to Purgatory for 38 hours, and it’s already 3800 hours.” The Angel went and inquired, and returned with this reply: “What, how many hours do you think you have been in Purgatory?” – “Well, 3800!” – “Do you know how long ago you died? It is not yet five minutes since you died. Your corpse is still warm and not yet cold. Your family does not yet know you have died. Five minutes have not gone by, and you imagine that it’s been 3800 hours?” Hearing this sharp reply, Liduvina was frightened and cried out: “My God, then I prefer to stay for 38 years as an invalid on earth.” And she woke up. And truly she was paralyzed for 38 years, and to those who felt sorry for her she would say: “Take care because Divine Justice is very severe in the other life. Do not offend God, because the chastisement which awaits sinners in eternity is something terrible, which we cannot even imagine.” And she was happy to suffer her paralysis and so pay for her own sins and obtain the salvation of many sinners.



Saint William of Toulouse greatly fomented prayer for the Holy Souls of Purgatory. On one occasion, a rich lady presented him with a certain quantity of gold and requested him to pray for her deceased relatives. The Saint pronounced out loud the prayer: “Give them eternal rest, O Lord, make Your eternal light shine upon them, and grant them peace.” The lady felt very disappointed, as she thought that her money was worth more prayers. The Saint then told her to write down the prayer he had just recited on a piece of paper, and place it on one side of the scales and on the other the gold she had given him. The lady obeyed, and was astonished to see that the prayer weighed more than the gold.

Saint Pio of Pietrelcina. The following are testimonies of visits by the souls of Purgatory to Saint Pio. In May 1922, Padre Pio declared the following to the Bishop of Melfi and as well to the Superior of his friary and another five friars. One of the five brothers wrote an account as follows: “One winter night after heavy snow, Padre Pio was seated by the chimney in his monastery room, absorbed in prayer, when an elderly man, wearing an old cape still used by peasants in the South of Italy, sat down by his side. With respect to this man, he said: ‘I could not imagine how he could have entered the friary at that time of night as all the doors were bolted. I asked him: Who are you? What do you want?’ The elderly man told him: ‘Padre Pio, I am Pietro Di

Mauro, son of Nicholas, called Precoco. I died in this friary on the 18th of September 1908, in cell number 4, when it was still an asylum for the poor. One night, while in bed, I fell asleep with a lighted cigarette, which set fire to the mattress, and I died of suffocation and burns. I am still in Purgatory. I need one Holy Mass in order to be freed. God allowed me to come and ask for your help'. Padre Pio told us: 'After listening to him, I replied: 'Be assured that tomorrow I will celebrate Holy Mass for your release'. I rose up and accompanied him to the door of the friary so that he could leave, without realizing that the door was locked at the time. I opened it and took leave of him. The moon illuminated the plaza, covered with snow. When I no longer saw him in front of me, a feeling of dread came over me, and I shut the door, went back to the guest room and felt weak.' Some days later, Padre Pio told Father Paolino of the happening, and the two decided to go into town where they looked up the vital statistics for the year 1908, and found that on the 18th of September that year, a certain Pietro Di Mauro had in fact died of burns and suffocation in room number 4 of the friary, then used as a residence for homeless people."

Saint Pio also spoke to Brother Alberto of another apparition of a soul of Purgatory occurring in the same period. He told him: "One night, while absorbed in prayer in the choir of the small church, I was shaken and troubled by the sound of footsteps and of candles and flower vases being moved about on the main Altar. I thought that someone must be there, and shouted: 'Who's there?' No one replied. Returning to prayer, the same noises troubled me again. Certainly, this time I had the impression that one of the candles in front of the image of Our Lady of Grace had fallen. Wanting to see what was happening on the Altar, I stood up, went up to the grating and, in the shadow of the tabernacle lamp saw a young friar doing a little cleaning. I thought that he was Father Leone reorganizing the Altar; and as it was time for supper, I went up to him and told him: Father Leone, go to supper, this is not the time for dusting and cleaning the Altar". But a voice which was not that of Father Leone answered me: 'I am not Father Leone', 'then who are you?' I asked him. 'I am a brother of yours who did my noviciate here; my mission was to clean the Altar during the year of my noviciate. Unfortunately, throughout that time I did not reverence Sacramented Jesus, Almighty God, as I should have done, while passing in front of the Altar, causing great affliction to the Holy Sacrament by my irreverence; given that the Lord is present in the Tabernacle to be honoured, praised and adored. For this grave negligence, I am still in Purgatory. God, in His infinite mercy, has now sent me here so that you decide at what moment I may begin to enjoy Paradise, and so that you take care of me'. I wanted to be generous with that soul of suffering, so I exclaimed: "Tomorrow morning you will be in Paradise, when I celebrate Holy Mass'."



