**THE INFLUENCE ON MY RELIGIOUS BELIEFS**

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**1942 to Present**

**Corpus Christi to San Antonio, TX**

**By**

**Refugio Salinas Fernandez**

**San Antonio, Texas**

**January 2016**

**Introduction**

“…I recall your sincere faith that first lived in your grandmother Lois and in your mother Eunice and that I am confident lies also in you.” (2 Timothy 1:5) That was a verbal Christian tradition passed down from generation to generation, from a grandmother, through a mother to Timothy. There were no bibles at that time. Great Grandmother Guadalupe de la Rosa Saldivar and Grandmother Carmen Saldivar Salinas were women of great faith who passed their beliefs by word of mouth and example to their children. My mother, Guadalupe (Lupita) Salinas Fernandez (Figure 1) passed her beliefs not only by word of mouth, but by example to me and my three brothers and three sisters.

My female ancestors held tenaciously to their Catholic beliefs, wherever they happened to be…in remote kingdoms, or settlements, isolated farms and ranches or in neighborhoods surrounded by unfriendly natives or settlers. They demonstrated a terrible discipline in the upbringing of their children, instilling in them a lively fear of God. My mother accepted advice from her mother, and from the priest at the local church on how to live her life to meet the challenges she faced from her husband, her in-laws and others.

My mother was not my best pal, nor a sweet relative, nor was she concerned about hurting anybody’s feelings with regards to her Catholic beliefs. She was not concerned about being politically correct. My mother was my mother. She was a loving tyrant who demanded nothing less than faithfulness to God, the Blessed Mother and the Catholic Church. A strict disciplinarian, she wanted for her family to be saints, to become priests or religious men or women, if possible. Because of this, most of her children grew up being faithful to the teachings of the Catholic Church. I contemplated becoming a priest, until I met my wife. One of my brothers spent some time in the seminary until he decided it was not for him. And my sister Maria Teresa became a Shoenstatt Nun for almost ten years, before changing her mind, becoming a lay person, and eventually getting married.

It takes a very special grace to be such a mother as my mother. Most mothers don’t have such a gift, the gift to be a fighter regarding religious beliefs, to oversee their growing children’s every word, and sometimes even thought. Most mothers don’t have the guts to say it like it is, to stand up and be counted as firm in their Catholic beliefs, to correct errors of belief instantly. She was one of a kind, who prayed incessantly throughout the day, who made her family attend many church ceremonies. There may be a few like her somewhere else in the world, but not many.

Where did this religious fervor in Lupita’s soul come from? Where did this great love for God – Father, Son and Holy Spirit, the Blessed Mother and the Catholic Church originate?

Originally, I had intended to write only about my mother and how she affected me. Then I thought about including her mother, my grandmother Carmen Saldivar Salinas (Mama Carmen) and her influence on my mother. Because I personnally knew how strong were the religious beliefs of Mama Carmen and her sisters, Dolores Saldivar, and Felicita Saldivar Acuña, I decided I should also include information about my great grandmother, Maria Guadalupe Saldivar de la Rosa and her influence on them. However, all of that changed during 2014.



Figure 1 My Mom, Lupita Salinas Fernandez



Figure 2. De La Rosa Gathering, Front row: (l to r) Cecilia De La Rosa Sosa, Mary Correra, Mary Palomares; back row: Bob de la Rosa, Juanita Solis, and Refugio Fernandez

In the spring of 2014, my wife Sally and I were fortunate to meet several of my De la Rosa second and third cousins at a small gathering at Cecilia de la Rosa Sosa’s house in San Antonio, Texas. Reference Figure 2. From them, I received a copy of a hand-written family tree with more De La Rosa names to add to my family tree. Not only that, but, I received a copy of a photo of the parents of my great grandmother, Maria Guadalupe Saldivar de la Rosa. Their names are Jose Juan de la Rosa and Maria Bernarda Saldivar from near 1900. (Figure 3) I found out they came to the United States from Santander Jimenez, Tamaulipas, Mexico.

During my research for information on Jimenez, I found a book published in 2010, entitled “The Saldivars of Santander Jimenez, Tamaulipas, Mexico.” It was an enormous source of ancestoral names for my lineage leading back to Pedro Saldivar in the 1700s. He, along with two brothers, brought their families and livestock from Valle de Salinas, Nuevo Leon, Mexico to Los Cinco Señores, Tamaulipas, Mexico in 1750. “Los Cinco Señores,” was the name of the present-day town of Santander Jimenez before 1820. The name refers to the five patron saints of the town: Jesus, Mary, St. Joseph, and the parents of the Virgin Mary, St. Joachin and St. Anna. The book also stated that “Saldivar” was written as “Zaldivar” in earlier years.



Figure 3. Jose Juan de la Rosa and Bernarda Saldivar ~1900

Further research revealed a Captain Vicente de Zaldivar, at the Valle de las Salinas, Nuevo Leon, Mexico. It also led me to a family tree, “The Descendents of Don Juan Perez de Oñate and Doña Osana Martinez de Gonzalez,” compiled by John D. Inclan. Vicente is my tenth generation grandfather along the Saldivar line. Reference Figure 4.

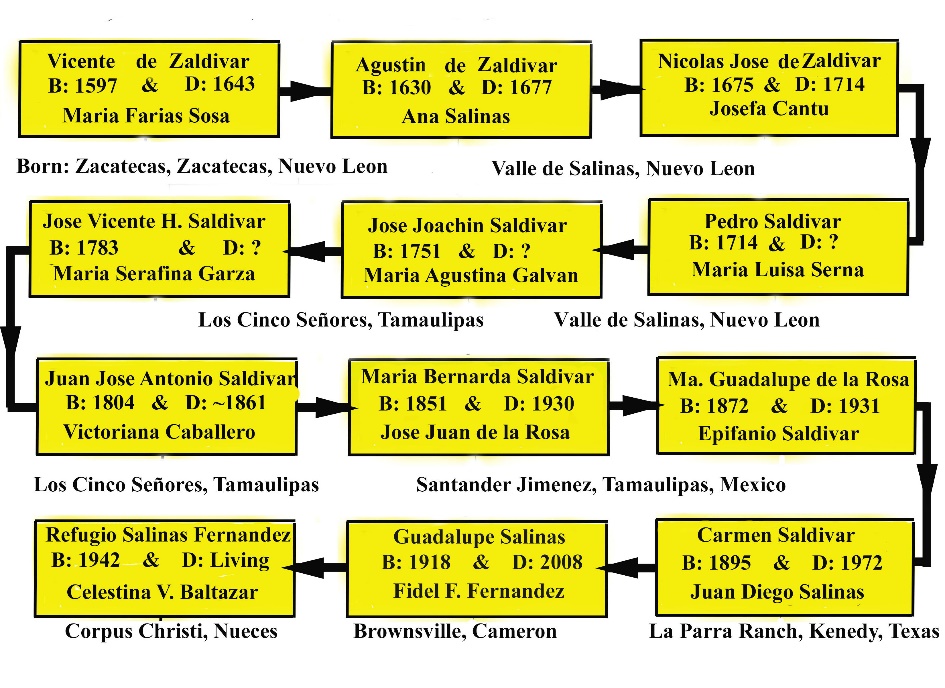


Figure 4. The Saldivar Ancestors of Refugio Salinas Fernandez to the late 1500s

The oldest Zaldivar ancestor in the family tree compiled by John D. Inclan is Pedro de Baeza, who is reported to be a descendent of Don Lope Diaz de Haro. He was a very rich Lord of Viscaya, and a renowed leader of the Christian (Catholic) forces against the Muslim hordes during the eleventh century in Spain. So, based on this information, I decided to begin this story with the battles against the Muslims, where the strong Christian faith was displayed by my warrior ancestors against the Muslims in Spain.

But then, my research led me to old books about Christian history written during the sixteenth and seventeen centuries, today published by Google and available for free. These old books had information copied from manuscripts written by St. Isidoro during the sixth century, in Spain. St. Isidoro, in turn, noted that ancient, historical documents from the time of Jesus Christ were very fragile and decaying, and their information would be lost to history, if not saved. So, he had monks at monasteries copy a large number of fragile manuscripts with information from the time of the Apostles of Jesus Christ. The information is amazing. It details how miracles worked by the preachers using the name of “Jesus Christ” produced many converts to Christianity. I intend to translate many of those stories and included them in this work. This book encompasses a historical account of Christianity from its inception, through Spain, through the New World, to South Texas, and finally, through my mother to me.

As you will be able to see, the seed of faith in my mother was planted starting about 2,000 years ago, with the conversion of Spain to Christianity starting with St. James the Apostle, who tradition says, preached there from 37 to 40 AD, and converted the first nine disciples from Spain. This story details the growth of Christianity through the evangelization by various disciples of the Apostles, many who were martyred, first by the Romans, then by the Gentiles, by the Jews, and finally by the Muslim hordes who invaded Spain about 700 AD, and occupied and ruled Spain for seven hundred years till 1492.

This strong Catholic faith became more obvious with the De Haro ancestors in Asturias, Spain when Catholic preachers brought the faith to Asturias. Asturias is located in northeastern Spain, which was known as a bulwark of the Catholic faith against numerous invaders, primarily the Muslim horde, the Moors.

As a background for the wars of Christians against the Muslim hordes, the Moors, that narrative starts with the birth of Mohammed during the seventh century and continues with 714 AD, with the invasion of the Iberian Peninsula by the Muslims. What kind of an individual was Mohammed, “the last prophet from God?” What are his credentials for establishing his “religion of peace,” which has brought so much destruction, hate and grief into the world? In Spain, for seven hundred years, the Muslims destroyed most Christian (the Roman Catholic Church was the only Christian religion at that time) churches and monasteries, or converted them to mosques. They killed many of the Christians, including priests and monks, and raped the captured women to procreate their children. By 1000 AD, The Muslims had conquered about ninty five percent of the Iberian Peninsula (all of Portugal and 95% of Spain) before their advance was stopped. Many Spanish Christians escaped across the Cantabrian Mountains into the land of the Basques where they were protected against the Muslim invasions.

About 1000 AD, the De Haros appear in history leading Christian armies in successful battles against the Muslims. As the Christian armies reconquered Spanish territory, the brave and noble De Haro families donated much land and riches for the construction or reparation of Catholic Churches and monasteries throughout northern Spain. After helping conquer the province of Baeza, the Haros adopted the last name of Baeza for their descendents. From the Baezas came the Oñates.

During the 1500s, the Oñates, descendents of the De Haros, settled in the New World and performed military and colonization functions. They are noted as assisting the Jesuit Missionaries to construct and settle in schools and churches in various parts of Mexico.

My tenth generation Zaldivar grandfather, Captain Vicente de Saldivar was born in Zacatecas, Zacatecas, Mexico in 1597. He was stationed at Nuevo Leon, Mexico at the same time that my seventh generation Fernandez grandfather, Captain Gonzalo Fernandez de Castro was at Monterry, Nuevo Leon, in the 1640s. Gonzalo was also born in the State of Zacatecas, but in the town of Llerena, Mexico, in 1596. Apparently, they may have met because both were military officers, but in the early 1600s, were not stationed at the same place. Vicente was stationed in Villa de las Salinas (today named Salinas Victoria), Nuevo Leon, while Gonzalo was at Monterrey.

Because of the extent of this information, this work will be presented in several volumes. I will include information about various events, including abnormal events in nature and by humans, which affected the lives of the ancestors in my lineage, until they immigrated to Texas, from the late 1800s through the early 1900s.

**Acknowledgements**

Most of the historical information regarding my grandmother and mother comes from my mother, Lupita Salinas Fernandez, and me who picked up some of this information also from discussions with my Salinas aunts and uncles. Information of my great grandmother, and the life at La Parra came from my research in the internet at familysearch.org, and Ancestry.com, and history books about people who lived at Mexico, and the Kenedy Ranch in South Texas in the 1600s through the 1900s.

Information from the time of Jesus Christ through the Middle-Ages comes primarily from information saved by Google from distant memory and ancient writings by St. Isidoro, a bishop of Spain who during the sixth century had many books copied, some in a high state of decay, to bring us the stories of the saints of the Church from the time of Jesus Christ to about 550 AD.

**Dedication**

I dedicate this writing to my mother, Lupita Salinas Fernandez for being the rock of our family, of our religious beliefs. Her influence taught my father, Fidel, and her children to attend Church on Sundays and Holy Days of obligation, to receive the Holy Sacraments, and to receive a Catholic education. She was fearless in her beliefs, and had the courage to stand up and tell it like it is, about her Catholic Faith. With her, there were no compromises between her religion and any other religion. This work is dedicated to her also because she was a dedicated wife and mother who showed her love for her family by her attention to every detail of their physical and spiritual health.

