

**Life and Martyrdom of
Blessed Buenaventura García Paredes, O.P.
Priest, Former Master of the Order
(†12 August 1936)***

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A. Biographical Data

Buenaventura García Paredes was born in Castañeda de Valdes, province of Asturias and diocese of Oviedo on April 19, 1866. He was the son of Serapio García Paredes and Maria Pallasa. God blessed this marriage with four more children, one of whom became a secular priest.

He was baptized in the parish church of his own town by the parish priest, Fr. Pedro Gonzales Cienfuegos.

His family was typically rural and of humble condition. When he was a child, Buenaventura took care of the sheep of his father for a short time. He took his primary studies in his hometown. He is remembered as an obedient, respectful and pious child.

The life of his saintly mother and the appeal of the first friar-preachers whom he knew were the initial signs of his vocation to the Dominican Order. In order to prepare himself better

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for his entry to the Dominican School, he had some classes in Latin taught by the parish priest, Fr. Antonio Francisco.

He entered the Dominican School of Corias (Asturias), but he was not able to pursue his studies for more than two years because his poor health forced him to return home. But as soon as he regained his health, he continued his studies at the Apostolic School of the Dominican Province of the Our Lady of the Rosary, located in the Convent of Santo Domingo in Ocaña, Toledo.

He received the Dominican habit at the Convent of Ocaña on August 30, 1883. On the thirtieth of August of the next year, he made his simple profession and began his philosophical studies at the same time. Once these studies were completed, he went to the College of Santo Tomas in Avila where he made his solemn profession on September 8, 1887 before the rector, Fr. Santiago Paya.

When he finished his third year of theology, he was sent to the University of Salamanca to study Civil Law, which he later pursued, together with the course in Philosophy and Letters at the Universities of Valencia and Madrid. When he completed his theological studies, he was ordained priest on July 25, 1891 by his Excellency, Most Rev. Juan Herrero, D.D., bishop of Avila.

He obtained his doctorate in Philosophy and Letters at the Central University of Madrid in 1897. In the following year, he likewise obtained his doctorate in Jurisprudence. With such a solid formation, he was sent to the Philippines, where he earned the degree of lector in theology, which was required by the Order to be able to teach in the University of Santo Tomas. At the University, he was entrusted with the Chair of Political and Administrative Law, the office he held with great regard from his students and colleagues. At the same time, he assumed the directorship of the Catholic newspaper "Libertas," which was edited by the University. In this daily, he published excellent articles in defense of the Church.

He returned to Spain in 1901 upon his election as Prior of the Convent of Santo Tomas in Avila. When he finished his term, he was entrusted with the rectorship of the School of Santa Maria de Nieva in Segovia, whose establishment he initiated. Under his

leadership, this center of teaching prospered. In 1910, he was elected Prior of the Convent of Santo Domingo in Ocaña. In the same year, he attended as an ex-officio member the Provincial Chapter held in Manila, where he was elected Prior Provincial of the Province of the Holy Rosary of the Philippines, which was the most numerous and widespread throughout the whole Dominican Order at that time.

The seven years he governed the Province marked a period of great activity and increase in apostolic works. On several occasions, he visited the great mission areas in the Far East, attending carefully to the needs of the missionaries and creating new centers of teaching and of charity. He founded a school in Foochow (China) and in Taipei (Taiwan). He also established a hospital in Tamduo (Vietnam) and the Apostolic School in La Mejorada (Spain). He opened the Dominican House of Theological Studies in Rosaryville (U.S.A.), and a school in Baguio, Philippines. He wrote circular letters addressed to the brethren, which were full of wise counsels on the apostolic and community life. Moved by his zeal for missions and for the good of the Order, he did not hesitate to give up properties and lands of the Province of the Our Lady of the Holy Rosary to other provinces of the Order – the prefectures in Vietnam to the Province of Lyon, the missions in Tingchow, China to the Province of Germany, and the house in Valencia, Spain for the restoration of the Province of Aragon.

At the Provincial Chapter held in Manila in 1914, by virtue of a decree of the Sacred Congregation for Religious, the office of Fr. Paredes was extended indefinitely (“ad nutum Sanctae Sedis”), which, by this fact, deprived the voters of the right to vote. This unprecedented measure was received with much displeasure by a certain group in the assembly, which generated a situation of anxiety and disunity among the members of the Chapter. This caused Blessed Paredes considerable pains and sufferings. Furthermore, many of the brethren raised their criticisms and complaints to the Central Curia with accusations of nepotism against Fr. Paredes, who manifested favoritism towards his provincemates due to their appointments in different offices of responsibility. But he did not think in that way. And as a sign of his honesty, he presented his resignation as Provincial on several occasions.