Do not cease to pray for the souls of Purgatory. Holy charity not only counsels us, but requires us to pray for those holy souls, who have great need of our prayers. Christian charity reaches out not only to the living, but also to all those who have died in grace. From which is inferred that just as we are required to succour our neighbours living on earth and who need our assistance, so too among our duties is that of favouring these holy captives. It is certain that they suffer so greatly as to surpass all the hardships of this life; and, moreover, are also in need of our help, since they can do nothing for themselves; this reality was declared by a certain deceased Cistercian monk, who appearing to his monastery's sacristan, told him: "Help me by your prayers; because I can achieve nothing by myself." And if all the faithful are obliged to succour those Holy Souls, how much more should religious protect them by their prayers, having been placed by God in monasteries, which are houses of prayer! Neither forget, each day, in all your prayers to recommend to God those souls espoused to Him who are asking for some assistance. Above all, apply to their relief the Masses you hear, for that is a great suffrage for those Holy Souls, who are not ungrateful and, though captive in so dreadful a prison, obtain excellent graces for us from God, and will be yet more grateful afterwards when they finally reach Paradise.

The heresiarch Luther completed his work of destruction by denying Purgatory and consequently the utility of prayer for the dead. Nonetheless, reason itself recognizes the existence of Purgatory as necessary, since it is impossible for God to send to Hell a soul adorned with Sanctifying Grace, and it is equally impossible that the soul, stained with some fault, however slight, may be admitted straightaway to see God, who is Infinite Sanctity. It is necessary, then, that the soul be purified in order to be able to enter Heaven. For this reason, even many pagans have understood and admitted the existence of a place of temporal expiation for the dead.

It is clear that the Holy Souls of Purgatory need our help, and that we have the grave duty to succour them, though we do not know who or how many they are. How are we to fulfil this well and at the same time fulfil our spiritual duty to help our families, the dying, sinners and the whole Church? The answer is to be found in the Pontifical Document n° 47 of Pope Saint Gregory XVII the Very Great, in which he abolished the ancient law of Mass stipends and delivered up the fruits of all Holy Masses to Mary Most Holy, so that She, with complete liberty, apply each Mass for the person or intention that She Herself wishes, and thus bestow the fruits on the most needy. The Immaculate Virgin Mary, being Universal Treasures and Dispensatrix of all Graces, is empowered to distribute those graces generously. Mary is Treasures of inexhaustible Treasure, She is full of Grace to overflowing. By this, the whole Church benefits very much more, as the Most Holy Virgin Mary, at each Mass, places the intention of greatest need and, above all, of greatest spiritual need. In this way the faithful fully trust in their Heavenly Mother, that She will be able to apply graces with the greatest wisdom. Saint Gregory XVII knew by revelation that this delivery of the fruits of Holy Mass to Mary Most Holy, which the Holy Ghost has reserved for these Last Times, produces the release of innumerable Holy Souls from Purgatory in graceful flight up to the Church Triumphant, and the conversion of countless sinners, and raises many members of the Church to high degrees of sanctity.



This delivery corresponds to the spiritual espousal of the Virgin Mary to the Priest, and to the promise of the total slavery of our whole being to the Most Holy Virgin Mary which all Carmelites of the Holy Face profess. No longer is money paid for offering Holy Mass for some particular intention, instead all the graces of Mass are given up to Mary Most Holy so that She apply them as She wishes. And it is well that everyone do the same with their prayers and merits, so that everything may thus be put to greater profit and we be sure of fulfilling all our obligations without forgetting any intention. On observing the present world, we can sense that those who go to Purgatory today are burdened with much to expiate and need great help. Palmarian faithful are few, Holy Masses are few. It is evident that it is now important to administer spiritual goods wisely, so that they multiply and reach all the needy, living and dead. Hence the Holy Ghost has reserved for these Last Times the delivery of the fruits of Holy Mass to Mary Most Holy, so that She apply them generously and discerningly.

The heroic act, thus called, or vow of souls, consists in offering to God, in favour of the souls of Purgatory, all the works of satisfaction that we practise in life and all the suffrages which may be offered up for us after death, in order thus to satisfy their debts and remit their temporal pain. If God rewards so abundantly the most insignificant alms given in His name to a needy person, what an immense recompense will He give to those who offer their works of satisfaction in life and after death for the souls whom He loves so much. This act does not prevent prayers being said for other persons or other intentions. We counsel all to make this heroic act.