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School Principal

Algebra & Religion

* + - * 1. Father Alfred

Abbott

Principal

* + - * 1. Father Ambrose

English

Choir Director

* + - * 1. Father Blasé
      1. English Class
      2. Religion
  1. Father Lambert
     + 1. General Science
  2. Father Adrian

Principal

* + - 1. Trigonometry, Geometry, Physics
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**Volume 1 – Spain, Christianity Arrives During Rule by Roman Empire, 34 to 300+AD**

**Chapter 1 - Jesus Christ Gives the Apostles Their Mission – 33 AD**

1. **Jesus Ascends Into Heaven: 33 AD.** For forty days after his resurrection from the dead, Jesus appeared to his Apostles, and sometimes to about five hundred disciples, to prove he was alive and to teach them the Good News about the kingdom of heaven. He showed them the nail wounds on his hands, his feet, and the wound by the lance on his side. And he commissioned his Apostles as follows:

“All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world.” (Matt 28:18-20)

“Go into the whole world and preach the gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned. And these signs shall attend those who believe: in my name they shall cast out devils; they shall speak in new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall get well.” (Mark 16:15-18)

“Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day; and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. And you yourselves are witnesses of these things. And I send forth upon you the promise of my Father. But wait here in the city, until you are clothed with power from on high.” (St. Luke 24:46-49)

“…you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the ends of the earth. And when he had said this, he was lifted up before their eyes, and a cloud took him out of their sight. And while they were gazing up to heaven as he went, behold, two men stood by them in white garments, and said to them, ‘Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken up from you into heaven, shall come in the same way as you have seen him going up to heaven.’” (Acts 1:8-11)

**2. The Apostles Receive Power from the Holy Spirit.** “And when the days of Pentecost were drawing to a close, they were all together in one place. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house wherethey were sitting. And there appeared to them parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit and began to speak in foreign tongues, even as the Holy Spirit prompted them to speak.” (Acts 2:1-4)

**3. The Apostles Start Preaching the Gospel to the World.** “Now there were staying at Jerusalem devote Jews from every nation under heaven. And when this sound was heard, the multitude gathered and were bewildered in mind, because each heard them speaking in his own language. But they were all amazed and marvelled, saying, ‘Behold, are not all these that are speaking Galileans? And how have we heard each his own language in which he was born? ...we have heard them speaking in our own languages of the wonderful works of God.’” (Acts 2:1-8, Acts 2:11)

1. **About Three Thousand Converted and Baptized on the First Day.** “Now on hearing this they were pierced to the heart and said to Peter and the rest of the apostles, ‘Brethren, what shall we do?’

But Peter said to them, ‘Repent and be baptized every one of you in the name of Jesus Christ for the foregiveness of your sins; and you will receive the gift of the Holy Spirit. For to you is the promise and to your children and to all whom the Lord our God calls to himself.’ And with very many other words he bore witness, ‘Save yourselves from this perverse generation.’ Now they who received his word were baptized, and there were added that day about three thousand souls.” (Acts 2:37-41)

“And they continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread and in the prayers. And fear came upon every soul; many wonders also and signs were done by means of the apostles in Jerusalem, and great fear came upon all. And all who believed were together and held all things in common, and would sell their possessions and goods and distribute them among all according as anyone had need. And continuing daily with one accord in the temple, and breaking bread in their houses, they took their food with gladness and simplicity of heart, praising God and being in favor wih all the people. And day by day the Lord added to their company such as were to be saved.” (Acts 2:42-47)

**Chapter 2 - Christianity Arrives In Spain – 37 AD**

* + - 1. **Introduction.** The following details about the evangelization of Spain starting in 37 AD come from fortuitous work, capturing historical information from the time of Christ to his time, during the early seventh century, by St. Isidoro (560-636 AD), Archbishop of Sevilla. He was an outstanding theologian and academic during the time of the Visigoths. He is considered by historians as “the last scholar of the ancient world.” St. Isidoro is the one who saw how original historical documents from the time of Christ were rapidly deteriorating and proceeded to have them copied by monks at various monasteries. I have tried my best to translate this information from the original Spanish documents about the early life of the Catholic Church in Spain from St. James’ evangelization through that of his disciples during the first 100 years after the death and resurrection of Jesus through the middle ages.
      2. **The Apostles Start Spreading the Good News.** After the Apostles had received power from the Holy Spirit, they gathered to divide the regions of the world for evangelizing, according to the language each had received from the Holy Spirit. St. James, “Son of Thunder,” was allocated Gaul, or the Iberian Peninsula.The Blessed Virgin Mary, the Mother of Jesus and all Christians, blessed St. James before he departed on his way to Gaul. (Don Pedro Sanchez, “Historia del obispado de Guadix y Baza,” Madrid, Spain, 1696, Pg 19) In the year 37 AD, St. James arrived in Gaul.

**3. The Preaching of St. James in Gaul.** Ancient historians give various locations where St. James disembarked first on Gaul. Some say Cartagena, others Almeria, and still others say Galicia. Historians Garibay, Pineda and others say Asturias. What is certain is that he preached in the major cities of Spain because various historical traditions and monuments exist throughout Spain dedicated to the memories of his preaching and his marvelous deeds in the name of Jesus Christ. (pg 20) To me, the most logical place where he disembarked was at Almeria, along the coast of southeastern Spain. See Figure.

St. James traveled through the principal cities of Spain starting at Almeria and presumably preached at Granada, Guadix, and Cordova on his way to Toledo. It appears he spend much time there, because the church of Toledo celebrates special religious events every year in honor of St. James. He then traveled and preached about Jesus Christ along the way to Galicia, where he stated he wished to be buried near present day Santiago de Compostela. From there, he preached about the reign of God and the Gospel of Jesus Christ on his way to Oviedo. Finally, he evangelized along the way to Zaragoza. Reference Figure 4.



Figure 4 Map shows apparent three-year travel trail by St. James in Spain, in “blue,” and in “red” it shows the town/citys where the disciples of St. James were bishops, and were declared patron saints of those cities.

1. **The Nine and only Converts of St. James in Spain**. Three historians write that the first convert to the Catholic religion and disciple of St. James was a man by the name of Torquato. He became Saint Torquato. Galicia and Asturias both claim Torquato as their own. Zaragoza has a fiestday, 15 May, since ancient times to commemorate not only Torquato but six other disciples of St. James. Their names are: Tesiphon, Segundo, Indalecio, Cecilio, Eficio, and Eufrasio. The Vatican list of martyrs shows the name in the order shown, with Torquato as the first disciple of St. James. Toledo, also claims Torquato as her native son. On 13 Dec 1583, Cardinal Gaspar Quiroga, declared San Torquato as the patron saint of the parroquial church at Toledo. Torquato converted the entire city of Gaudix to faith in Jesus Christ, and he eventually became its bishop. Most of his elderly life was spent there and many came from far locations to hear him preach. And he was martyred there.

St. James took Torquato everywhere in Spain, where he went preaching. Torquato was always in high spirits and was a great assistant. Eventually, St. James arrived in Zaragoza, accompanied by his seven disciples. He stayed there several days preaching the Gospel, but had no success.

Except for seven disciples, St. James had difficulty converting the pagan people of Spain, according to St. Vincent Ferrer. (pg 21) Two other disciples who appear to have been converted before St. James left for Jerusalem were Atanasio and Theodoro.



Figure 5. Vision seen by St. James the Apostle of the Virgin Mary with the Pillar around 40 AD

1. **The Blessed Virgin Mary Visits St. James at Zaragoza**

After arriving at Zaragoza, Spain, St. James was very disappointed at the end of a day at not having converted any pagans except for nine in Spain. He led them to a quiet, lonely place, next to the Ebro River, outside of Zaragoza to rest and pray. While he was in profound prayer, around midnight, he started hearing beautiful, gentle singing, and raising his eyes, he saw the Blessed Virgin Mary in the flesh, sitting on a throne in the clouds! Next to her was a jade pillar, and she was surrounded by thousands of angels! Reference Figure 5. She told St. James to build a house of prayer on that site in her name, and within this temple to place the marble pillar, where it was to remain until the end of the world. There, she said, the faithful would experience many mercies from her divine Son, Jesus Christ, when they prayed with faith. She also consoled him and told him not to get discouraged because the fruit of his preaching was going to be accomplished by his disciples. (pg 27) The vision and words of the Virgin Mary give him much encouragement and joy. After giving thanks to “the glorious Virgin Mary,” for the wonderful gifts, the angels then transported her back to Jerusalem. The jade pilar (Figure 6) and its images, which were constructed by a divine hand, were left behind, and today, in the year 2015, they are still venerated in Our Lady of the Pillar Church, in Zaragoza, Spain. Along with St. James, St. Torquato and the other disciples as well, are said to have witnessed the vision of the Blessed Virgin Mary. (pg 28)



Figure 6. The pillar left behind by the Blessed Virgin Mary to St. James the Apostle around 38 AD

As soon as the vision vanished, St. James got up and laid the first rock to build a chapel on the spot where the pilar stood. His disciples joined in the building as well. Angels are said to have become involved in placement of rocks at critical junctures. In any case, this was the first Catholic temple constructed in the Iberian Peninsula, and it became known as the Basilica of Our Lady of the Pillar (Basilica de Nuestra Señora del Pilar), in Zaragoza, Spain. From a small chapel, the present basilica has been constructed over the cenuries. Originally it was called an “angelic chamber.” It is a miracle that this sanctuary has been conserved despite attacks during wars by the Roman Empire, pagans, Arians, Muslims, and the Spanish Civil War over the last two thousand years. (28)

Translation of page 2, book “Libro Primero De Los Santos Martyres de España Pontifices, y primero del Apostol Santiago Patron de España,” pr El Reverendo Padre Fray Juan de Marieta, de la Orden de San Domingo, 1593, is in italix.

*In the separation of the Apostles to preach in various lands, St. James the Apostle, came to Spain to preach the Holy Gospel. This is proven by many reasons, and one of these is the ancient tradition that all of the churches of Spain are receptive to this. And this, which Spain has, is so sensible that it would not be good to try to quarrel against it. The memory is so solemn which the Church conserves in Zaragoza, of the coming of the saintly apostle. It is another great testimony of the colegial life of the Church of that city, with the Church named Nuestra Señora Del Pilar (Our Lady of the Pilar) (Figure 7). The veneration at this chapel is so distinguished that is is named Camara Angelica (Angelic Chamber) and the devotion of all the land is enormous (grandissima). All of this gives great authority to what is contained in writing from ancient times, and that is, that the Church originated from a miracle. In summary, the holy Apostle visited Zaragoza, and one day he came out of the city at night with his disciples to the riverside of the Ebro River to rest, teach his disciples, and to pray. It was then, while they were alone, that the Blessed Virgin Mary appeared to them. Our Lady was sitting on a throne, over a pillar of jade and she was surrounded by a multitude of angels which sang beautiful, celestial songs to her. St. James immediately fell on his knees, as did his disciples. And she told him: “In this same place, construct a church in my name, where I will be venerated. I know that this place in Spain will be very devoted to me, and as of today, this place will be under my protection.” After some other exortations, the vision disappeared.*



Figure 7. Basilica of Our Lady of the Pillar, Zaragoza, Spain, 2015

*Immediately after the apparition, St. James started gathering rocks to build a chapel within which he placed the jade pillar. His disciples got involved as well. This place, where now is an enormous church, is shown so much reverence [pictured above] by the population. This reverence has been conserved by the Christians of that city from antiquity without there being exact memory of the cause of its origin.*

1. **St. James Departs Spain for Jerusalem.** The fact that St. James was able to convert only nine disciples to Christianity in about four years in Spain (Pg 2, Chp 3) *required the Apostle to perservere, and that is all that the Lord wanted, and not the conversion of all Spain. This was reserved by God for another time when Spain would be all his. This is what Our Lady told St. James during her apparition. No one knows for certain how many years the Apostle evangelized Spain. Some say five years and others less. Yet, he is said to have preached at Hiria Flavio (now known as Padron) four leagues from the Atlantic Ocean, and near Compostela, because there are many memories still of his preaching at that location.* Therefore, five years is more likely.

In about the year 40 AD, by divine inspiration, St. James left Spain for Jerusalem. He left behind disciples Atanasius and Theodoro at Galicia, and took with him, his first seven disciples: Torquato, Telsiphon, Segundo, Indalecio, Cecilio, Eficio, and Eufrasio. (28)

**Chapter 3 - St. James is beheaded in Jerusalem and his body is buried in Spain – 44 AD**

1. **Hatred and Jealousy by Jews leads to beheading of St. James.** In Jerusalem, Torquato and his companions reverently offered themselves to the Apostles with many tears, and were accepted.