On the other hand, other groups of the Province of the Holy Rosary praised his actions, considering him as "an excellent administrator gifted with prudence, charity, serenity, tact, keen attention, hardwork, indefatigability, and example to all." Fr. Paredes kept a constant communication with the General Curia regarding all these problems, and he always showed an attitude of prudence and impartiality. As to the said Roman decree which confirmed him in the office "ad nutum Sanctae Sedis," the procedural witnesses, in defense of Fr. Paredes, assured that he never asked or sought permanence in the office.

In 1917, having ended his second term as Prior Provincial, he was appointed superior of the new Dominican House of the Our Lady of the Rosary in Madrid, where he dedicated his life to the apostolate and the spiritual direction of the people for nine years.

In 1926, the General Chapter of the Order held in Ocaña, Toledo elected Fr. Paredes as Master General. He received the news in a very calm disposition. But overtaken by his sense of responsibility, upon his arrival in Ocaña, he threw himself to the ground before the Chapter Assembly, and humbly and strongly asked the electors to free him from this office. But seeing the insistence of the members of the Chapter, he accepted the office in the spirit of obedience.

For the two and a half years as Master General of the Order, Fr. Paredes accomplished praiseworthy achievements like visiting different provinces, and creating commissions for the study of the problems and needs of the Order. He acquired for the Angelicum College in Rome the Convent of Saints Domenico and Sisto, which was more spacious and adequate than the ones used in the San Vital Street. In 1929, some serious problems surfaced in the Order, which affected his weak health. Because of this, he was forced to present his resignation from his office.

Some members of the General Curia of the Order affirmed that his poor health was the cause of certain sluggishness and faltering in the discharge of his office. Some news and information from France reached the Holy See. Certain religious of the Order were involved in the Worker Priests' Movement ("Action Francaise"), which was condemned by Pope Pius XI in 1926. It was the wish

of the Holy See that the Master General would remove two of these religious from their respective convents. Fr. Paredes delayed his intervention for several months until a thorough investigation had been done. This delay did not please the Pope. Fr. Paredes wrote a letter to the Supreme Pontiff, manifesting his sorrow for the pain he had caused him and asking him forgiveness. The Holy See thought it opportune in those circumstances to invite Fr. Paredes to present his resignation, "offering him in case he would accept a titular Episcopal see as a testimony of benevolence and esteem." Fr. Paredes declined this offer. Weakened by his poor health to carry on the heavy burden of his office, he responded at once to the intimation of the Holy See, resigning from his office.

It is worthy to note the version and impression of Fr. Paredes concerning this matter. According to him, "the reason of his health was true, although some people used his illness as a pretext to complain to the Holy See." He understood that the Holy Father was favorable of his resignation as what transpired during his last audience with the Pope in relation to this problem. As a faithful son of the Church, he left the leadership of the Order with joy and without delay, freeing himself as he said "of a burden for which I have no necessary physical vigor ever since I was elected." This was a very painful trial for him, but Fr. Paredes knew how to transform it into a rich occasion for spiritual growth. He later told a Dominican religious of this remark: "I suffered much, but the Lord has given me great consolation I never had."

Being free to choose a house of the Order as his permanent residence, Fr. Paredes chose the secluded and quiet Convent of Ocaña because, as he wrote: "In this Convent I spent my novitiate, and furthermore, it is a true sanctuary of the Province, since the martyrs of Vietnam were formed in this Convent. I never ceased to thank God for this blessing He has bestowed on me and for this sweet spiritual peace which I enjoy." It was there where he dedicated the last years of his pastoral ministry, where he immersed himself with spiritual direction and with juridical and moral consultation. In the middle of July 1936, he went to Madrid where the raging revolution and civil war caught him at the Convent of the Our Lady of the Holy Rosary.

He was a prolific writer since youth. His literary works, especially his articles and letters on different topics, were submitted to the judgment of the Holy See. And the two theological censors who examined them agreed that the author was "a son of the Catholic Church and a faithful follower not only of the truths, but also of the best morals of Christianity."

