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The Extraordinary
Happens Every Day

Up to this point we have followed step by step, day by day, the progression of this amazing story. From now on it will not be possible to continue in this way since it is not possible to contain in one book all the things known on the events of Garabandal. Besides neither can the facts be related to the dates with precision, nor can the dates be associated accurately with many of the facts. Conchita herself in her diary relates the first sixteen days one after the other. Then, from the 4th of July, as we are going to see, she does not hold strictly to the calendar and mixes many things in her narration, relating only what seemed most important to her estimation or what stuck the most in her memory.⁽¹⁾

1. Sometime after having written this chapter, there came into my hands some notes from the many taken by the parish priest, Father Valentín, during the time that we are recounting. His notes are brief and somewhat confusing. This is not unexpected since he had many things to attend to each day and he had to write down in a hurry what might be called the daily *official report*.

From these notes, I perceive that the Angel, who had visited the girls so often during the last fortnight of June, did not return to the children for almost a week (from Sunday the 2nd of July, the day of the first apparition of the Virgin, until Saturday, July 8th). But on July 8th and the following day, he showed himself more familiar than ever with them: *«he kissed us on the cheeks and on the forehead . . . and he kissed us as though we were in a line.»*

And so began a new and astounding page in the heavenly communications.

During those days (Tuesday, July 11th, in all probability) began something that for many would be a cause of difficulty: the girls' *Mystical Communions*, as they came to be called. I say that this probably began on July 11th, because in writings of Father Valentín is found this short reference: *«They said they had received Communion on the 11th, 12th and 13th.»* This is the first time that he speaks of this.

These Communions always occurred at the time and place that the Angel advised on the previous day. It is important to mark here the general observation made by Father Valentín: *«Whenever the girls said something in advance, it always happened.»*

Before beginning these Communions, the Angel gave the usual catechism class . . . in all probability during the apparitions of July 8th, 9th, and 10th.

The first time that the girls talked to Father Valentín about the Angel giving them Communion, he questioned them, then later wrote down, *«They said that the Angel does the same as I do when I give Communion.»*

These Communions always, or almost always, had a prayer of thanksgiving recommended by the Angel: *Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ . . .* (Anima Christi of St. Ignatius)

The persons who were present did not see either the Angel or the Sacred Host; but they did see perfectly the gestures and movements that the girls made in receiving Communion; and

Furthermore I do not believe that it is necessary to minutely recount everything about Garabandal. What I would like to do is to present a good in-depth picture of the thing as a whole, in a way that will aid in evaluating all the signs of this extraordinary work of God and the Virgin on our behalf.

Theological Study in Action

The month of July 1961 saw these marvels become commonplace. Each day had its *session*:

More or less in the same manner,
More or less at the same time,
More or less in the same places.

The privileged children went in and out of the ecstasies with an extreme naturalness, and spoke of the marvels in the same way they spoke of other everyday occurrences. The villagers became accustomed to seeing these things without surprise, encountering the intermingling of another world at the turn of each corner, down every street. Only the daily newcomers—the pilgrims who came from areas increasingly more distant—were astonished to behold with their own eyes and touch with their own hands things completely extra-real, things they could never have even dreamed.

All that came were influenced by curiosity; but besides this easily understandable curiosity, there were many different attitudes and motives for coming. Almost no one wanted to remain simply an observer in the moving and beautiful spectacle. The observer pondered over what was happening,

there are numerous photographic proofs of this in circulation.

This is significant: it is a proven fact that the Angel came to give Communion only when a priest who could do so was not in the village. This is the *style* of Divine Providence: to come to our aid with extraordinary means (if God so desires) only when it cannot be accomplished with ordinary means.

From Father Valentín's notes it is seen that on all or almost all of the days during July, the girls had an apparition either with the Virgin, or with the Angel, or with the two at the same time. But it seems to me that to dwell longer on Father Valentín's brief resumés would be both boring and tiring, since they contain no more than external details, which are the least important, and besides are mostly the same from day to day.

trying to size it up to determine exactly what was going on, of possible. First, observe; then try to understand what it meant.