After this, St. James preached incessently in locations where Jesus had been, and where he had suffered and died. He performed many marvelous miracles in the name of Jesus. (Pg 2 Chp 4) *The Jews demonstrated great hatred and rage at St. James.* (pg 3 Chp 4) *The Jews through magicians mistreated them with the power of Satan whom they invoked. It was not a new thing in Judea where demons served magicians in wicked acts. But the magicians Hermogenes and Phileto were unable to restrain or stop the power of God through St. James. Hermogenes send his disciple Phileto with some Pharisis to dispute with their reasoning and compel St. James to submit to them with the help of demons. But it resulted in the contrary. St. James converted Phileto with miracles he performed before him. Phileto returned to his master to tell him he was now a Christian, telling him about the miracles St. James had performed and teaching Hermogenes about Jesus Christ. He told Hermogenes that just with the words “Jesus Christ” he had healed a leper and drove many demons out of people with that name. He also heard that the Apostle had raised people from the dead. And furthermore, he told Hermogenes that he (Hermogenes) did not have that kind of power and none other could pervail against such powers which could produce so many marvels…”this Jesus Christ is the Son of the true God!” Phileto even invited his former master to go with him to St. James and be converted. Phileto left to follow St. James. But Hermogenes’ hatred against St. James was inflamed and he further plotted to kill St. James and Phileto. Hermogenes instructed demons to bring both Phileto and St. James chained, but angels tormented the demons and placed Hermogenes and the demons in chains, and brought them before St. James. To demonstrate to the population the power of the name of Jesus Christ, St. James asked the demons why they had not chained Phileto. They replied that not even an ant could they subdue if it was under the protection of the name of Jesus Christ. St. James then directed Phileto to untie his former master in the name of Jesus the Nazarean, and free him. And he did. This left Hermogenes amazed, and scared to depart the company of St. James because he feared that the demons would mistreat him. But St. James gave him his staff with assurances that with it he would be safe. This experience converted Hermogenes to Christianity, and he threw his books of magic into the river and followed St. James.*

*The Jews saw this event, and instead of being awed by it and converted, they started planning another way of killing St. James. They approached and gave money to two centurians, Lisias and Theocreto, to come and arrest St. James for instigating a riot by the people, a riot which the Jews themselves had stirred because of the Apostle’s preaching. The centurians allowed St. James to defend himself in front of the people. He preached about Jesus Christ, our redeemer, about his passion and resurrection with so much ferver of the Spirit, and so much strength with the testimony from the Holy Scriptures, that many people were moved to believe. The Jewish pontifice for that year, Abiathar, could not bear the preaching anymore, and he started a noisey riot among the people. A Jew, named Josias, grabbed the holy Apostle by the throat, and many other Jews joined him, and dragged St. James before King Herodes, son of Archelao. When Herodes saw how anxious the Jews were to kill the Apostle, he gave them permission to behead him, to appease them. So they took St. James to the place of beheadings.*

*Along the way, a paralytic came up to St. James and requested he be cured by the name of Jesus Christ his master. St. James cured him in front of all the Jews. Seeing this, Josias, immediately fell on his knees before St. James saying he believed in Jesus Christ, and wanted to be a Christian. The Jews were moved with fury at the sudden conversion of one of their own. They seized Josias along with St. James and continued to the killing area. Along the way, Josias asked St. James for forgiveness and St. James forgave him all his sins. (“Whosoever’s sins you forgive are forgiven. Whosoever’s sins you retain, they will be retained.”) Not only did he forgive his sins, but he gave him a deep abiding peace. And then, they were both beheaded. The martyrs’ blood of Josias was enough to give him the baptism of blood, as the Church has come to believe. The date was 25 March 44 AD.*

*Many details such as these come from the writings of St. Isidro (560-636 AD) from antiquity. (pg 3) He is considered* “*the first Christian writer to try to compile a*[*summa*](https://en.wikipedia.org/wiki/Summa)*of universal knowledge, in his most important work, the*[*Etymologiae*](https://en.wikipedia.org/wiki/Etymologiae)*(taking its title from the method he uncritically used in the transcription of his era’s knowledge). It is also known by classicists as the*[*Origines*](https://en.wikipedia.org/wiki/Origines)*(the standard abbreviation being Orig).”* [*https://en.wikipedia.org/wiki/Isidore\_of\_Seville*](https://en.wikipedia.org/wiki/Isidore_of_Seville)

1. **The Body of St. James is taken to Galicia, Spain*.*** *The Jews would not allow the body to be buried in Jerusalem, but outside the city, where the animals would eat the body. For fear of the Jews, the disciples of James took his body at night to the port of Japha. It is said it was very dark and they had no candles to light the way, but were led by an angel. The Blessed Virgin Mary is said to have assisted the disciples of St. James in finding a boat. But it had no oars. The body of St. James was loaded onto it, and his disciples boarded the boat. They prayed that God help them find their way to wherever he wanted for them to go. For seven days, sea currents and winds are said to have guided the boat through the Mediterranean Sea, by the Rock of Gibraltar, along the west coast of the Iberian Peninsula to Galicia, in northeastern Spain. This happened to be the exact place where St. James had indicated to his disciples that he wished to be buried. The hand of God is the only explanation given of how this boat was able to navigate that long distance without human steering, and finally land on Iria Flavia (now known as Padron), Galicia. The date was 25 Jul 44. (29) For many centuries, the Catholic churches in Spain have celebrated the arrival of St. James’ body on 25 July. Pope Leo III, Pope Calixto, St. Antonio and others have cited this date as well. As told by Pope St. Leo, the disciples of St. James sang a hymn of thanksgiving to God upon arrival at the coast of northeastern Spain, by Rio Sar. They took his body out of the boat and placed it upon a rock, which miraculously became as soft as masa (cornmeal dough) creating a cavity for the body of St. James, where he was enclosed completely as if a sepulcur. This rock and the one where the boat was tied are guarded even today in that land, with great veneration and it is visited frequently by pilgrims. (pg 5, Chp 5)*
2. **The Search for a Burial Place.** *In order to find a decent burial place, Torquato and his companions walked into the land and stopped to talk with a principal, a matron of that land, whose name was Lupa. That land where the boat landed is now called Castro Lupario and is near Padron. She was an unbeliever, so she led them, with sinister intentions, to a local prince, who was governor of that province, to get permission to bury St. James. After hearing their petition, the prince who was a cruel man, immediately had Loquato and his companions imprisoned with the intention of killing them. An angel of the Lord released them from prison. Hearing that the disciples were free and out of prison, the prince send many soldiers, to kill them. When the soldiers arrived at the bridge Puente del Rio Tambre, upon which the disciples had passed, they proceeded to cross it as well. This strong stone bridge broke in half as the horde reached the center of the bridge, and it fell into the waters of the river drowning the soldiers. The event shocked the prince, who called the saintly men back, and with great humility, offered the disciples whatever they asked for. After listening to their preaching about Jesus Christ, and the reign of God, the prince and his household were converted to Christianity, and were baptized.*

*Lupa, not moved by the miraculous prodgies, placed the disciples in grave danger when she told them with the same deceit, to go to a distant hill, two leagues from Compostela, where she had livestock, and there they could get oxen and fasten them to a cart to bring the body of St. James to bury him wherever they wanted. She knew well those were ferocious bulls. In the area also lay a wild beast which could cut them to pieces. But Divine Providence would not permit it. When the* *disciples confronted the beast, and having no weapons, they killed it with the sign of the cross. Then, they came upon the bulls, who acted docile and behaved like sheep. They attached the meek and gentle bulls to a cart and followed the cart which went to the seashore to pick up the body of St. James. The bulls, guided by the hand of God, made their way, on their own, to the place where the body of St. James lay. And after that, the bulls pulled the cart to the principle palace in the area, which belong to Lupa, at Compostela, which translates into Campo de la Estrella (Forest of the Star). Today it is named Cuidad de Santiago (City of St. James).*

*Lupa, seeing this impossible event, and remembering all that the disciples of St. James had preached to her about the reign of God and of his son Jesus Christ, implored them to baptize her. She converted from a ravenous wolf to a gentle lamb. She gave them her palace to convert to a church. This was the second Christian church built in Spain. Lupa donated much funding for the conversion of the palace to a church. On 30 Dec 44 AD, the body of St. James was buried. .*

*Some have doubted the event at the bridge crossing, which sounds much like the event which happened at the town of Guadix, but like St. Augustine taught, miracles were necessary so that the world would believe when the first seeds of the evangelical law were planted. And that is why God certified the preaching of the Apostles and their disciples, with many marvelous signs, as St. Mark writes in his Gospel.*

*What had been written till then in the year 1696, manifests how much Spain owes St.Torquato and his companions, to have brought the body of St. James from Jerusalem, and buried the sacred body in the province, Galicia. Spain has enjoyed this precious treasure for so many years, and per divine revelation, will continue to do so until the end of time. With God’s favor, Spain has experienced rare benefits in the major conflicts in this country. (pg 32) (Guadix)*

**Chapter 4 - Evangelization by the Disciples of St. James**

* + - 1. **Seven Disciples made Bishops by St. Peter in Rome*.*** Having honored the body of St. James with a saintly burial, St. Torquato and the other six disciples departed for Rome, leaving behind St. Atanasio and St. Teodoro, who later would be buried next to St. James. Along the way to Rome, the seven disciples of St. James evangelized about the Reign of God. Their trip was short. They related to St. Peter about the wonders God was doing in Spain. After the seven received the paternal blessing from St. Peter, making them bishops, they returned to Spain.
      2. **The Seven Disciples Start Evangelizing Spain.** *(Book 1, Chp 14, pg 13) The disciples arrived together at Calix, a city well known in the eastern Kingdom of Granada, which used to be called Acci. As they approached the city of Gaudix, they were hungry and tired of the sea voyage from Rome. They were elderly men and decided to set camp outside the city in a cool and peaceful place. Then they send two of the youngest disciples into town to buy food to eat. They found the town in celebration with a great feast. On that day they made special sacrifices to their pagan gods. As soon as the town folks saw the saintly men, they noticed their clothing as strange and realized they were of a different religion because of the saints’ harsh reaction to their celebrations. The pagans started trying to mistreat the disciples, who turned and ran back to where they had come from. The town people, called Los Acitanos, pursued them excitedly meaning to hurt them. But God had other intentions to liberate them of this crowd with a miracle, a strange occurrence. The Christians had run on a bridge which crossed a river. The Gentiles also started crossing the bridge in pursuit. When all the Gentiles were on the bridge, it collapsed, dispite its being firmly made of stone to last many centuries. All pursuers were drowned. This caused great fear among the people, and made them change their minds about the Christians. Among these Gentiles was woman of a great lineage, whose name was Luparia, who felt great piety towards heaven and asked to receive the saints. They came and instructed her in the faith, and they baptized her in a church which she directed be made ready. Most people of the town of Guadix followed the example of this saintly woman, Luparia, they were all baptized.*
      3. ***Disciples become Bishops of Seven Cities/Towns of Spain***

*San Loquato decided to remain in Guadix as their bishop, until he died.*

*St. Cecilio went to a city near Granada which then was called Iliberi. St. Indalecio became the bishop of a town close to Almeria, whose name at that time was Vrci. St. Eufrasio went to a town of Iliturgi, whose name now is Anduzar. St. Segundo preached in Avila, and the other two, San Thesiphon and Hisicio preached in Verja, near Almeria and Caresa, which is near Astorga.*

*Historians are not in comun regarding the deaths of these saints. But in the 16th Century, Italian Cardinal Cesar Baronio (*https://en.wikipedia.org/wiki/Caesar\_Baronius*) sent a letter to King Alonso which said that “the land of Spain was covered with the blood of these saints.” So, it has been made firm that they were martyed because of their faith.*

*St. Torquato and his companions, like St. James, performed many miracles of conversions and cures by invoking the name of the Lord Jesus Christ, and also they introduced the cult and veneration of images of holy persons. Guadix is the first city/town of Spain where [most] its population converted to the Christian faith by the preaching of St. Loquato and the other six disciples. In the Villa de San Torcaz, Archdiocese of Toledo, they have the belief or tradition that St. Torquato brought for veneration the image of Nuestra Señora de Torcades.*

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**Nuestra Señora de la Oliva, of the ancient Sanctuary and Monastary of St. Francis, Archdiocese of Toledo is venerated during a procession. The photo on the left was taken in 2014 by a pilgrim.**

*The statue of Nuestra Señora de la Oliva was brought by St. Torquato and his companions to this ancient sanctuary. There is large olive tree growing next to the church and many prodogies have occurred from the olive oil of this tree. Pilgrims every year gather at this place during a religious festival and pick up as many olives as they can, which they take home to make oil. God had cured many sorts of maladies, when pilgrims pray for the Blessed Virgin Mary’s intercession when applying the oil.*

*St. Torquato was martyred by pagans at an old age in a field called Fa-ce-Retama. It is here where it has been said that many times at night, a great light from heaven illuminates the field. It is called by some as the fire of St. Torquato. (pg 52)*

*In an ancient document from the time of the Visigoths, who ruled Spain from about 300 to 700 AD, it states that when St. Torquato and his companions reached the town of Guadix, they brought with them the order of the Mass, which had been passed on to them from the Apostles. (pg 48) And it was at Guadix that they decided to separate and go preach about the Reign of God in separate parts of Spain. In his very old age, St. Torquato had to be carried to where he wanted to preach. The many prodogies which occurred when he and his companions preached are not recorded, but he converted many* *pagans.* As mentioned before, miracles had to accompany their evangelization in order to prove the divine nature of their missions, for the conversions of so many people.