B. Virtues

All the procedural witnesses who knew Fr. Paredes unanimously exalt his natural and supernatural virtues:

"He always manifested deep and profound faith which was shown in his personal sojourn and union with God in all the difficult offices he had." "He put his trust in God." "And he had good and humanitarian sentiments for all people." "He also knew how to forgive those who oppose his plans and orders." He was outstanding "in his great spirit of charity towards all, but especially towards the workers of the "Centro de Santo Domingo" which was established at the Convent of the Our Lady of the Holy Rosary in Madrid. "He used to say of the simple and humble people that "they were the first in the Kingdom of God." "He was very charitable to those who were sick."

Msgr. Giuseppe Petrelli, the Apostolic Delegate in the Philippines from 1912 until 1921, said these words before three Dominican communities of Manila: Fr. Paredes "was always very prudent and very wise in the exercise of his office as a Provincial Superior." He was well-known for his prudence and deliberation and for his extraordinary patience manifested during his governance. He was "just and impartial," an exemplar Superior, although he was inclined to favor his provincemates. He was "very faithful in complying with his duties and very firm whenever he made his decisions as Superior, although he was compassionate and humane." "In the difficult governance of his subjects, he always showed courage and strength." He was "very moderate in his food and drink, in his moments of leisure and in all things."

When the authorities and other people showered him honor and respect for his high position, he was very edifying for his pro-

found humility as stated by all witnesses. "In public, he showed simplicity with a sense of profound humility." "He carried himself with the same humility, without any ostentation." He proved himself very humble in accepting the office of Master General as he prostrated himself on the ground before the assembly of the elective General Chapter, pleading with them to accept his renunciation of the office. In that occasion, an Austrian-Hungarian priest remarked: "In my life I have never seen such a beautiful thing as this." His humility was a model because after his resignation from the office, his successor Fr. Aniceto Fernandez testifies: "I met him once and far from being hurt or resentful, he exuded peace and docility, trying to justify the decision of the Holy See with respect and meekness."

He was noticeable for his friendliness and compassion towards everybody. He was "kind to all, nice and easy to deal with, because of which many used to go to him for confessions." "Although he had been in high positions, he treated everyone with great affability." He was "by character kind, amiable, compassionate, especially to those who suffer any kind of pain." "He had an exquisite zeal for the souls."

His devotion was edifying. "It is impressive to see him during prayers. His piety was manifested in his conversations, and likewise in his letters that were very edifying. To see him celebrate mass was very edifying." "During a canonical visit to the missions of Vietnam when he was a Prior Provincial, he immediately prostrated himself on the ground before a marker for the martyrs and remained there for a long time. When he stood up, we all noticed the overwhelming emotion of this Servant of God with his face covered with tears."

Some witnesses had summed up his virtues declaring that his life was the life of a saint. He was a "man of extraordinary gifts in all aspects, he always was for me a true and complete model, a true saint." One of his successors, Fr. Aniceto Fernandez, describes him in this short remark: "He was a very respectful, spiritual, dignified and impartial father." "In all his behavior and in all things he always embodied something supernatural, and his spirit was always fair and fraternal. He was the reflection of all the virtues proper of a saint."

C. Martyrdom

Ever since the Popular Front ("Frente Popular" of the Communists) won the elections in Spain on February of 1936, Fr. Paredes, who lived in the secluded Convent of Ocaña, followed with great preoccupation the chaotic situation in Spain, oblivious of the enormous dimensions of the tragedy that was looming. There lived in Madrid a couple, Don Pedro Errazquin and Doña Maria Garmendia, with whom Fr. Paredes had established an intimate friendship in the Philippines since 1915. They considered him as their counselor and confidant in all the important affairs of the family. By his letters to the different members of the family, we can glimpse the state of the soul of Fr. Paredes just before the Great Religious Persecution started on the month of July:

"I cannot overcome the disturbing reality that we suffer. Our only hope is to trust in the mercy of God."

This friend of Fr. Paredes, Don Pedro, offered to arrange all the things for a passport and a ticket for him to leave Spain and to travel to the Philippines. But the old and sickly Fr. Paredes felt "a great and invincible difficulty to pursue this trip." And he would do it "only if the Superiors in Rome would allow him." It was in this sense that he wrote to Rome asking for permission, because "this is the least a friar should do though he has been a Master General" as he told his friend, Don Pedro. After obtaining the ticket for the trip, his friend solicited a passport from the authorities, but this document was denied to him on account of "being a religious."

A witness recalls that he saw him at the Convent few days before the beginning of the war "with an expression in his face of deep sadness and tribulation, and he heard from him words of condolence."