This happened especially with the doctors and priests. The names of some of these will remain forever linked to the history of Garabandal; some pro and some contra; some for what they have done for the manifestation of Garabandal, and some for what they have done for its condemnation.

Among those who contributed to make Garabandal known by his observation and opinions, a priest by the name of Ramón María Andreu Rodamilans



Fr. Ramón

merits special mention. He was not one of the first to come; however he was the first to put in writing a serious study of the things that were happening in the remote *Montaña* village.

Because of this I consider it extremely useful to insert at this point in our history what Father Ramón Andreu wrote down as the fruit of his experiences in Garabandal during the summer of 1961.

His writing starts like this:

«With the special authorization of His Excellency Bishop Doroteo Fernández, Apostolic Administrator of the diocese of Santander, and

with the blessing of my superiors, Right Reverend Fathers Conrado Pérez Picón, vice provincial of Western Castille and Cipriano Arana, rector of the professional school of Christ the King at Valladolid.

I visited the location of San Sebastián de Garabandal, near Cossío, of the district of Puente Nansa, in the province of Santander, because of events that were taking place there concerning four young girls who were affirming that they were seeing and hearing the Virgin. And I obtained the following information, which I now place at the disposition of the ecclesiastical authorities, with the aim of simplifying the work that will have to be done because of such events.»

These notes were written by Father Ramón during September and October of 1961, although his observations and experiences had already begun in July. Because of this they hold great importance in the understanding of what Garabandal was in that first summer, in those weeks of our story when the extraordinary began to be for those people there were no more than an unusual normal.

Among the entries that this report contains on its first page, I would like to point out the following, which I consider to be important:

«A miracle can come as a confirmation of a supernatural happening; but a miracle does not make a happening supernatural, nor in any case does it confirm it. From this the error and the mistake of those who examine Garabandal with the idea of witnessing a miracle at all costs.»

With regard to the *young girls*, he says:

«The psychological age of the so-called *visionaries* during the first month was equivalent to eight or nine year old schoolgirls from the city.⁽²⁾

2. Apart from Father Ramón's personal experiences with the children's psychology, there is an interesting statement in Father Valentín's notations, written on July 17th:

«Conchita said to the Virgin that she was going to sleep in her room, that she was going to the barn . . . Conchita asked where was the father of the Child (whom the Virgin held in her arms) . . . We don't know the answer; but the girl began to jump with joy . . . The girls said frequently: *Don't go away. A little while longer! Oh, don't go away! Do you want us to sing or pray more? What do you want us to do so that you won't go away?* And at this time they began to pray a litany in jest saying, *St. Conchita . . . St. Loli . . .* I could not describe the exceptional happiness of the girls.»



“Equivalent to eight or nine year old school girls”

Their conduct was good from the moment the occurrences we are relating began, according to the judgment of the pastor, the schoolteacher, and their own parents. Also they appeared normal before the visions started and they continued to be normal when out of the visions.

Why young girls for such things? *The Mystical Evolution* by P. Artinero⁽³⁾ explains this: "Because the very young, the feminine, the virgin souls hold a heart more pure, or more generously do violence to the passions. Thus the Holy Spirit can make His light shine in them. The words of the sixth Beatitude, Blessed are the pure of heart, for they shall see God, find fulfillment in their life. Men and the highly gifted thus have no reason to reproach women. It is not so much a privilege of little ones and women to see better the supernatural things, as much as it is a punishment for men and the learned in order to humiliate them. St. Theresa one day was requesting from Our Lord that instead of heaping so many favors on her, He should give them to the learned men, the priests, the religious, the theologians. And He answered her: *Those do not have the time or the desire to enter into confidential relations with Me; and, since they always disdain Me, I have to direct Myself to simple women, though I desire to discuss My affairs with men.*"»

3. The renowned Dominican professor, Father Juan González de Arintero, was born in a little mountain city of Valdelugeros in León in 1860 and died in Salamanca in 1928. Among his many achievements was the restoration of the study of mystical theology in Spain.