**Chapter 5 - Evangelization by Lay People, Priests and Bishops**

Lay People

**~110 – 140 AD, St. Facundo and St. Primitivo, Roman Soldiers, converts to Christianity**.



*St. Facundo and St. Primitivo, Christians of the Second Century (http://parroquiadesanfacundoysanprimitivo.blogspot.com/p/historia-y-arte.html)*

*These two saints are two of the most ancient martyrs of Spain because even though there are various dates of their lifes and deaths in historical documents, they are always placed in the first persecutions of the Church. Don Lucas Bishop of Tuy (1160 – 1249 AD) said that they died during the time of Emperor Marcus Aurelius in the years around 178 AD. In some of the ancient memories from the Church of Santiago de Galicia, which were written more than 300 years ago [~1200 AD], the saints were martyred in the era of 260 AD, during the time of Emperor Eleogobalo, during the fifth persecution of the Church. In the lessons of the breviaries (A Roman Catholic book which contains all the daily psalms, hymns, prayers, lessons, etc., necessary for praying the Divine Office. www. Newadvent.org) is shown this same year saying that it occurred during the times when the Consuls from Rome were Attico and Pretestato. The one who governed Spain when these two saints were martyred was Lucio Julio Attico Siciliano, during the reign of Emperor Adriano, in 136 AD.*

*Attico, the Roman Governor, came to the Province of Galicia, and found himself along the borders of Leon, a famous city of Spain, and the banks of the Cea River, which comes from the mountains of Asturias, and joins with the Carrion River above the villa of Carrion. Attico send out a proclamation over the land commanding the Roman citizens to offer public sacrifice to a statue, or idol, of the god Phebo, which the Gentiles adored the same as the Sun. The local statue was located on the bank of the Cea river and was greatly venerated by the Gentiles of the land. When the day arrived for adoration,a great multitude gather to offer sacrifices and celebrate. Attico was the first to offer sacrifice to exemplify the solemnity of the act. The rest of the people followed his example, and the feast commenced with great splendor and compliance by all the people of the Province, except for two young bothers, Facundo and Primitivo.*

*They had been Roman soldiers, but had converted to Christianity, and were well founded in the faith in Jesus Christ. Because of this, they did not participate in the evil feast. Notice of this disobedience reached the ears of Attico, who ordered them taken prisoners, and brought before him. When they were presented, he questioned where they were from, and which religion did they follow. To this, the saints responded, “We are natually born in this province, and profess the faith of Jesus Christ our Redeemer.” Attico answered them, “Have you not understood how our Emperors have commanded that all Christians be punished?!” The saints responded, “We have hard of this foolishness and blasphemy.” The judge then said, “Sacrifice to the gods and don’t put you lives at risk of death!” The saints answered, “We sacrifice everyday to Jesus Christ God eternal and true.” “So,” responded the judge, “There is no doubt that you are subject to Imperial Roman jurisdiction.” To this the saintly brothers said, “Till today under the authority of Imperial Rome we have lived, and in its royal wars we have fought. Now, another captain and another flag it is convenient for us to follow.” Still, Attico withheld is temper. “This cannot be,” Attico stated. The saints replied, “Our bodies you have in your power, and from now on you can do what you will, but our souls you will be able to liberate through your hands.” Attico, the president and governor of the province responded mockingly, “You are very eloquent, and seem to know a lot.” The saints said, “We do not consider ourselves vain as wise, but whatever wisdom we have from God, it came from his hand. If you knew him, you would not reprimend us so foolishly that we submit to the devil.” Attico responded, “You should be a deacon or Lectores.” They replied, “We are not worthy of such an honor in the Church, but what small part we are is due to the mercy and grace of God, who has given it to us.” “Finally, you resolve that you want to die for your God, rather than sacrifice?!” “That manner of death,” said the saints, “we will not have for death, but for the true beginning of eternal life.” The President, learning that his words were useless, command the torturers to begin.*

*These tortures were new and crueler, because they first broke brothers’ fingers, and then started applying pressure to their legs by compressing them with much force little by little with a wheel clamp. So that after the executioners finished, the saints had to be dragged to their prison cell in much pain and great fatigue, but very happy and praising God, who had allowed them the mercy to suffer for love of him. This gave them greater strength for suffering more.*

*Attico, incited by the devil, continued to search of ways to overcome the saints. He sent for them to sit at table while he ate a sumptuous meal. He said to them, “I see that you do not fear the torments. For your good fortune, I am offering you this banquet to soften these caresses.” Both brother saints did not want to receive the present because of the bad negotiation in which it came wrapped. Plus to eat from the hand of this Gentile had the risk of appearing they consented and confirmed with him. Attico could not endure any more suffering from their contempt, and with much fury, commanded the saints be burned in a flaming oven. There they stayed for three days without receiving any harm, rather they received refreshments from angels who appeared and protected them.*

*Seeing Attico that the fire did not harm the brohers, he send them food with much poison. The saints received this food saying, “We should not take this food because we know what it has in it. But to manifest the virtue of Jesus Christ in it, we will eat it all.” And that is what they did. The made the sign of the cross over the meal and on their foreheads before eating. After eating all the food, the saints showed no ill effects from the meal, as if they had eaten a good meal. Marvelling at this, the sorceror added more cruel and strong poison telling the saints, “If you eat this and you don’t die, then I will believe what you believe and I will be a Christian.” Again, after eating this food with a stronger poison, the saints remained unharmed. The soceror became a Christian immediately, and he burned all his books on poison and sorcery, and went with the saints.*

*Attico was livid and his fury consumed him to seek vengeance to suit the saints’ mysterious avoidance of pain and death. He started anew, new torments and exquisite evils, tearing their skins to pieces, taking out the nerves from their bodies with iron hooks. Then they poured boiling oil over their bodies, opening wounds exposing charred meat, after which they poured lime mixed with vinegar into their mouths.*

*“Oh good and glorious God so admirable in your saints, they knew Lord that your giving them the strength, they would not faint in their perserverence, thereby permitting more torture to more deserve you Lord. The desire which the Lord had to give them the highest heavenly reward for their sufferingmade unnecessary the growth of their merit. Even though it offended the Lord, the evil of the tyrants on the saints, from this, he gained great glory, and more credit from the saints.”*

*The cruelty devised by Attico did not stop. Seeing nothing could frighten the saints with all this punishment, they did not faint, but made fun of his insignificant power, he ordered their eyes plucked out because Attico grew confused everytime they looked at him. “Blind them because they disturb me when they see me,” cried Attico. Having been blinded, the saints told the judge, “You have improved our vision because now we see with our spiritual eyes,” Attico laughed mockingly at them saying, “Unfortunates, look after your life!” They responded, “You are the unfortunate one, while we are beginning to sense the divine vision.” And as bloody and wounded as their bodies were, the saints were hung by their legs upside down, and they started loosing much blood from their noses. The executioners left them hanging for they thought the saints were dead.*

*Three days later, Attico and the executioners came back and found the saints with their eyes perfectly healed, along with all their wounds as if they had not suffered any tortures. Great fear and astonishment seized them all! Attico then screamed, “Skin them alive!” This kind of torture happened to the Apostle St. Bartholome, according to historians. While the saints were being skinned alive, one of those present, an executioner, some say, raised his voice in disbelieve saying, “I see two angels descending from heaven with two crowns in their hands and stopping to wait for these two Christians!” Attico desperate from all this, and fearful of this wonder, sent them to be decapitated, showing his fear and saying, “Take off those heads so they can go look for those crowns!”*

*As the saints’ heads were cut off, another miracle happened. Out of their bodies flowed milk mixed with blood. This has been interpreted as that divine sweetness that sustained and maintained the saints when they suffered the torments of torture, giving them human refreshment; as children when they receive the gift of milk from heaven, and when they as men fought a spirited fight with so much effort* [for the love of God]. *Facundo and Primitivo died on 27 Nov 140 AD. Their feast day in Spain is 27 November.*

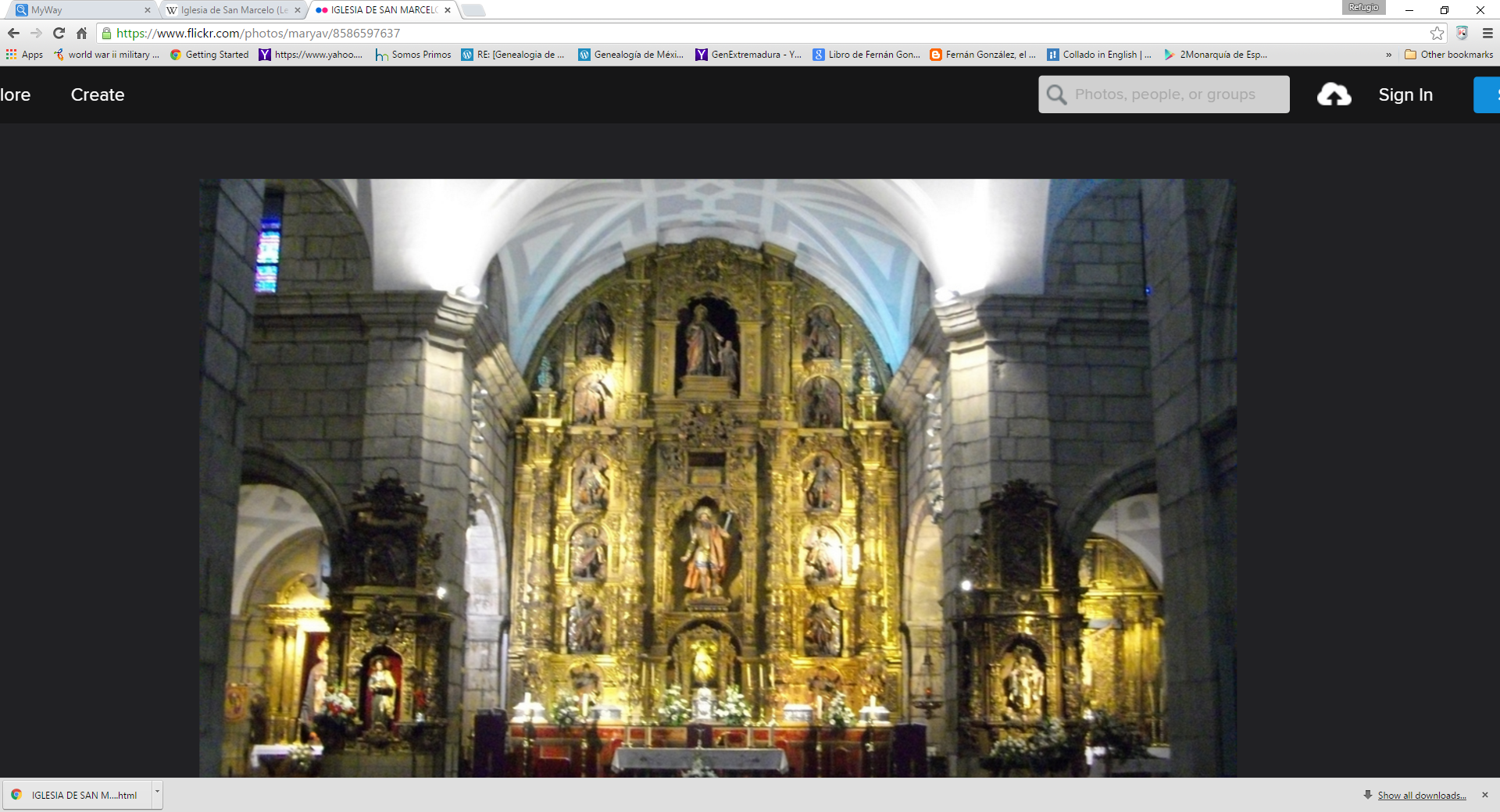
*Having seen so many wonders during this martydom, many Gentiles were converted to faith in Jesus Christ. The holy bodies of the saints were buried with great veneration near the river close to where they were killed. After Christian faith prevailed, a famous church was built in the place with the graves were located. Our Lord was served to perform many miracles for the faithful at that place, through the intercession of St. Facundo and St. Primitivo. And today (1595) there exists the most rich and sumptuous monastery in the whole world, of the order of St. Benedict.*

*During the destruction of Spain by the Muslims (700-1492), the Christians of that land moved the bodies of the martyrs to the interior of Asturias. There they stayed for one hundred and sixty six years, until King Don Alonso III, the Great, won back the land from the Muslims.*

(Second book, Chp 1, pg 23-1)

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* 1. **? – 29 Oct 298 AD, St. Marcelo & wife St. Nonia, Martyrs, Roman Centurian Captain*.***  *One of the most celebrated and meritorious way of praising God by the Church in Spain during the persecution by Diocletian, was to die for faith in Jesus Christ. One such martydom was that of St. Marcelo and his twelve sons, all martyrs from the city of Leon. In order to better understand his life, it is better to understand the beginnings of the city of Leon, Spain.*