Let us place all our merits in the hands of the Divine Virgin Mary, the one who best succours the souls of Purgatory. Happiest are the devotees of our pious Mother, for not only are they succoured by Her on earth, but also assisted and consoled by Her protection in Purgatory. And for those needing much more relief owing to their greater sufferings, being unable to help themselves, far more does this

Mother of Mercy strive to succour them. For souls espoused to Jesus Christ, who are in that prison, Mary has as though certain dominion and full power both to relieve and to free them from those pains. She visits and succours Her children in their needs and troubles. The pains of Purgatory are transitory, in contrast to those of Hell which never end, but still they are very bitter. And though Mary succours all the souls of Purgatory, nonetheless Her greatest indulgences and cares are for those more devout towards Her. The Virgin Mary revealed to Saint Bridget the following: “I am the Mother of all souls who are in Purgatory, and all the pains they must undergo for the faults they committed, are constantly relieved and mitigated by My supplications.”

Yet Mary does not only console and succour those who are in Purgatory, but also breaks their chains and frees them by Her intercession. The Most Holy Virgin has the faculty, by Her prayers and by the application of Her merits, to free the souls of Purgatory. By Mary’s merits, not only do the pains of those souls become more bearable, but also shortened, the length of their Purgatory being curtailed by Her intercession. Saint Peter Damian refers that a lady called Mazonia, deceased, appeared to a friend and told her that on the day of the Assumption of Mary, she had been freed from Purgatory together with a number of souls which exceeded the population of Rome.

Mary shortens the time of purification, and even cuts it out altogether for Her devotees, especially those who wear Her scapular. In this way Mary thanks Her devotees for wearing Her scapular and giving testimony that they are consecrated to Her service and belong to the Mother of God’s family. And if we serve Her with a very special love, why not hope as well for the grace that, on dying, we may enter at once into Paradise without passing through Purgatory.

All who feel true devotees of the Virgin, for love of Mary do not refuse to do at least some work of charity, such as to pray for sinners and for the souls of Purgatory. The works of mercy please this Mother of Mercy immensely. If we want to relieve the Holy Souls of Purgatory, let us strive to pray for them to the Most Holy Virgin, applying to them in a special way the Holy Rosary, which will give them great relief.

In the life of Sister Catherine of Saint Augustine it is told that in the same place where this servant of God lived, dwelt a woman called Mary, who had been a sinner in her youth, and in old age still continued obstinately in her waywardness, so that, thrown out of the town, she was forced to live confined to a cave, where she died abandoned by all and without the Last Sacraments, and was therefore buried in the wilds. Sister Catherine, who used to commend to God with great devotion the



souls of those she knew had died, after learning of the unhappy death of the poor old woman, did not even bother to pray for her, considering her damned as did all. Four years went by, and one day a suffering soul appeared who told her: “Sister Catherine, what unhappiness is mine! You commend to God the souls of those who die and only for mine have you had no compassion.”

“Who are you?” the servant of God said. “I am – she replied – the poor Mary who lived in the cave.” “But are you saved?” the servant of God asked her. “Yes, I was saved by the mercy of the Virgin Mary.” “But how?” “When I found myself at the doors of death, seeing myself so full of sin and abandoned by all, I turned to the Mother of God and told Her: ‘Lady, You are the refuge of the abandoned; I now find myself abandoned by all; You are my only hope, only You can help me, have pity on me’. The Holy Virgin obtained for me an act of contrition, I died and was saved; and now my Queen has granted me to shorten my pains by making me suffer in intensity what I would have had to purge over many years; I only need a few Masses to become free of Purgatory. I request you to have them celebrated, and I promise always to pray to God and to Mary especially for you.”

I believe in the Communion of the Saints. The members of the Church form one single family. In a family there is a community of goods between the father, the mother and the children: all work for the

family, and the work of each benefits them all. In the same way, in the great family of Jesus Christ and of Mary Most Holy, all the members benefit from the treasures. These spiritual goods are: the infinite merits of Jesus Christ and of the Most Holy Virgin, and the merits of the Saints; the Holy Sacrifice of Mass and the Sacraments; and the prayers and good works of all the faithful. This communication of goods exists not only among the faithful of the Church Militant, but also among the Saints of the Church Triumphant and the souls of the Church Suffering and of the Church Expectant. We are in communion with the Saints of Heaven by the prayers we make to them and by the graces they obtain for us. We are in communion with the souls of Purgatory by the prayers and good works we perform to obtain their relief, and they too obtain graces for us.