His venerable remains are kept in Cantalapiedra, Salamanca, in the chapel of a cloistered convent of Poor Clares to whose foundation he contributed.

After this Father Andreu spoke about the spectators:

«The visitor who comes to Garabandal, seeing the young girls speaking to the Virgin, usually passes through the following stages:

—When hearing about the matter for the first time, the visitor would usually take it for a joke; and thus, when deciding to go up to the village, it was as much for curiosity as for what he had been told.⁽⁴⁾

—The visit to the village ordinarily made a good impression because of its total simplicity and the absolute lack of any preconditioning.

—The first thing that would occur to someone during the phenomena was to think it was a comedy or an attack of hysteria. Since he would not see a miracle, he would pass initially to a feeling of disillusion. (An ecstasy is not a miracle.)

—Observing the actions of the young girls usually made an impression when — overcoming the obstacles of the large crowd — the visitor would come to see and hear close up in a more thorough fashion.

—The majority of those who came to Garabandal did not understand the events which were happening there; but they came to have an intuition that something important was happening.

—Then follows a state of waiting that seemed to lead them to continuing reflection about their observations in Garabandal.»

The Scene of the Action

«The isolation gave the village and its inhabitants a feeling of tranquility and peace, that now has changed because of the influence of the pilgrims and the curiosity-seekers. At nightfall the mother of Jacinta walks through the streets ringing a bell, according to an ancient tradition, to call the townspeople to pray

4. As Father Valentín wrote for the 17th of July:

«Eight priests, two doctors, and some 600 people from afar were present; but there have been days, on Sunday, when there were about 3,000. Many came out of curiosity; after having seen the girls, they changed; I have seen men cry.»

for the souls in purgatory. The rosary is said in the church every evening.



Typical scene

The patience of the girls' parents has undergone a real test because of the events. Being very simple and humble people, they have suddenly found out that their daughters have become the subject of phenomena that constantly leave them exposed to the whims of the people surrounding them. This has created a situation that they are not able to control, for the public is not always aware of what is proper in its words and actions. And so they have slapped the children, insulted their parents, and created many disagreeable situations. Because of the absence of police in the village, it came about that the girls' parents and the local youth had to take it upon themselves to protect their daughters and sisters, even to the point of shoving. The parents desired to know more than anyone else what was going on; and they found themselves unaided before happenings that they did not end up understanding.

During the three months that this situation

continued, with so many arrivals and such crowds, with so many and such diversified personalities coming, the fact that nothing happened that had to be regretted could be interpreted as evidence that an invisible hand was watching over the visionaries and protecting them carefully.

The villagers neither affirm nor deny anything. They do not tell about anything more than what they have seen. But all of them, knowing the sincerity and the normalness of the children, hold the conviction that what the girls say is true.

In attempting to act in a scientific manner, it is not possible to keep for investigation more facts than those that are given by eye-witnesses. Actual facts can be changed into fantastic rumors when news passes from mouth to mouth . . . The facts to which I attest in this writing have been observed directly by me except in those things where another source is explicitly mentioned.»⁽⁵⁾

The Protagonists

«As has already been indicated, the four children in their ordinary state, that is to say, outside of their ecstasies or trances, show themselves to be completely normal. So they appear to

5. I wanted to document this book *on the scene* and first hand with the witnesses who lived these events, but Bishop Cirarda of Santander always refused to give me permission.

Consequently, I had to procure the necessary documentation for this work by more labor and less detailed background information.

Did the Bishop of Santander really want the case of Garabandal brought out into the open?

In October of 1968, a French layman E. Corteville, publisher of the bi-monthly periodical *L'Impartial*, passed through Santander and sought an audience with Bishop Cirarda. This was given and in it he spoke about Garabandal . . . Mr. Corteville tried to suggest the formation of an international association of the type which he directs with regard to the Virgin of LaSalette to produce an in-depth study on the occurrences in the celebrated little mountain town.