***The Church of St. Marcelo, Leon, Spain, main altar view; center top is St. Nonia with small daughter St. Victoria; below her is St. Marcelo; on either side are the statues of the rest of their saintly children.***

*Among other things which the Roman Emperor Trajan provided for good government of the empire, and for its defense was to scatter the military headquarters throughout the Provinces of Spain to reside among the ordinary people. To govern these lands, Roman legions were dispatched from Rome, and one of these locations to which the legions went was Gemina Legion, which was the seventh legion dispatched. Gemina Legion constructed at the entrance to Galicia, Spain was the famous* [military] *city called Legion Gemina, written in Latin. To this legion, Marcelo belonged.*

*He was an Ordinary Centurion compared to others called Primipilos. His rank was of higher dignity and this seventh legion was always assigned to that province of Galicia with the name of “legion.” All the people of that town were military, and from there, all other provinces of Spain were supplied with soldiers. Marcelo was from a noble lineage, and his wife was Nonia through which he had twelve sons, who like their father, also became soldiers of Jesus Christ. They followed their father dying as martyrs for the faith.*

*His sons’ names were: Claudio, Lupercio, Vitorio, Emeterio, Celedonio, Servando, Germano, Aciclo, Vitoria, Fauste, Januario, and Marcial. The family lived under the rule of the Roman Emperors Diocletian and Maximiano, and their Consules Anicio, Fausto, and Gallo.*

*It was a custom that the Legions celebrated the births of their emperors in Galicia. All soldiers had to wear crowns on their heads, and carry burning incense to offer to the statues of the emperors. When Marcelo’s turn came to offer sacrifice, he spoke outloud adhorring the process as something wicked and repulsive, and showed his contempt. He did not want to offer incense, nor to burn it. All soldiers present admonished him to sacrifice, but he loosen his sword belt, and threw it down on the floor along with his sword. He then confessed and manifested that he was a Christian.*

*Because of this, Marcelo was accused before the local Roman Prefect, Fortunato, the Tribune of that Legion, and the President of the Province. Fortunato had Marcelo brought to the city of Leon as a prisoner. On 8 Aug, Fortunato had him brought before him, and asked him, “What thinking and foolishness was yours in acting against your military discipline, and good actions in war, throwing down your sword belt and sword and declaring that you did not want to be a soldier?!” Marcelo responded with great liberty, vitality and effort without misgiving whatsoever, and without fear of consequences, “I told you during the celebration at the imperial feast with very clear words, confessing I am a Christian, and that I cannot continue serving a flag, nor hold another oath, but maintain the faith and fidelity to my Lord Jesus Christ.” Then Fortunato told him, “I can no longer pretend with your madness; therefore it is necessary to give notice of everything to our unconquered Lords, the Emperors, August Diocletian and Maximiano, and the noblest Cesares, Constatino and Galerio. You will be consigned to the tribunal of the Lord Aurelio Agricolao Pefect Pretorio.”*

*These types of prisoner transfers for further judgement from one judge to another were seen in earlier ages, during the passion of Jesus Christ, Our Lord, when Pilate yielded his supreme power to the helpfulness of Herod. And St. Paul also was consigned to various govenors of the provinces, submitting the delinquent to far distanced lands to accomplish justice or guard respect of the Roman military. And like the Prefect Pretorio who was Aurelio Agricolao, at that this time, was the supreme Roman power in Spain for reduction or exoneration of sentences over all other governors. That is why Fortnato sent St. Marcelo in shackles to Aurelio Agricolao, who at that time was located in the city of Tingi Metropolitan of the Province of Tingintana, Africa. Marcelo arrived guarded by one soldier, whose name was Cecilio Arua.*

*Fortunato sent a letter to Agricolao a letter which said as follows, “Manilio Fortunato to Valerio Agricolao, Cheers. Since we celebrate solemnly, Lord Agricolao, the blessed day, and most famous throughout the world of our soberan Lords, the August, Centurian Marcelo of Ordinary rank who I am sending to you as a prisoner. I don’t know what madness has gotten into him that he took off his sword belt and threw it down along with his sword, determined to leave the military and confessed publicly to being a Christian before the presence of our sovereigns the emperors and their images, and I understood it to be necessary to bring notice of this to your power, and refer him to you as I am doing. Always, Health to You.”*

*On 29 Oct, the Consuls Fausto and Galo were stationed in the city of Tanjar. They took Marcelo to a secret hearing. One of the officials at the hearing announced, “The Vicar Fortunato Tribuno sent from the noted city called Legion Gemina, a Marcelo submitted to your power and jurisdiction; here we present him before your greatness, and if you command, the letter from Fortunato will be read.” “Read it,” commanded Agricolao. One of the officials read it. Then Agricolao asked Marcelo, “Did you say before that president, or in his absence all these words which he refers to?” Marcelo responded, “Yes.” The Agricolao said, “What madness took ahold of you, that you broke the oath of your military profession and said these acts of madness?!” Marcelo responded, “There is no madness in him who fears God.” Agricolao asked him, “So, you did say those words which the letter of the President mentions?” Marcelo responded, “Yes, I said them.” Agricolao proceeded,”You threw down your weapons?” Marcelo responded, “Yes I did, because a Christian who fears God cannot be subject to the miseries of the militias of this world.” Then Agricolao said, “So for what Marcelo has done, he must be punished according to the laws of military discipline.”*

*After this interrogation, Agricolao pronounced the sentence as follows, “It is my will and command, that Marcelo be beheaded, because he publicly violated the oath and charge of Centurian, in which he served in war, renouncing it, and during the hearing of the President, he said words of foolishness and madness.” As St. Marcelo was being taken to be executed, Agricolao said to him, “May God do you well.” With this farewell, Marcelo was beheaded in the city of Tager, Africa.*

*It should be noted that the martydom of this saint was enormous, even though details of his passion are not available. He was taken prisoner from Leon, Spain, through almost all of Spain to the south coast, from where he sailed across the Straits of Gibraltar to Africa, a trip of several months. With the fatigue of the miserable prisons, long road, and mistreatment, his martydom was very cruel, so that this soldier of Jesus Christ would receive a great reward in heaven. His blessed death occurred on 29 Oct 298 AD. On this date of 29 Oct. the Church of Leon celebrates a solemn feast in memory of St. Marcelo.*

*His body remained buried in Africa for over twelve hundred years, and it was not until the reign of the Catholic monarchs Don Fernando and Doña Isabela that his body was transported back to Leon in the late 1400s. The Catholic King with all his court received the body of St. Marcelo at the Church of Leon, where he was buried in a solemn ceremony. During the time after his burial, God performed many miracles among the population as the faithful prayed to St. Marcelo for his intercession on their many needs.*

* 1. **? – 30 Oct ~ 303 AD, Saints Claudio, Lupercio, & Victorico, Martyrs, Sons of Marcelo.**

**http://www.eltestigofiel.org/lectura/santoral.php?idu=3956**

(Chp 23, Pg 42-2) *These three martyrs were sons of St. Marcelo and St. Nonia. The Roman Presidente of Galicia, for Emperors Diocletian and Maximiano, named Diogemiano, probably succeeded Fortunato, mentioned above. This judge, Diogemiano, arrived at Leon with a fury against the Christians. He ordered the three young saints brought before him. They had professed publicly to be Christians. He asked them “All the universe, with its inumerable multitude of people obey imperial Rome. Why is it that you three resist? The saints responded, “You have not noticed the huge multitude of angels who are against the infidelity and the idolatry of the Romans? And because of this you believe that we alone are moved to the contrary.” Diogemiano asked, “And whom do you principally trust?” “The saints responded, “In Jesus Christ our Lord we have total confidence, and it is enough for us not to fear all the power of the emperors to defeat us.” The President said, “The victory of the Christians is to suffer tortures. Yours is a very cruel triumph, which not even this will, you get from me, because what you will suffer will not serve as an example to the rest of your followers who follow your falsehoods.”*

*The brothers, not being able to bear the insult made against Jesus Christ, that his law was false, answered, “You are who talks about falsehoods. On the contrary, we confess faith in Jesus Christ where all truth lies and the certainty of heaven, and we do not fear, nor do we obey one who can kill our vile and miserable bodies for fear of the lamentable death of our souls, and almighty God who alone can give them*

*After this holy response, which should have soften the heart of the President, his heart hardened against them with much anger, and he said bewildered, “My patience hurts me! When I make them suffer, they are provoked to offend me. Therefore, I will command that they be beheaded so as to not give them the glory of enduring or suffering too much.”*

*And so the guards quickly took the three brothers to enjoy eternal life, which they bought with their lives and blood. It is not possible to know the exact date they died, but only that it happened a few years after their father, St. Marcelo, was martyred. Their estimated death date is 30 Oct 303 AD. Their bodies were buried in a very humble place.*

*About 1,100 years later, the three bodies were elevated to a dignified place, and it happened as follows: The Cardinal of Spain, Jacinto Legado, received a plea from King Don Fernando and the Bishop of Leon, who then was called Don Juan, and fom Pelayo, Abbott of the Leon monastery, and of the city of Leon. On 23 Mar 1173 AD, the bodies of the three saints, Claudio, Lupercio, and Victorico were exhumed and taken to the monastery of Leon. With much devotion, their bodies were placed on the main altar of the Church. Present at this ceremony were the archbishops of Santiago and Braga, the bishops from Oviedo, Astorga, Zamora, Salamanca, and Lugo, and twelve Abbotts, with a crowd of cleriges and lay people. The legate* [a personal representative of the Pope of Rome], *granted forty days of pardon, and others more, to whoever gave an offering for the work of the Church, and after he returned to Rome, he was elected Pope, with the name of Celestino III. He then confirmed, for a brief time, the same graces for the whole Church. The bodies of the three saints are today (1596) solemnly guarded in the monastary of St. Benedict in Leon, which is called Monastary of St. Claudio. Each body was placed in separate, richly adorned chests at the main altar.*

*At this monastery, it is said, something miraculous happened, which is certain because it is conserved in an ancient tradition at the monastery. King Almazor (~940 – 1002 AD) of the Muslims, took over control of the city of Leon. As he was about enter St. Claudio’s Monastery,* [to desecrate it] *riding his horse and leading a charge with his soldiers, the stomach of his horse burst open and all its entails came out over all the floor. The king was moved by this miracle which God worked for his holy martyrs. The Muslim king not only did not hurt the monks of he monastery, but he talked with them, and treated them with much kindness. Then he left and went to ransack the rest of the city.*

*This miracle is painted at the main altar to the side of the bodies of the three saints, and at the sacristy are displayed pieces of the nosebag* [to feed the horse], *which the Muslim king had on his horse that day. It was a satin brocade with gold and silver flowers, made by the Muslims.*

*The monastery is very antiquated and is from the time of the first Visigoth kings (~300 AD). From this the great veneration these saints have received over the centuries from all over Spain, can be understood. The devotion of the city of Leon, and all the land, to these martyred saints, are held in high esteem. In many testimonies, parents show their reverence by naming their sons with the names of these saints. Another famous monastery of nuns of the Order of St. Bernard, located in Ribadabia, Galicia, advocates these three saints.*

* 1. **? ‘- 3 Mar ~ 304 AD, Saints Emeterio and Celedonio, Martyrs, Sons of St. Marcelo, Roman soldiers.** These martyred saints’ names are Emeterio and Celedonio, sons of St. Marcelo and St. Noria from Leon, Spain. They had been soldiers of the Roman army and fought in several of the battles for the Roman Empire. It appears that they were converted to Christianity when they were still soldiers because, after they left the army, probably when they were in their late twenties, they had a strong desire for martydom for their faith in Jesus Christ.

*According to Leccionaries, they went from Leon to Calahorra, only because they learned that there, conditions were ready for martydom. Emeterio said that they would not be judged to be unfaithful to God by fleeing danger, which would indicate poor faith in God. They went to find death for their love of God. Encouraged by this thinking, St. Emeterio said to his brother, “It has been many years which we served in the war against the world, where in our work we risked our lives, and wasted our honor during our spare times. But now, there is another movement towards war against the King of heaven, Jesus Christ. Let’s go earn its wages, which is no less than glory without end* [in heaven].”