In the Holy Sacrifice of Mass takes place the majestic intercommunication of innumerable Graces between the Blessed of Heaven, the righteous of Purgatory, the militant faithful on Earth and the souls of Children's Limbo. The Holy Sacrifice of Mass is offered to God for the following chief purposes: to adore Him, to give Him thanks, to make reparation and to satisfy Him for sins, and to pray for the living and the dead.

The Holy Souls of Purgatory also belong to the Kingdom of God, in the state of expiation, and by virtue of the Indwelling of the Holy Ghost in them. Though they are to be found scattered throughout the universe, each in his state of expiation, they form among themselves an intimately united family: the Church Suffering, by the Indwelling of Grace, their perfect love of God, their mutual charity and the purifying pain that each one suffers.

Moreover, these holy and respective families of the Kingdom of God: the Blessed of Heaven, the Holy Souls of Purgatory and the souls of Children's Limbo, also form together with the members in the state of Grace of the Church Militant or Kingdom of God on earth, the Mystical Body of Christ in its invisible aspect, by being intimately united in Grace, in God's love, in mutual charity and in the sharing of spiritual goods.

When someone close to us dies, "console yourself with the hope that he will obtain everlasting rest. Do not let yourself be drawn into hopeless sorrow, as that is proper to pagans; rather pray for the deceased's soul so that the merciful God grant him eternal glory", says Holy Scripture.

In the Gospel, the Lord recommends that we avoid Purgatory: "Do not delay in reaching agreement with the man to whom you owe something; lest by putting it off, he make a demand before the judge, and the judge hand you over to the bailiff, and you be put into prison. Truly I tell you that you will not leave there until you pay the whole debt." Therefore, do not delay in satisfying the temporal pain owed for your sins in this life; lest you have to do so later in Purgatory; which you will not leave until you have expiated the whole debt.



CONMEMORACIÓN DE LOS FIELES DIFUNTOS

This debt is paid with love more than anything else. When she heard Jesus' teachings, the sinner Mary Magdalen was deeply moved, full of love towards Jesus and pierced through by repentance, recovering Sanctifying Grace. The Lord forgave her saying: "Her many sins are forgiven her, because she has loved Me much"; and remitted the whole temporal pain owed to them. Another case was Saint Dismas, the Good Thief, who felt deeply moved at Christ's sufferings, and repented. Not only was he publicly forgiven all his sins, but as well wholly freed from the temporal pain due to them, for he offered up his sufferings to die for love of his Saviour, so that Jesus told him: "Truly I tell you: that today you shall be with Me in Paradise."

In the Sacrament of Confession, the penance imposed by the Confessor pardons in part the temporal pain owed for those sins; since absolution, by erasing mortal sin, pardons the eternal pain of Hell, but ordinarily does not forgive the whole temporal pain, which has to be expiated in this world or in Purgatory; and as God leaves no sin without expiation, either man imposes the pain on himself, or God

Himself imposes it sooner or later. And even in the case of perfect contrition in confession, by virtue of which the whole temporal pain is pardoned, no one is ever sure of this, save by a special grace, so that the penance imposed by the Confessor is very necessary.

Extreme Unction fortifies the soul for the final combats, erases venial sins, and remits in part, or even completely, the temporal pain owed for sins; so that many sick, by virtue of the graces of Extreme Unction worthily received, can even go straight to Heaven without passing through Purgatory.

Sacramentals, properly employed, bring about the forgiveness of all or part of the temporal pain owed for past sins, by virtue of the indulgences which usually accompany the use of Sacramentals.

From the soul of whoever receives Baptism with the use of reason, original sin and any other personal sin there might be are erased; also the whole temporal and eternal pain due to sins are remitted; and if the person were to die before committing any fault, the soul goes straight to the Kingdom of Heaven to see God.