Will you permit me, then, Your Excellency, he asked, *to examine the evidence and documents that are kept in the chancery?* Bishop Cirarda (Mr. Corteville himself told me this) gave a mute response, but very expressive, of . . . refusal.



“They play and converse like the other children.”

the doctors, especially to those who have shown themselves most careful in their examination. The four children are completely normal to any other observer, just as they are to their immediate families, to the parish priest, and to all those who have known them for some time.

With the arrival of the *events*, the only ones who suffered healthwise, because of worries and troubles, were the families. The children themselves, on the contrary, after three long months of ecstasies and almost daily occurrences, while being awake so many hours of the night, have remained completely normal. They play and converse like the other children, make the long walks to the pastures (some of them five or more kilometers), do the household chores, and act, to put it briefly, just as any other young girl of their age and environment.»

Continuing on, Father Ramón mentions a letter written to him on August 24th, 1961 by a pediatrician, Doctor Celestino Ortiz Pérez of Santander. This letter attests to the absolute normality and good health of the visionaries and refutes certain

points of view of a Doctor "X"⁽⁶⁾ who was trying to give a naturalistic explanation of the unusual occurrences at Garabandal. He ended with this revealing episode:

«One day, in the village, a young girl suffered an attack of nerves (showing itself in gestures and mannerisms of great excitation), pretending that the Virgin had already given her a *call*. They brought me without delay to the home of Ceferino, where we were together with Loli, Jacinta, a doctor and several other persons. She was given a sedative, and the doctor and all those present could see the tremendous difference there was between the agitated and most nervous aspect both in speech and appearance of the young girl who was suffering the attack and the customary calmness of Loli and Jacinta, who then were smiling and helping to calm down the young girl. After being taken aside and put to bed, she slowly came

6. This refers to Doctor Morales, a well-known psychiatrist from Santander, who, as we will mention later, was named to be a member of the Commission appointed by Bishop Doroteo Fernández to study Garabandal.



Left to right: Loli, Jacinta, Mari Cruz, Conchita

to herself. A little later, in a vision, the two girls were heard to say: *So she pretended that the Virgin had called her! Ah, that is because she is sick. How she frightened us!*»

Concerning his observation of the children, he wrote down the following:

«1. They have no desire to be spectacular. On the contrary, they prefer to get away from the people who come to see them. One day Loli and Jacinta, coming down from the pasture, on arriving on a hill from which they could look down on the village, said to one another: *What a pain. How nice it would be for us to be by ourselves. So now once again with the crowd.*

They said that the Virgin told them to remain in their homes and not go out more than to do their shopping, that is to say, that they were not to walk in the streets during the night hours when the crowds gathered. The Virgin didn't tell them this every day; nevertheless, they carried it out well.

2. On the contrary, the children were pleased

that the crowds came, *so that they might believe.* However, they did not seek after them when they came.

3. One thing that could not be denied was the fact that the majority of the visions took place in public, where a superior force led them out and brought them. But it is certain that as soon as they came out of their ecstasies, they hurried to get back in their homes.

4. They were not disturbed at all when there was no ecstasy even though many people had arrived, and the visitors went away disillusioned and dissatisfied.»

These opinions of Father Ramón are confirmed by the following article written by Miguel González-Gay in the weekly *Que Pasa?* on the fifth of April, 1969:

«On the afternoon of July 25th, 1964, feast of St. James the Apostle,⁽⁷⁾ there was a fiesta in the village of Garabandal. From afar one could hear

7. A holy day of obligation in Spain.

loud voices that were partly drowning out the thundering of a storm. It was nightfall and gathered together in the kitchen of Mari Cruz' home were her family, a woman lawyer from Madrid and a man from Santander. The kitchen being almost dark, the man from Santander easily placed a tape recorder under the table and led the conversation toward the happenings experienced by the girls. Mari Cruz' mother revealed many confidential things. Among other matters she said:

She, Mari Cruz didn't want anyone to see her. Don't think that Mari Cruz sought to be seen by the people; she wanted to be left alone. Look, one time it happened that the child went to gather nuts with a girl named Pili, the daughter of Mingo and Nati. They were in a field on the mountain, farther away than from here to Cossío. The young girl was calmly gathering nuts, when all of a sudden she started saying that she had to go to the Pines. She began to run and the others were not able to follow her. And she said to them: "Look, if there are no people there at the Pines, you can leave me alone. But if there are people, tell my parents."