On the eighteenth of July, the day the revolution started, Don Pedro went to the Convent of the Our Lady of the Rosary in Madrid offering a refuge in his farm not only to Fr. Paredes but also to the other religious. The community however had already provided for this eventuality and had chosen some places for shelter in case of an emergency. Heeding the advice of the Provincial Vicar, Fr. Paredes left with his friend on that day, which

explains his absence when a group of revolutionaries took over the Convent on the next day.

But at that time all the exits of Madrid had been blocked, which made his departure for the farm impossible. For a short while, Don Pedro gave him a place to stay in his own home, but he was also being watched by the police. While staying in the house of Don Pedro, he "was able to celebrate mass in the Oratory of Sres. Granda, D. Felix."

The new hiding place prepared by Don Pedro was the Hotel del Carmen at the Plaza of Santa Barbara. These were the last days of the month of July. Fr. Paredes was able to wander through the streets for several days in the company of Carlos Chacón, the secretary of the office of Don Pedro. For this purpose, Carlos Chacón bought him a civilian attire with tie. Moreover, Carlos brought him to the General Directorate of Security ("Dirección General de Seguridad"), where, through the help of some friends, he tried to acquire a safe pass for Fr. Paredes so that he could stay in Madrid without being harassed or threatened if he would leave the city. Unfortunately, his friends were not able to obtain such document "because in the cédula Fr. Paredes was identified as a religious." In the same hotel another Dominican was also hiding, Fr. Manuel Ma. Martínez, who met one night with Fr. Paredes and his friend, Don Pedro. It seemed to Fr. Manuel Martínez that "while Don Pedro was very nervous and restless, Fr. Paredes, on the contrary, showed a great serenity of the spirit."

With the belief that the police were keeping watch on both of them, the two friends left the Hotel del Carmen and took refuge in a pension called del Infante Don Juan, at Recoletos Street, owned by Doña Celsa González. When both of them entered the house and he presented himself as a priest, she hesitated to accept him because she was afraid she might be apprehended. Finally, she accepted him due to the confidence the personality of Fr. Paredes accorded her.

A resident of the pension, Doña Pilar Restares, the Marquise of Diezma, whose house in Granada had been burned through the mandate of the "Casa del Pueblo" when several priests were found hiding there, saw Fr. Paredes and Don Pedro Errazquin arriving at the pension. So Doña Pilar narrates:

"At the Pension there arrived two gentlemen, one was tall, strong and healthy, and the other was an old man, who looked like seventy-five years old. When we saw them, my sister Soledad said, "How well-protected is this old man by that gentleman!" And when we learned that the old man was a religious, we made our confessions to him. Fr. Paredes had been the Rector of the University of Manila and of the Order of Preachers. He asked for a blanket which we surmised was for sleeping on the floor. Since his *cédula* identified him as a religious, my nephew Rafael Valero changed it to a watchmaker."

In the room assigned to him, Fr. Paredes lived a life of meditation and prayer, even celebrating mass. A maidservant of the pension, Josefina de la Torre, had an opportunity to observe him and she offered this testimony about him:

"Everyday I brought breakfast to his room without any knowledge that he was a friar. I soon learned that he was a very good person since I saw him always at his table holding a book with markers, which I believed was a devotional manual. On several occasions, curious as all women are, I peeped inside the keyhole of the door and I saw him kneeling down in a posture of prayer. In other instances, I observed that there were some people in the room of Fr. Paredes. He was standing up before a small table with a small bread and a glass, and I believed that he was celebrating the Holy Mass."

On the tenth of August, while visiting his office, his friend Don Pedro was arrested by the "*milicianos*" (Communist militiamen, partisans) of the "*checa*" (torture prison, control patrol) García de Paredes. They rummaged his whole house and found a chalice. They forced him to divulge "under the threat of death" the owner of the chalice, who was Fr. Paredes. He also revealed the place and room where he was hiding. Don Pedro was brought to the said "*checa*," and a few hours later was shot in the Pradera de San Isidro.

When Fr. Paredes received a call about the death of his friend, he wept bitterly. At midday of the eleventh of August, a group of "*milicianos*" broke into the Pension del Infante del Don

Juan, with some keeping tight watch outside and others climbing up the stairs to the floor where Fr. Paredes stayed. Three witnesses who were present have recounted the circumstances of his arrest.