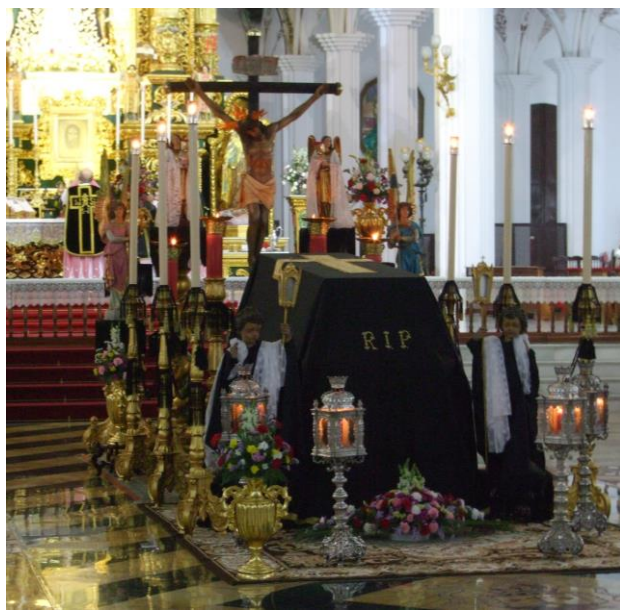


Religious profession is called a ‘second baptism’. Saint Thomas Aquinas used to say that by virtue of religious profession, novices, on the very day they take their vows, are forgiven the pain of all sins committed in the world. It can reasonably be said that by entering religious life the remission of all sin is obtained. The reason for this is that by entering the religious life, the person consecrates himself entirely to God’s service, and it is sufficient satisfaction of all sin for someone to dedicate himself wholly to serve God in the religious life, which exceeds every other kind of satisfaction. We read in the lives of the early Fathers, that religious on that day receive the same grace as those who receive baptism. Similar is Saint Thérèse’s thought, who writes: “How can we doubt that God can open the gates of His Kingdom to those children of His who have loved Him to the point of sacrificing everything for Him, who have not only left their families and their countries to make Him known and loved, but even wish to give their lives for the one they love? Jesus was so right when He said

that there is no love greater than that! How then will He let Himself be outdone in generosity? How will He purify in the flames of Purgatory souls who live consumed by the fire of divine love? It is certain that no human life is exempt of faults, that only the Immaculate Virgin appears before the Divine Majesty absolutely pure. And what joy to think that this Virgin is our Mother! Given that She loves us and knows our weakness, what can we fear? How many phrases to express my thought, or rather not succeed in doing so! I simply wanted to say that it seems to me that all missionaries are martyrs of desire and will, and that, as consequence, not one of them should go to Purgatory. If at the moment of appearing before God some trace of human weakness were still to remain in their soul, the Most Holy Virgin will obtain for them the grace to make an act of perfect love and then bestow upon them the

palm and crown they so richly deserve. That, my brother, is what I think regarding God’s justice. My way is all confidence and love, and I do not understand souls who are afraid of such a loving Friend.” In a poem she adds: “To be able one day to contemplate You in Your glory, first it is needful to pass through fire, I know. As far as I am concerned, for Purgatory I choose Your consuming love, Heart of my God. My exiled soul, on leaving this life, would want to make an act of purest love, and then, setting off in flight to the Homeland, enter once and forever into Your Heart.”

If we live a life of sincere love for Jesus and Mary, we can avoid Purgatory for ourselves and gain release for many souls there. Let us learn from Saint Thérèse



who, in her Act of Oblation to Merciful Love, said: “O my God, Holy Trinity! I would love Thee and make Thee loved, and work for the glorification of Holy Church by saving souls on earth and freeing those who suffer in Purgatory. I wish to fulfil Thy love perfectly and obtain the degree of glory Thou hast prepared for me in Thy kingdom. In a word, I want to be holy. But I feel my impotence, and I entreat Thee, my God, that Thou Thyself be my holiness.” She then explains: “My beloved mother, you who permitted me to offer myself to God in that way, you know the rivers, or better said the oceans, of graces which have come to flood my soul. From that happy day, it seems to me that love penetrates and besieges me, it seems that this merciful love renews me at every moment, purifies my soul and leaves in it not the least trace of sin. Hence I cannot fear Purgatory. I know that of myself I would not deserve to enter that place of expiation, to which only holy souls can have access. But I know as well that the fire of love has greater sanctifying power than that of Purgatory. I know that Jesus cannot wish useless sufferings for us, and that He would not inspire such desires as I feel if He did not wish to make them reality. How sweet is the pathway of love! How I desire to spend myself in doing God’s Holy Will always with the greatest zeal.”

By this Apostolic Letter, We, Peter III, *De Glória Ecclesiæ*, include as from today, the Blessed Souls of Purgatory in all Holy Masses, Benedictions of the Blessed Sacrament and other prayers of the Church in general, until Purgatory ends at Christ’s Second Coming, so that they may never again be forgotten.

Given in El Palmar de Troya, Apostolic See, on the 18th of February, Second Sunday of Holy Lent, in the Year of Our Lord Jesus Christ MMXVIII and second of our Pontificate.

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



Petrus III P.P.