*Celedonio responded to Emeterio, “I don’t think it is necessary for you to waste so many words in admonishing me in that form, for you have been in my company all our lives, which should provide sufficient witness to what I presently desire, and if this is not enough for you to believe, then lets go to wherever you want to seek death for Jesus Christ. There I shall prove with my efforts and firmness, as I don’t promise you anything in vain. Take me wherever I will satisfy you about my perserverence.” (pg 43)*

*Armed with this conviction for their faith, and strengthened in their burning love, they left Leon for Calahorra. Martyrologists, and one among them from our saced religious Order of St. Dominic, say the two saints were taken prisoners in Leon, and it was there where they started to suffer. They endured continuous torture, and were greatly mistreated. Then they were taken to Calahorra. Being that as it may, before they were beheaded, as all martyriologists agree, the martyred saints endured many very great torments, which were done publicly against Christians. Nothing was written about details of their torture, although that ancient poet, Prudencio, gives testimony of what they suffered for a very long time, while prisoners. Tortures went on for such a long time that the saints’ hair and beard grew very long. It can be believed that during that period of time, the saints received insignificant refreshments with approval of the ferocious judges, which was heated with their false religion, whose tradition called for more cruelty.*

*St. Isidoro considers clearly that the tortures were bestial and monstrous, which the evil judges did to the saints’ bodies. These judges afterwards felt shame that the public torture remained in the memories of the populations as very cruel, and they appeared confused for having employed in vain the ultimate cruelty they could inflict without changing the saints’ minds or faith in Jesus Christ. Also, we have to believe, that in all this prison time, the martyrs received great strength from heaven, and many consolations, which confirmed for them the love of God, and confirmed understanding, like the Apostles, of how great is the mercy of Jesus Christ to make them worthy, to die for their faith. Their joy would increase when they were the weariest. In the end, they were beheaded because the cruelty could not defeat their Christian perseverence, and in contrast to the executioners, the martyred saints, in imitation of Jesus Christ, died triumphant over their enemies. They died on 3 March, although the actual year is not known, but is estimated to be a few years after 300 AD.*

*On 3 March, many churches in Spain celebrate a feast in honor of these two saints, although, in Calahorra and that diocese, the feast is more solemn, which would fall during Lent. So, it was moved to the end of August.*

*The ancient poet Prudencio, and martyrologists, St. Isidoro and Beda describe in very celebrated breviaries a famous miracle when the saints were about to be beheaded. They write that the public at the torture of the two saints saw rise into the air a ring from one of the saints, and a handerchief which rose by itself to clean the face of the other saint. They rose straight up to heaven and finally disappeared from sight. It looked like the saints send heaven in the ring their pledge of loyalty and faith, and in the handkerchief they send the sincerity of their souls for God, and God received them as a testimony of assurance that their martyrs’ death would rise to eternal glory.*

*This miracle was seen by all present, and Prudencio gives details of the many other miracles which took place at their graves, which were greatly venerated by the people of Calahorra. Much of this was written by the ancient poet Prudencio, who was born in Calahorra, and who knew quite well what happened, and testify to its truth. The martyrologists Beda, Usuardo, Adon, and from our order St. Gregorio Juronense, and Bishop Equilino, provide great details of these saints and that most of the churches of Spain celebrate solemn feasts to honor them. Wherever in Spain lists of saints are made, St. Emeterio and St. Celedonio are listed as two of the principal saints of Spain. Prudencio composed a beautiful hymn about these two saints, and many of the books of saints and breviaries are written with great beauty and elegance that I believe there are no others so beautiful. In the Lectionaries are stated that the saints were martyred in Calahorra, and the malicious judges’ names were Maximo and Astario. This writing is so old that it was written during the time of martyr St. Eulogio, more than seven hundred years ago* [from 1596]. St. Eulogio was *considered a serious scholar and his opinions had great authority. These Leccionaries, plus the works of the poet Prudencio and St. Isidoro expand on the strange evil which these judges committed with much cunning because they commanded that everything written about the martydom of Emeterio and Celedonio be burned, and they prohibited any future writings about it, thinking that the martydom would eventually be forgotten.*

*The wicked rightly thought that the example made by the two martyred saints would be a significant example of Christian bravery among the Christians. The greater the effort the judges made to bury the saints in perpetual oblivion, the more their glory was publicized among the Chrisians, and this story spread throughout Spain. This fact manifested that it came from God. Even though Gentile evildoers worked hard to prohibit the spread of the event, God’s divine providence was stronger, and the devotion and faithful memory of the Christians of old, conserved the memory of the passion of these martyred saints by their zeal not to lose the memories of that event. That is why we can believe that what we can find of their history is what was written at the time of their martydom. (pg 43-2)*

*After the saints were beheaded, they were buried in a low place near a sandy gully, which was covered and hidden during the time of unbelief by the Gentiles. Afterwards, it became apparent that the holy bodies were buried there. The local clergy took their remains to the Cathedral at Calahorra, where the saints became their patron saints. During that time, many men were ordinarily given these saints’ names, and the people of the land have great memories of the infinite mercies which Our Lord miraculously granted them in their grave necessities, when they prayed for intercession by these saints.*

*The heads of the saints, it is said, came by way of the sea, to the Abbey at Puerto de San Andes. Ancient writings state that the villa was named El Puerto de St. Emeterio. The heads are stored with great veneration at this location.*

* 1. **? – 23 Oct ~ 304 AD, Saints Servando & Germano, Martyrs, Sons of St. Marcelo.** *These brothers were also sons of St. Marcelo and St. Nonia. They were young when first taken prisoners by the Roman Governor Viator because they were Christians, and because they liberally and firmly confessed to being Christians, without fear of the danger of death, which was the reason they were taken. At that time, they were set free, although they were tormented, because the persecutions of Christians had decreased somewhat. This episode gave them the names of Confessors of the faith. This name was given by the Christian church to those who had confessed in a public trial, the name of Jesus Christ and their faith in him, whether or not they were tortured ormartyred.*

*Our Lord Jesus Christ started to produce for these saints many miracles by their just invoking the holy name of Jesus. The sick were healed and demons came out of possessed people. With an ardent zeal in the law of Jesus Christ, they contradicted with much fervor the vain religion of the Gentiles, and would destroy their temples. It cause converted Gentiles to demolish their idols wherever they were found. St. Servando and St. Germano rejoiced at the mercies which Jesus Christ made for his confessors. However, Jesus had other mercies to go hand in hand with the miracles, and that was their martyrdom.*

*While the two brothers were visiting Merida, the Vicar of the Roman Prefect, named Viata, had them arrested. From St. Isidoro, it is learned that they were tortured in prison, first with whippings using iron hooks which tore their skin, and they used other materials of cruelty. Because the saints triumphed gloriously in their agonies, their suffering was extended because Viator had to leave momentarily to Latingintana, to visit the Prefect Pretorio. He took the brothers with him.*

*He commanded the two saints walk all the way in chains. In this, the saints were very much the sons of st. Marcelo, because they followed along the same footsteps of their father, although the road was shorter from Merida to Gibraltar where they would embark on a ship to Latingintana, Africa. This torment of walking as prisoners appears to be like an inheritance that St. Marcelo left to his sons, not only to Servando and Germano, but also to Emeterio and Celedonio, who had to make this torturous journey. As has been said, the four brothers were very fatigued along the long road as they walked in chains. They also had iron rings around their necks, which caused them great misery, which increased their hunger and thirst, plus their misery was compounded by the physical mistreatment they suffered by their cruel masters.*

*They suffered with a Christian perseverence armed with their faith in Jesus Christ. What torment and fatigue, as bad as it can be, to have such a gift from the mercy of God and manage the suffering for love of God? God maintained them as he has promised with the bread of life, and understanding, true delicacy of the soul which is sustained in God, and that way, they did not feel hunger for material food.*

*The saints did not reach the island of Cadiz along which the road led to Viator. The two saints were beheaded on a high sierra, on a field named Ursiano. St. Servando was eventually buied in Sevilla, Spain, along with St. Justa and St. Rufina, also martyrs, who are discussed in another part of this writing.*

*St. Germano’s body was said to have been buried in Cadiz or Merida. The martyrology written by the monks of St. Dominic states that St. Germano’s body was brought to Merida, where he is buried. There is great devotion towards the two saints in Merida, and especially towards St. Servando, and even on the sierra where they were beheaded, memory of them has been conserved, and the place is called St. Servando, which is about two leagues from Merida. The people who live in the sierra believe that is the place where the saints were martyred. The St. Eulalio Church at Merida is said to be the place where St. Servando was taken.*

*In Toledo, Spain, the castille of St. Servando is very famous, and the name stayed because of a monastery of Benedictine monks who used to be there. This monastery was given a magnificient dowry by King Don Alfonso when he took over Toledo from the Muslims after 1000 AD.*

*And finally, in those times, many churches in Spain celebrated very solemnly, the feast day of these saints on 23 October, a date used by martyrologists, saints’ calendar, and all others who write about these saints’ lives.*

* 1. **? – 17 Nov 313 AD, St. Aciclo and St. Victoria, Children of St. Marcelo.** *Aciclo and*



*Victoria, martyred in Cordova, Spain, on 17 Nov about 313 AD, were children of St. Marcelo and St. Nonia. They were left orphans at a very early age, after both parents were martyred for being Christians. They were left in the care of a wet nurse, called “Ama.” Because she was feeble, she felt danger from the Romans, and quickly left Leon for Cordova with the childen. There, a Christian woman named Miniciana, took them under her care, after knowing they were children of St. Marcelo and St. Nonia. After a few days, Ama died and Miniciana then raised Aciclo and Victoria in the faith and teaching of Jesus Christ to their teenage years. They were well indoctrinated in the Christian faith.*

*Around 313 AD, Roman Prefect Dion arrived at Cordova from the Province of Andaluzia. He issued a proclamation that all Christians sacrifice to the Roman gods, or they would be killed if they did not. St Aciclo and St. Victoria were denounced by the Roman Public Prosecuter named Urbano. Dion commanded the two be brought before him. Then he asked the saints, “Are you the ones who do not appreciate the sacrifices to our gods, and incite the whold town to depart from them?” St. Aciclo responded very calmly, “We serve Jesus Christ, Our Lord, and not demons, nor the despicable rocks, like you do.” The president pursued, “You know what sentence we have passed against those who do not sacrifice? You probably don’t know.” St. Aciclo asked him, “And you, president, have you heard what suffering Our Lord Jesus Christ has ready for you and your princes that give this to us?”*

*After hearing this, Dion started to blaspheme with a bestial rabies, but then turned towards St. Victoria, thinking he could overcome her with flattery, being a woman. And with threats against this young and tender girl, he said, “Victoria, I feel sorry for you as if you were my own daughter. Return to the gods and adore them, and they will forgive you, and I will be able to excuse the cruel torments which will be given you, if you don’t obey me.” Victoria responded, “You will give me a great benefit if you execute me as you have threatened.” Still, Dion persisted with flattery and said, “Aciclo, consider well the flower of your youth, and think about your beauty, which gives me great pain to destroy so soon.” The young man responded, “All my mind is about Jesus Christ, and about dust of the earth from which he formed me as he pleased, and you are who believes that you should not, for you work to force men to adore statues of false gods, who neither have sight nor any other sense.”*

*Dion then commanded St. Aciclo be whipped, and St. Victoria to be tortured through the bottom of her feet. After this, they were taken to the deepest cell of the prison. There, they passed the time all night remembering God’s words, and having him present in their minds, because the more they had him present in their minds, much more the soul is subject to God with true love and reverence, and much more meticulous he remained in their minds. Because of this, we are commanded to love God with all our hearts and will, keeping him more in our memories so that we become more his, and in this way, we are made worthy of his most high mercies. During the night, four angels appeared to them and brought them food to eat in their cell. Their presence gave them refreshments.*

*The next day in the morning, to quickly finish with the young saints, and so as not to get confused more with their constancy in their faith in Jesus Christ, Dion commanded they be thrown into the river Guadalqueuir. Large rocks were attached to their necks, so that they would plunge to the bottom of the river and drown. But something quite unexpected happened. Angels appeared and sustained the blessed saints on top of the water, so that it appeared that God was holding them in the palms of his hands, as he had promised (Ps 90), and they floated on top of the water praising and blessing Our Lord so firmly. They looked so rested as if on a pleasure trip along the countryside on a resplendite cloud. They even merited a vision of Jesus Christ accompanied by a great multitude of angels, who came to comfort them. (Pg 45)*

*When Dion learned about this miracle, the fury and rage of Dion grew worse, because he could not put them to death. He decided to torture them more slowly, and ordered the saints to be strapped to large circular stone wheel (“sendas ruedas”) which could be rotated over a large flame for roasting their bodies. Below them, on a pile of wood soaked in fuel, a great fire was started. The wheel were turned slowly with the saints strapped to it with chains, so that the saints’ bodies would roast little by little, and the heat would rise to their heads to make them senseless.*

*The saints appealed to Our Lord that with his powerful arm the flames be killed, at which point the flames flared up with great wonder, and engulfed a great multitude of Gentiles who were standing nearby watching. In the meantime, the saints were seen resting upon the wheel, as if they were on well deserved beds, and they could say like the Prophet David, “We passed through water and fire, and from all, Lord, to a great refreshment.” (Ps 66)*

*Confused by these wonders, Dion attributed them to enchantments and works of demons, and he had the saints removed from the wheels, as he told them, “Enough, you miserable ones who have demonstrated very well your magical arts and sorcery! Sacrifice now to the gods who bears your actions, and agree!”* St. Aciclo responded, “Since you don’t have understanding, sense, nor fear of God, who can teach you, you cannot see the marvels he does to liberate his servants from your evil hands.”