The owner of the pension, Celsa González says:

"I opened the door and inquired why they were taking him since he was a very good person, and they replied that they will return him after two hours. I told them that if they would do so, I would invite them to a very good merienda. I tried not to open the door, but they threatened me with guns and warned that they will also take me. That is why I allowed them and directed them to the dining room where Fr. Paredes was. When Fr. Paredes saw that they were going to seize him and knew already what happened to Don Pedro, he exclaimed: "Is there nobody who would save me?" And I noticed that he was trembling while murmuring: "What a pity, O God, to be among these *"milicianos"*!"

According to Fr. Manuel Ma. Martínez, Celsa González told him at the end of 1936 that Fr. Paredes during his arrest declared himself as a priest and religious, and gave himself to them with courage. These are the words of Fr. Martínez:

"I heard from the owner of the pension that the *"milicianos"* arrived in search solely of Fr. Paredes, having all the information about his person and his religious state. The same person told me that when the *"milicianos"* arrested Fr. Paredes, with great courage, he confronted them: "I know why and for what you are taking me. I have not committed any crime except that of being a priest and a religious."

The maidservant of the pension, Josefina de la Torre, describes the arrest in this manner:

"At midday, a group of *"milicianos"* entered the pension, looking for Fr. Paredes. At that moment, he was sitting down at the table. The attendant said that a group of *"milicianos"* asked her for Fr. Paredes. When he heard them, he said loudly: "Is there nobody to help me?" And he went where the *"milicianos"* stood saying: "What a pity, O God! The divine providence has willed this."

For her part, the Marquise of Diezma wrote the following:

"While we were taking our lunch and the Father was alone in his table, he was told that the *"milicianos"* were looking for him, and they had an order to take him for questioning. Standing up from his table, he said: "Is there nobody who can do something for me?" All of us held our breath so as not to denounce all the different people who were in the dining room. A lady, rather small in stature but great in her soul, and with a heart full of charity, responded: "I..." It was the Marquise of Diezma who ran towards the telephone and talked to the General Directorate of Security. The answer was that if they had the warrant of arrest, there was no other way but to surrender himself and that nothing will happen to him. In the room of Fr. Paredes, they loaded their guns and when Fr. Paredes was going down the stairs, he told the *"milicianos."* "You will not do anything with me, eh!"

In an interview conducted by the Vice Postulator with the same Marquise of Diezma, she declared the following:

"At all times he was an example of virtue and good spirit to all of us. On several occasions he heard our confessions. He did not make any resistance. He went out like a lamb. It is not true that he wanted to elude the arrest. He always showed himself patient and resigned. It is true that he said very sweetly: "You would not do anything bad for me, eh?" These were not threats at all."

When Carlos Chacón went to inform Fr. Paredes about the murder of Don Pedro Errazquin, he arrived late in the pension. At that time, the *"milicianos"* were leaving the building and he could see the scene at a certain distance. The following is his description:

"I stared at him, and I noticed that he showed complete serenity, but I was not able to talk to him. I followed the car which carried him and I saw that he was taken to the *"checa"* of Garcia de Paredes Street where Don Pedro was detained. The next day I returned to find out what happened. Thanks to a man who was there, I was able to know that they brought him to the town of Fuencarral. I immediately went there, and by the directions the man gave me, I knew that it was

there where he had been killed. And that he had been buried. To be sure of this, I showed a picture of Fr. Paredes to the gravedigger, and upon seeing it, he assured me that he had really been killed and that he himself had buried him, and he showed me the grave. He further said that somebody whom he could not identify had bought a casket and with it he had been buried."

On the twelfth of August, around ten o'clock in the morning, in a small road of the town of Fuencarral, suburb of Madrid, with no witnesses but his own murderers, and with the serenity and resignation reflected in the face of his cadaver, the Servant of God, priest and religious, was killed by gunshots. Among the personal things found in his body were a rosary with a crucifix and a breviary. After the cadaver was examined by the forensic doctors, the jury of Fuencarral wrote the official document of his death that was registered as follows:

"12th of August 1936

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Buenaventura García Paredes, Doctor of Law and Former Rector of the University of Manila was found dead on the 12th of August 1936, at 4:00 in the afternoon, in the small road of Valdesenderín of this district; of strong built measuring approximately 1.70 meters, whitish hair, at the back brown, he was dressed in a gray-colored attire with some dark dots, white shirt with blue lines, socks and a necktie. The brand carried the name "Las Cien Mil Corbatas," Mayor 7 and 9, Madrid. The vest belonged to "Casa Calero," Alcalá 9, Madrid, according to the brand name. He had a rosary with a crucifix, a white handkerchief with some designs, a breviary, a petition for a passport, some documents of accounts at the Bank of Vizcaya and a paid receipt for the boat "Sharnorst."