Escolástico, the father of Mari Cruz, interrupted to say that his daughter's comrades had asked how she had been able to run like that, since they were not able to follow her. She answered them, "At the time it seemed to me I was sitting down."

She arrived at the Pines and Matutano was there; she fell into ecstasy. When they arrived, the other young girls said that they were exhausted from running, while she was as if nothing . . .⁽⁸⁾

And see if she did this to be seen. One day she was in Torrelavega. Her cousin came home and found her alone there in the kitchen in ecstasy; and God knows the time she was held like that. On another day Nisia, coming from eating at the La Cuenca, found her alone like that at the Pines. And she was happy; she preferred to be alone.»

There is abundant evidence that the visionaries

8. According to Fr. Valentín's notes, this episode took place on the 20th of September, 1961.



"Mari Cruz didn't want anyone to see her."

were not attached to exhibitionism or spectacularism. Nor did the ecstasies depend on whether or not there was a crowd, although the *events* came of course for the common good.

Aniceta recalls one night when the weather was very bad — *«a horrible night»* as she put it — during which she had to accompany her daughter in ecstasy to the cemetery. The good woman admitted that she was afraid, and for nothing in the world would she walk alone at night, and much less take the path that led to the graveyard. This fear disappeared when she went with one of the girls in ecstasy; then she felt different. Now this night she and Conchita, completely alone, went through those solitary, dark, and muddy paths. They stayed for a long time praying for the departed at the gates of the cemetery.

Then coming back to the village, still walking alone in ecstasy, Conchita started to run down the streets and alleys, singing the rosary to which her mother responded the best she could. (She has said that Conchita ordinary sang very badly, *«almost as badly as Father Valentín»*, but while in ecstasy she changed and sang magnificently.) Finally, some

people came out of their homes and joined them.

«There is another very interesting point» — continues Father Ramón — «with regard to the visionaries: the concordance of their answers. Many times tricky questions were put to them in order to lead them into contradictions. To evaluate their answers better, the following should be taken into account:

A) The children, when speaking in the normal state, could have all the weaknesses proper to their condition, their situation, etc.; thus they could have memory lapses, inaccuracies of speech, weariness, even going to the extent of telling a lie.

B) Since all four did not have the same visions, it is natural that some of the girls gave information and details that the others did not know.

When it consists of describing things that they have seen, I have noticed that they were all in agreement, provided that they were speaking about things that they had all four seen. On the contrary, there were little hesitations when it concerned naming the dates on which certain events had occurred. It was on this score, more than anything else, that some of them did not agree exactly with some of the others.»

Continuing on, Father Ramón quotes some texts from masters of mystical theology in order to shed light on these experiences, and he ends the discussion with an interesting fact:

«Talking on one occasion with the children, I asked them if they remembered what they had seen in their visions. And changing the words of my question a little, one answered this way: *What the Virgin said to us I remember well; concerning what I myself said—not so well.*

In order to explain some of the phenomena that took place in them, the visionaries were accustomed to using negative expressions. Thus, for example, speaking of the Virgin's voice: *There is no voice like hers.* Or in wishing to describe what the calls were or what they felt during the marches: *Well, the thing is something like this, or I don't know.*

With regard to the marches, they told me: *We go as though we are in the air, as if we are lying down. I don't know, like in another world; but*

in the daytime, and with the sun. Compare this with St. Theresa.» (Interior Castle, Chapter 5)