*Dion had Aciclo taken to another cell, and Victoria, he had her breasts cut off, and milk came out of her wounds. The saints passed the rest of the day isolated in their cells. Many midwives came to visit Victoria with gifts. She converted seven of them to Christianity with her holy words and admonitions. The next day, the saints were brought before the Prefect Dion. Because Victoria responded to his interrogations with Christian firmness, Dion directed the executioners to cut out her tongue, and had her used as a target for archers, so that she died shut by arrows. Before she died however, she spoke to God to give him thanks, as if she did have a tongue. And from heaven were heard voices which said, “Come to me my saints, and receive the crowns ready for your reward of your noble battle.” The happy death of the saints is recorded as 17 Nov ~313 AD. The church of Cordova celebrates their feast day on 17 Nov, with much solemnity.*

* 1. **? – 304 AD, St. Fausto, St. Januario, and St. Marcial, Martyrs of Cordova, Sons of St. Marcelo.** *These three martyrs were brothers, the last of the twelve children of St. Marcelo and St.Nonia. Fausto had been a Roman legionaire. Originally, they were from Leon. Martyrologists Juan Uasseo, Fray Juan Gil Carmona and Ambrosio de Morales in his Chonicles of Spain, mentioned that the saints left Leon for Cordova. But is not known when or why.*

*The Roman President at Cordova, who martyred these saints was named Eugenio, and it appears the saints, with a desire to be martyred, went before Eugenio without being summoned, and began to talk in this manner, “What are you doing Eugenio? Why do you insist on hating and mistreating the servants of God, and what do you believe they are admonishing you?” Eugenio responded with anger, “What do you want hapless men? Who are you?” They responded, “We are Christians and confess to belief in Jesus Christ. One sole Lord we have, through whom all things exist, and we are for him.” Eugenio continued to question them, “From where did you three get this desperate conformity and company?” Fausto responded, “In only you is desperation because without having no confidence in God, you want to force us to deny him.” The President did not add any more words, but ordered that Fausto immediately be tied to an instrument of torture: his hands tied together in back of him; his feet tight together and attached to a pulley with a rope, and his head set in a vise to remain firm as the pulley was pulled and his body stretched from his neck to his feet. So that as the pulley was turned slowly, it applied more and more tension to his knees, his stomach, and his neck.*

*With piety, the other two saints saw how their brother suffered, and with love and humility his brother Januario said, “Oh, dear loved brother, our sins are the cause of your pain, and our having you join us resulted in this your hardship. St. Fausto removed their anguish and consoled them by saying, “Our love has always been for Jesus Christ, and therefore nothing but good can come to me from this suffering. Because of this, I will accept whatever happens to me.”*

*After these words, in which Fausto was about to commence his martydom, the President turned his attention to Marcial and told him, “I see the terrible madness of these others’ foolish encouragement with which they have made you enter into their company for your destruction. Do not confide in them, and don’t let yourself persevere with them in their wickedness.” Marcial answered, “May God of heaven and earth destroy and punish you because with so much evil you counsel my perdition.”*

*Eugenio ordered, “Raise this one also on the wheel and pulley!” Marcial answered with much joy and happiness, “Glory without end be given to Jesus Christ for the mercy he gives me for the opportunity to accompany my brother Fausto.” With ferocious anger, Eugenio ordered, “Torture them until they sacrifice to the gods!”*

*St. Fausto, even though suffering from much torture, affirmed in a strong Christian effort, “You nor demons who incite you will be able to set us apart from the law of the true God, and convert us to the false gods!” Afterwards, more horrible tortures started on St. Fausto. The torments were terrible. Executioners slowly cut off his ears. Then they cut off his nose and scrapped off cruelly his forehead and eyebrows. His upper teeth were gouched out, while the saint gave thanks to Our Lord, and he suffered all with much joy.*

*Eugenio now had a sad vision of not being able to scare the other two martyrs into giving up their faith in Jesus Christ. He admonished Januario as follows, “You see how Fausto has suffered for persevering in that evil confession?!” Januario responded, “Through such evil, I will perservere so that I remain a participant in the love with which Fausto suffers and speaks.” Then Januario was wounded and scarred in the same way as Fausto. And then, Marcial was once again attacked by Eugenio, and with much kindness, he said, “Look at the madness of your companions, and the harm which they have hauled, but you, with better guidance consider what is more convenient and depart their bad obstinancy.” St. Marcial responded, “My good advice is to follow Jesus Christ to whom Fausto and Januario confess in their cruel pains.”*

*Eugenio was desperate to conquer the saints, and dreaded to be more clearly defeated by them, so he sent them to be burned. The Saints nevered stopped admonishing the Christians in the crowd which was present. They spoke until the flames prevented them, and their souls left their bodies, liberated to fly to God for whom they sacrificed their lives. Their happy death occurred on 28 Sep ~306 AD.*

*On this day, the Church of Cordova and others of Spain, celebrate their feast day. In Cordova, there is a church dedicated to the three saints, where their ashes are conserved.*

* 1. **? – 19 Jun 304 AD, St. Lamberto, Martyr, Farmer, Peasant.**

* 1. **~250 – 25 Jul 304 AD, St. Cucufate, Martyr, Merchant turned Preacher.** Cucufate and his brother Felix were born in Scilitana, Africa. They were sent to Cesarea in Judea to study “letters” or writing. At Cesarea, they were converted to Christianity, and received an ardent desire to preach about Jesus Christ and the Reign of God. They soon learned that Spain was in great need of evangelization, but there was the threat of persecution and possible death by Roman authorities in that land. Cucufate and his brother were attracted to this opportunity to die for love of the Gospel. So they departed Cesarea for Barcelona, Spain. There they met other believers who also were preaching about Jesus Christ. Cucufate decided to stay in Barcelona, while Felix left for Girona.

*It did not take long for Cucufate to be seized and placed in prison by Roman authorities. The first Roman governor to impose cruel torture on this saint was Valeriano or Galerio, who was the Proconsul. He sent twelve soldiers to torture Cucufate. The soldiers took turns tormenting the saint, some beat him mercilessly while others rested. Then they switched. They ripped the skin, muscle, and nerves from the sides of his body, ripping the abdomen open and spilling his guts onto the ground.*

*St. Cucufate prayed, and he was immediately healed of all his wounds. The executioners were all suddenly blinded. The earth opened up and swallowed the Proconsul and his idols.*

*The second Governor’s name was Maximiano. This one commanded Cucufate be bound to a grill where his body was covered with mustard waste with vinegar, and the saint was not harmed. Then the saint was thrown into a flaming bonfire. When Cucufate prayed, the fire went out. In prison, he was consoled by a light from heaven which radiated throughout the rooms or chambers of the prison. Because of this phenomenon, the guards at the prison were converted to Christianity. (pg 28)*

*The following day, he was whipped with thistle by command of Maximiano, who also met a terrible death, like his predecessor. His idol Jupiter, to whom he sacrificed, along with many others, fell to the floor and broke into many small pieces. These strange events converted many pagans to Christianity.*

*The third Roman judge was Rufino. He was moved to behead St. Cucufate immediately because he feared more coversions to Christianity. This occurred on 25 Jul 304 AD. His body was buried in Barcelona with the honor and veneration that Christians could give him without giving notice of this action. A few hundred years later his body was taken to the monastery of St. Dionysius near Paris, France. There is a chapel in Paris with many other bodies of saints from Spain (1596).*

* 1. **~250 – 1 Aug 304 AD, St. Felix, Martyr, Merchant turned Preacher.** *Felix, and his brother Cucufate, were born in the city of Scilitana, Africa. From there they went to Cesarea* [near Jerusalem]*, which had a large population at the time, and the general studies including writing, or letters, where they received their education. It is there that they were converted to Christianity. They heard how Spain was ready for evangelization with great opportunities to be martyred for the new perfection, and in learning to write, they were very well at an advantage over all their equals. And they said, “Why do want the philosophy of the world, since we do not love the life of this time. We have to find another life which will consume all of our time, which can aggregate who knows how many more years to that which we have left compared to that perpetual time where there is no termination nor end with eternity.” They decided to travel to Barcelona, Spain, for the great opportunity to teach and preach about Jesus Christ, and face persecution from the Roman Prefect. They boarded a ship for Spain, where they joined the rest of the Christians, who were beginning to preach the gospel. Felix and Cucufate encouraged the faithful against the cruel war which was expected in the persecuation by the Romans.*

*St. Felix desired to set himself as the leader of the group during the first encounters with the Romans. He left his brother in Barcelona, and traveled to Empurias, and from there he went to Girona, which was like the frontier from where the danger of confrontations began. Felix began preaching and many Gentiles converted to Christianity. It so happened that the Roman Prefect Dacian arrived at about the same time at Girona and he heard of Felix’s preaching. He immediately took Felix prisoner and placed him under the executioner named Lt. Rufino for torture to change Felix’s mind about Christianity.*

*St. Felix was beaten cruely with rods while his feet and hands were bound. Then he was jailed in the most horrible cell in prison. He was fatigued, hungry, and thirsty, a miserable state. He was taken out of the cell the next day and was tied to two ferocious camels, which dragged him along the principal streets of the town scratching all his body. After this torture, when his skin was hanging from his body from the many cuts, he was thrown again into prison. That night, he was visited and consoled by an angel, who cured all his wounds, so that he could continue the process of martyrdom anew. He merited more confidence which enforced and strengthened him against all torture.*

*The next day, Rufino took St. Felix out of prison to confront more tortures from the execuioner. The attacks were more ferocious, and because this was* [one of] *the first Christians who was tortured in Spain, Rufino wanted to make of him a lesson with horrible methods to cause enough fear to scare the rest of the Christians who were to be tortured in Spain. But contrary to this, Our Lord armed St. Felix, so that all the saintly martyrs who followed him in many cities of Spain, would have providence to support them. St. Felix was enabled to suffer many and diverse torments, and all very fierce, to enable future martyrs to find comfort in their torments, which would not compare with those of their leader.*

*This day was very painful for St. Felix because of the cruelty of Rufino who acted as a rabid dog who looked defeated...but who more crudely would beat him from the morning until late afternoon. In this torture, Rufino hung Felix from is feet with his legs outstretched, and Rufino inserted spikes of iron all over the saint’s body, while the saint did not indicate any sign of pain.*

*That night, while Felix was imprisoned in his cell, the guards saw a light from heaven which illuminated St. Felix. They heard voices with a sweet melody with which the angels comforted him.*

*The next morning, Rufino heard of the mysterious event, and with major indignation for having been defeated so many times, wanted once and for all, to finish with St. Felix’s life. Rufino commanded the feet and hands of the saint be tied together and then be thrown into the ocean, which was not far from Girona. Angels untied him after he fell into the water. And Felix floated to the shore. Rufino confessed that he could not triumph over Felix, had him taken to a prison cell and there, beheaded. This story is told by St. Isidoro during the sixth century. (pg 28-2)*

*…St. Felix, so blessed in death as in name, was glorious to enjoy the bliss which in heaven God had ready for him. The day of his martydom was 1 August. And on this day, the Church of Spain celebrates it with much solemnity. His martydom has always been much celebrated in Spain, which is also mentioned by the ancient Christian poet Prudencio. The glorious King of the Visigoths, Ricard, with devotion towards St. Felix, offered in Girona a crown of gold to his sepulchre. St. Ildefonso in his book of the saints, wrote about Bishop Nombito of Girona, before the time of St. Ildefonso, about his virtures, Christianity, and great care and vigilance of the tomb of St. Felix in his church.*

* + - 1. Priests and Deacons

250 – 1 Aug 303 AD, St. Felix, Martyr,

Bishops

**(?-96 AD) *St.* Eugenio, First Archbishop of Toledo.** Eugenio is said to be of Greek origin who was a disciple of St. Dionysis (Acts 17:34), who was himself converted to Christianity by St. Paul in Athens. *He was accompanied by four other evangelists, Marcial, Saturino, Marcelo and Regulo, to France after the martydom of St. Peter about 64 AD* (*http://www.mercaba.org/SANTORAL/Vida/11/11-15\_S\_eugenio\_obispo.htm). Like the other companions, Eugenio was ordained a bishop before coming to France. His mission was to evangelize the pagans at Toledo. Eventually, he became the first archbishop of Toledo. From the fruit of his preaching and the conversions in Toledo and the surrounding countryside, Our Lord confirmed his teachings with many miracles, but there is no detailed written memory of them. There remain no ancient written documents in any church or monastary in Spain, which age have dissolved. Not even in Paris, France where he is buried, are there any ancient writings left. Abbott Hildunino during the reign of King Charles the Great of Spain, who wrote much about St. Eugenio, but did not write any narratives about his early deeds, except through hymns. He did write that St. Eugenio was third removed as archbishop before Archbishop St. Ildefonso. Other authors have written that Eugenio converted a large multitude of Gentiles in Toledo, and other parts of Spain. Wanting to meet with his Master, St. Dionysis, an account of his success in evangelizing, Eugenio decided to travel to Paris, France. It can be assumed that St. Eugenio had established his churches well with well instructed priests before deciding to leave them for a while, to meet Dionysis. Coming within one league of Paris, to a town called Diolio, he was met by servants of the Roman Governor Silfinio, who persecuted and martyred Christians wherever he would find them. They asked Eugenio, as a principal over others, which god did he adored. The saint responded, “I am a Christian, and I know and adore with great devotion my only God and Lord, Jesus Christ.” Hearing this, they grew enraged and beheaded him on the spot on 15 November 96 AD. Then the pagans dumped his body in a lake named Marasio so that Christians would not discover and bury his body. For a very long time* [more than two hundred years]*, his body remained in those waters without corruption. And finally, when all that land was Christian, Our Lord decide that the time was proper for someone to find his body. A noble and rich man named Hercoldo lived in the town of Diolio. He was sick and in bed. In a dream a venerable old man appeared to him and said to him to get up free of any sickness, and go and take out the body of St. Eugenio from the lake and bury it with veneration and reverence. Hercoldo was very happy to suddenly be healthy, and for the mercy that Our Lord had given him. He took a group of men and found the body. Then, with much devotion took out the uncorrupted body of the saint from the lake. The saint’s body looked as if he had just been beheaded. Wanting to take the body to the monastary of St. Dionysis, Hercoldo had the body placed in a cart. But the donkeys did not want to move along that road. So, the men left them alone and they turned to go a different way and they stopped close to Diolio, where it was sensed that that was where Our Lord wanted them to bury the body of their holy martyr. A church was built over the sepulcre where God was glorified because of his glorious saint. Many miracles have occurred in that church through the intercession of St. Eugenio. (Chp 17, pg 15)*