He died in the small road of Valdesenderín del Encinar on the 12th of the present month at approximately 10:00 in the morning due to gun shots as testified by the doctors. – That pictures were allowed to be taken. – Witnesses: Eustaquio Aparicio Palacios, Mariano Pérez Velasco, Clemente López Delgado. – Judge: Francisco Herreros Barriga. – Signed by de Jacinto, Secretary."

When the Red Cross found the cadaver, they took some photographs of it, two of which were kept in the files of the General Directorate of Security – one in front and the other at the side. The following day after the execution, Celsa González, the owner of the Pension del Infante Don Juan, seeing that all her hopes for the return of Fr. Paredes were gone, made the following investigations:

“On the next day, I went to the office where they stored all the files of those who had been executed and truly among those that were shown to me, I saw first the corpse of Don Pedro and then that of Fr. Paredes, which I recognized immediately. He had in his temple a wound from which blood flows.”

Seven months later, the Dominican Fr. Manuel Ma. Martínez, the companion of Fr. Paredes at the pension who escaped death, concurred with the testimony of Celsa González. Fr. Martínez says:

“Around the middle of the month of March or April 1937, I could see in the General Directorate of Security among numerous photographs of those who were murdered the one of Fr. Paredes, which I recognized perfectly. I still remember that his head reclined towards the right side, and that he had a scar of a wound like a big slash.”

Once the war ended, the said photographs of Fr. Paredes were kept in the same place and were carefully identified by the daughter of Don Pedro. This was testified by Don Pedro's wife and the two Dominicans of the Convent of the Our Lady of the Holy Rosary in Madrid. These two priests were Fr. Nicolás Peña and Fr. Sivestre Sancho. Fr. Sancho tells what the gravedigger declared:

“Accompanied by Fr. Nicolás Peña, Vicar Provincial, I went to the town hall of Fuencarral, where the register of deaths can be located, and we found the file with the photographs taken of Fr. Paredes, found dead in a small road of the said town. We went to the cemetery of this town and we talked with the gravedigger, asking him to show us the grave where Fr. Paredes was buried. He directed us to the grave and he admitted that he himself had buried Fr. Paredes. We asked

him if he was buried in a casket or not. He answered that he was buried in a casket given by a lady whose name he did not know."

The photographs which the witnesses referred to are those which had been reproduced for the Canonical Process ("Proceso Matritense"). They show the head of the Servant of God reclined towards the right side with his peaceful countenance as though he were sleeping. They also show the scar of the wound of the gunshot in his temple and a trickle of blood flowing in his face.

On October 24, 1940, the mortal remains of Fr. Paredes were exhumed in the cemetery of Fuencarral with the permission of the ecclesiastical and civil authorities, and in the presence of the head of the mortuary and of the forensic doctors of the town and district of Fuencarral. Thereafter his remains were taken and buried again with the due authorization of the Sacred Congregation of the Council inside the crypt of the Church of the Our Lady of the Holy Rosary (Madrid) in the presence of many public officials and several faithful. The following is the testimony of Carlos Chacón about his burial:

"I do not know the procedure they followed to ascertain that the cadaver truly belonged to Fr. Paredes. I only remember that the Fathers were very sure of it, and among the details they pointed out was the necktie whose brand name was still intact, and it was exactly that of the store where I myself had bought it. The same is true with the remnants of the coat which was preserved."

Twenty-seven years after in 1967 the mortal remains of Fr. Paredes were moved solemnly to the cemetery chapel of the Convent of Santo Tomás in Avila where they rest until today. In the niche where these remains were placed the following inscription can be read: "Most Rev. Buenaventura G. Paredes, Former Master General †12 of August 1936. Fuencarral, Madrid."

All the witnesses of the Canonical Process who testified on behalf of this Servant of God are totally convinced that he was killed by the enemies of religion, who were motivated by their hatred of the Christian faith, and that Fr. Paredes accepted his

death with resignation and for the love of God. His conduct in the places where he took refuge and at the moment of his detention manifests that he had this state of soul.

Many witnesses have declared to have special devotion to the Servant of God and have invoked his intercession for their needs. And some testify to have received special favors through his intercession, among them the quick healing of a serious wound, the cure of osteoporosis that a little girl suffered and many other cases appearing as miracles, which were reported to the Vice-Postulator of the Cause. □