The Phenomena

The visions of the children of Garabandal could not be counted by days. Beginning from July they began to increase so that they frequently occurred several times each day. The time of the ecstasies varied greatly. Sometimes they occurred at the first ray of dawn, sometimes after dinner. For a long period the usual time for the ecstasies to take place was between seven and nine in the evening. Later they began to occur during the night, ending at times at five o'clock in the morning. This should not surprise us, notes Father Royo Marín⁹ with regard to the frequency of the ecstasies and the visions. "In some saints these have occurred on a grand scale. For St. Mary Magdalena of Pazzis, St. Michael of the Saints and St. Joseph of Cupertino, some years of their lives were a continual series of ecstasies." (Theology of Christian Perfection No 465)

There also was much variation in the duration of the ecstasies. Sometimes they lasted only a short time, from two to five minutes. This occurred on few occasions, and always with the purpose of some advice or information with regard to the visions themselves, as: *Today I will not come, since they are singing so much, or I will come to see you at such an hour.* But ordinarily they lasted a half hour or more. Sometimes (recalling the time when Loli was in ecstasy from nine at night until five in the morning) the ecstasies were interrupted for a time, as a pause for resting between visions. And the duration of these interludes varied, as in the case just mentioned, when there were two intermissions lasting about an hour and a half.

When the children were in ecstasy, they had the impression that time was standing still. Thus, very frequently after an hour or more in ecstasy, they would exclaim: *Don't go. Why do you go so soon? You haven't been here more than a minute. What? So long? I thought that it was only a minute . . .*

9. A celebrated Dominican priest renowned as a preacher, professor, and writer. Born in Morella (Castellón) in 1913, he lived for many years at San Esteban in the province of Salamanca. He will be mentioned again later on.



"We go as though we are in the air"

In spite of the very difficult positions in which they held themselves, in spite of the long marches, in spite of being on their knees on top of sharp stones, their impression was always that the vision had lasted only a brief time; and when it ended, they remained with a sensation of having rested. All their appearance seemed to confirm this since they showed no sign of fatigue or of exertion. Their complexion had a light pallor, but felt fresh to the touch.



Mari Cruz' mother and father (Escolastico)

We have already mentioned some of the things that were said by Mari Cruz' mother. Pertaining to this is the following:

«One day a man from Madrid was here and he said to my daughter, *If you will repeat now the things you were doing, I will make your home into a chalet and I will buy you a car.* She shrugged her shoulders.

But I said, *How is she going to do that? Really it is impossible for her to do that thing again.*

And there is no one who can do it. Do you think a person is going to stay in the position that she was in one time for two and a half hours? Who is going to stay two and a half hours the way she stayed?

And who will fall on their knees on top of a sharp stone and not hurt their knees, as she did one time without anything happening? Mr. Emilio del Valle took that stone. She was on it about three quarters of an hour and Emilio said it is not possible to stay in that position. I can assure you that Mari Cruz is not faking this.»

Escolástico put in his part:

«Candido and I were in the stable one day and we were laughing at them and we were asking them, "What are you accomplishing with this?" And they answered us, "You are laughing? Well, some day you will see."»

Mari Cruz' mother added:

«*Why doesn't the Virgin act in these apparitions the same as she has acted in the others?*»

Men rule the affairs of earth, but not the affairs of heaven . . .

Continuing the report of Father Andreu:

«Faced with the intrusion of curious and devoted people who were coming in great numbers, the parents determined to close the doors of their homes and keep the children inside. The Virgin told them to obey and that she would continue to come in spite of everything.

Beginning on August 3rd, the falls in the state of trance increased considerably; sometimes the four together; sometimes several of them; sometimes only one. The position that they adopt in these falls is truly like a sculpture of great beauty. It was not remembered — I certainly have not seen it — that they even one time took a position the least bit indecent or incorrect.⁽¹⁰⁾ They could be on the ground a moment or several minutes. The fall, when several of them were involved, was accustomed to be admirably synchronized; and without the least preparation, they formed groupings that were on the whole truly extraordinary.»