Sometime between 750 and 768 AD, King of France, Pepino III, *had a very sick chamberlain, who was a relative. He had terrible headaches, which made him lose his hearing and ability to see. There were no medics who could cure him. Pepino started approaching spiritual aid for a cure. Eventually he went to the Monastery of St. Dionysio, martyr, where he offered many donations to the friars for prayers to be offered to God and holy martyrs for healing of his sick relative. The following night, while the sick chamberlain lay in bed dying at a palace named Bermeria, St. Dionysius appeared to him, dressed in white, with two of his disciples, Rustico and Eleuterio, also martyrs, and he spoke to the sick servant fondly and tenderly, “Get up, and how best you can, do not delay in visiting my disciple St. Eugenio, who is located not too far from you in my church. With his prayers and intercession you will gain benefits, not only of the great pain in your head, but of all your members of your body.” The apparition left and the servant, in early morning, quickly gained his composure, and proceded to do what St. Dionysius directed. He was taken in a carriage to the church where he went to visit the body of St. Eugenio. He arrived with many sighs, crying, and moans to beg St. Eugenio to heal him of his maladies. As the servant lay prostrated on the floor of the church, he fell asleep. Shortly thereafter, he woke up from a dream and got up saying in a loud voice that he felt healed! He left quickly to the monastery of St. Dionysis where also is buried St. Rustico and St. Eleutherio and gave many donations to the monastery and entrust his life to the prayers of the saints and martyrs, and also to those of St. Eugenio. Happy and joyful he returned to his master, King Pepino.*

*During the time of King Charles the Great, a maiden of the city of Ebroicas, was totally blind. She was taken to the tomb of St. Eugenio to make a vow, that every year she would visit his grave and make an offeratory, in exchange for a cure of her blindness. She suddenly became healed and could see. After a while, she forgot about her vow, and she became blind again. She returned back to the grave of St.Eugenio and took all the offerings she had promised in her first visit. She again received her sight and in a dream, she was admonished not to forget her promise to the saint.*

*A field matron named Lugdunense had a daughter who was labeled a lunatic. She was actually possessed by a demon. Her mother took her to the tomb of St. Eugenio. While on the way, the demon spoke saying he was within her when she was taken to other holy places and that he would not get out until he was taken to Eugenio. When they got to Eugenio’s grave, the demon’s voice started changing and he said, “Eugenio, you take me out of this country I possess, and now from this small body you expel me to send me to my torments!” And saying this he left the little girl free of the lunacy. She and her mother returned to their land giving thanks to God.*

*In the time of Emperor Ludovico, there was a soldier relative of Abbott Ildvino, who came to the village of Diolio where the body of St. Eugenio was buried. There was a man whom the Saint had healed, and in recompense for the benefit he had received, wanted to serve the Lord Jesus Christ in whatever he could. At the same time, a soldier came searching for this grave with threats that he wanted to be served. The healed man responded that he most wanted to serve God and his servant St. Eugenio because they had answered his prayers and now he was cured. The soldier then said, “Now you will see if your Eugenio will save you!” And with that, the soldier punched the man on the face and knocked him to the ground. The man than prayed, “O God of the saint martyr Eugenio, avenge me from my adversary who does not stop blaspheming your name.” The soldier became possessed by several demons and spouting foam from the mouth, loud voices came out of his mouth, and they threw the soldier on the floor, and he was acting furious because he would bite anyone who tried to confront him. Finally, being almost dead, he was taken to the church, and the tomb of St. Eugenio but before they went in, the demon who was within the soldier yelled in loud voices, “Take me to hell and not to the body of St. Eugenio, because if I enter in his church I have to be cast to a greater inferior exile!” The priest of the church then came and placed sacred relics upon the soldier, who was healed. The demons were sent to a place of torments. (Chp 17, pgs 15 & 16) Eventually, the body of St.Eugenio was relocated from Toulouse, France to Toledo, Spain. (Chp 19, pg 16*

* 1. ***?-~100 AD, St. Fermino, Martyr, Bishop of Pamplona.*** *Firmino, son of Senator Firmio, who became a Christian because of the preaching of Honesto and Saturino, was brought to deacon Honesto, as a child, for indoctrination into the Christian faith. He was taken to Honorato, new bishop of Toulouse, after Saturino was martyred for the teaching of the Christian faith. Eventually, Firmino was ordained a priest, and he returned to Pamplona. There, he was made bishop of Pamplona, where he preached on the faith in Jesus Christ several years, and later returned to France where he continued to preach. In the city of Angers, he converted many pagans and then he preached in the city Viena until the Roman Governor had him imprisoned and tortured several times because he would not renounce his faith in Christ. He would not release Fermino until the Governor’ successor, Sergio, arrived, and Sergio could continue the tortures. However, the people of the city started a riot with much violence to release the prisoner, and the Governor did. So, Fermino continued his evangelization. Many years later he had several churches constructed in that city. From there, he went to the city of Amies, where after preaching for forty days, he converted three thousand pagans to the faith in Jesus. He was imprisoned there by Roman prefects Longino and Sebastiano. On 25 Sept, after Fermino’s body was brutalized, he was beheaded at night in his prison cell. Sebastiano was afraid of public reaction, if he had killed Fermino during the day in public. A few days later he was killed by citizens of the city of Viena for having killed their Apostle. A nobleman named Faustiniano, whose son, Firmin, was baptized by Fermino, took the body of the St. Fermino in secret and buried it and it laid there for three hundred years. Bishop Salbio of Amiens found the body. The Lord Jesus Christ manifested many miracles in the name of St. Fermino on those days, where his body was properly buried and a sumptuous church was built over his grave, bearing St. Fermino’s name. Today it is a cathedral in that city. In Pamplona, his feastday is celebrated on 10 October. The actual date is not known for sure, but it was about 100 AD during the reign (100-117 AD) of the Roman Emperor Trajan (53-117 AD). (pg 14, Chp 16)*
  2. **~200-259 AD, St. Fructuoso, Bishop of Tarragona.** *Tarragona is a very noble city in the metropolis of Cataluna, in Spain, which glories in its martyrs. Bishop Fructuoso, native of this city, had two deacons named Augerio and Eulogio. The death of these saints is mentioned in the martyrologies of ancient writers Beda, Usuardo, Adon and Bishop Equilino, and also in the Chronicle of Brother Confrato. Many churches in Spain pray to and tell about their deaths in the “Lecciones de los Martyrs” or “Lessons of the Martyrs.” They were taken and summarized from the stories of the saints, “Santorales,” from very ancient times, and major support, which we have. In these we found about the martydom of these saints, which appears to been extracted clearly from original documents. Although originally written with devotion, these writings can be believed that the Christians who were present during these ancient events support what they saw. In the missal and breviary of St. Isidoro, many details about the lives of these saints are provided. Additionally, the ancient Poet Prudencio composed in one hymn, in conformance with all the above, and is one of the most authorized historical documents of the saints which we have. Nobody says where these saints were born, although St. Isidoro seems certain by afirming that they are from the same city of Tarragon. Being that as it is, historians say that Fructuoso was bishop of that city. (Chp 22, pg 18)*

*Roman Prefect Emiliano, who governed at that time near Tarragona, for Emperor Galieno, persecuted Christians with much cruelty. He ordered Bishop Fructuoso to appear before his tribunal. The saint appeared with his two deacons Augerio and Eulogio. Immediately, they were imprisoned, and their arms and legs clamped with heavy chains. On his way to jail, the Bishop was happy and cheerful as if he was going to a great celebration. He was so full of faith, hope, and strength, that he was telling his deacons, “Persevere with me as good ministers of Jesus Christ, and be firm in your faith. Do not let death frighten you, because you have been confirmed that conquering with death your adversaries, you will gain the prize without end for the victory. The jail and its prisons are the gates through which the faithful pass in these times into heaven to look for God, and is the first step that one takes to come to know the crown of glory.”*

*They were imprisoned on a Sunday, and they were in jail without food and water through the following Friday. While there, they baptized several prisoners who had been converted by their preaching about Jesus Christ. Afterwards, the saints were taken before Emiliano, who with great arrogance, demanded they sacrifice to the idols. He addressed the Bishop as follows, “You are like a master and guide with this nonsense, teaching the ignorant who leaves their gods. Abandon therefore, this foolishness, and be convinced with the truth; obey what the emperor commands. All must show reverence to the soberan gods, which he obeys.” The Bishop on the contrary responded calmly, “I adore the all eternal King of heaven, who created the earth, and not Emperor Galieno, whom God supersedes; I am God’s servant and the pastor of his flock, which he has entrusted to me.” Emiliano yelled at him, “Do not say you are, but that you were, because otherwise you will die!” With much fury, Emiliano ordered the Bishop and deacons to be burned alive. They in turn, upon hearing this, rejoiced and consoled all who lamented their impending deaths with so much cruelty. (Chp 22, pg 19-1)*

*Some pious Christians wanted to refresh and strengthen the saints by bringing water for them to drink. St. Fructuoso did not discard their piety, but setting an example for them to follow said, “Today is a day of abstinence, and 3 PM is not yet, to be able to eat. Never ask God to break one of his laws, so that my mortal life may be extended, with my death being so close at hand. Jesus Christ our Redeemer died with his thirst. I want to do the same in obedience to follow him.” And at last the saints arrived at the amphitheater, where a great bonfire had been built up to burn them. It was set on fire. When all the clothes of the saints were being removed, a humble Christian named Augustal, who had been a lector at the church, fell on his knees to remove the chain clasps from the bishop’s feet, to save him from having to bend down to do it himself, the bishop said, “I myself want to release and free my feet to walk as it must be when I enter into this martydom.*

*The Christian witnesses cried and prayed to God for the saints. The bishop responded to them with tears running down his cheeks, and with much tenderness, promised his intercession when in heaven. As the three sains entered the blazing fire, a voice from heaven was heard for the consolation of the faithful, which said, “Believe Christians that it is not torment, this fire which you see. It does not take life away, but it improves it, and makes it last forever. Hold as blessed these souls that through the fire will pass into heaven, and will escape the fires of hell, as the Psalm* [66:12] *says, “Through fire and water the Lord will guide them to refreshment.” (Chp 22, pg 19-1)*

*As the saints entered into the fire, before they felt any pain, the ropes which tied their hands burned off freeing their hands. Then they raised their hands towards heaven, and then extended them out their sides to form a cross. They began to supplicate our Lord with great fervor to send the flames to do their part, and not delay their going to them. As if listening, the flames responded and consumed them, as they passed into heaven. A guard, soldier of Emiliano, saw how, as the saints entered into the fire, their souls were taken by angels into the sky to heaven. A greater testimony was given by the small daughter of Emiliano. She was still a virgin and simple-minded, even though a daughter of a tyrant. As the ancient Poet Prudencio wrote, “Our Lord granted the joy of that vision causing the little girl to catch his father doing a malicious act in killing the saints, who were favored friends of God.*

*The Christians quickly recovered the bones and ashes of the saints and each parted with some of the reliques. In dreams, these faithful ones had apparitions of the martyred saints who were dressed in white and in red tunics, and very resplendite. They directed the Christians to gather all their remains and bury them together where they could be guarded. Years later, the remains were taken by Justino Presbyter and other Christians, and guided by an angel of the Lord, led them to a new place between the towns of Genoua and Portofino where an ancient monastery of the Order of St. Benedict is located. There, one can see the bones of the saints, which look as fresh as if they had never been burned by a fire. The faithful of that land venerate and have great devotion to the intercession of these saints. The saints died on 21 Jan 259 AD. (Chp 22, pg 19-2)*