Father Arintero, in his book *The Mystical Evolution* mentions, "In the false ecstasies, the convulsive movements that usually occur are uncoordinated and unseemly, and the person is exposed to great dangers; while in the divine ecstasies an admirable modesty and composure is kept, and there is no risk of danger, even though the person

10. Donna María Josefa Herrero y Garralda, a woman from León who went up to Garabandal in July and August of 1961, assured me about this, marveling over the perfect modesty that the girls demonstrated during their ecstatic falls. Not only was their bodily posture really beautiful and dignified, but also their clothes always *fell* in a proper way, even to sliding in a direction that appeared contrary to the law of gravity: «It was as if an invisible hand was there not to permit anything bad to happen; everyone felt a great respect in front of these scenes.»



“The falls in the state of trance increased.”

should happen to fall into fire.”⁽¹¹⁾

«In the Garabandal phenomena two groups or camps can be distinguished. One group consists of the spectators and the other of the young girls. The spectators could see the girls and their manner of comporting themselves,

11. Andrés Otero Lorenzo was present during these days of July and August in 1961 at an extraordinary spectacle of which there were many witnesses: a mysterious game of the girls in ecstasy in the choir loft of the parish church. Repeatedly with their faces looking up and listening to someone invisible, they mounted on top of the railing of that choir loft without looking where they were putting their feet and walked along the outside edge, in continuous danger of falling and hurting themselves. And they jumped down to the floor of the church and then went back up to jump down again.

The first time that he saw them on the choir loft railing, or outside of it, the man ran to give possible help, saying very fearfully, *They will fall and be killed!* And he could not understand the calmness of Ceferino, Loli's father, who unexcitedly said, *Don't worry, nothing is going to happen.*

their movements, laughter, words, anesthesia, etc.; but they could not see the apparition. The girls viewed the apparition, being in its light, hearing its words; but they did not see nor were they aware of the public, although they knew that the public was there since the apparition told them of this many times.

The girls in their vision saw each other; however if one of them came out of the ecstasy and the others did not, the ones in the ecstasy no longer saw the one who was not in it. If she went back into ecstasy they would see her.

There existed also an intermediate zone. From the first days of September it was observed that the girls who were in ecstasy were able to establish contact with the other visionaries who were not; but only with them. Thus, for example, if Jacinta went into ecstasy, she could communicate with Mari Cruz, Loli, and Conchita who were near to her and out of ecstasy,



“Many reflexes disappeared during the ecstasies.”

that is, in the normal state. This contact was established through questions which could only be made mentally.

Besides this medium of questions and answers, it was usual to have another manner of intercommunication. The girl in ecstasy was accustomed to remain rigid — as if paralyzed — at times. It was useless then to try to move or change the position of her face, hands, arms, etc. The effect was like dealing with a statue. But it didn't result that way for any of the other visionaries in the normal state. She could change the position of her companion in ecstasy, at which time the tremendous rigidity that existed for other persons appeared to change into a great flexibility for her.⁽¹²⁾

12. The chief of the Civil Guard, Juan Alvarez Seco, who lived nearby, remembers this case.

«One day María Dolores was on the second floor of her house where she had apparitions many times. Her father Ceferino had said that, when they came down from there to the floor below where the tavern was, they would

Many reflexes disappeared during the ecstasy; others remained only deadened. Thus the eyes appeared as if dead, without sight; but in proportion as the visions increased, the eyes appeared to acquire a brilliance in the pupils. The children cried at times with tranquil tears that ran down their faces. These tears corresponded with the times in ecstasy that they learned things and must have been the consequence of what they had heard and seen, since they were then heard to say, *Oh! Pardon, pardon. Mercy. Ah! Let's not do that again! Yes, let's tell them about it.*»

unscrew the light bulb since there was no switch to turn it off. Loli, while putting her hand on the bulb this time, fell into ecstasy, and she didn't take away her hand. We all feared that if she continued like this, holding onto the lit light bulb, she would burn her hand. Her mother said, *Heavens, take away the light bulb!*

However all our efforts were useless. Then we called Mari Cruz who wasn't in ecstasy, and she—with the greatest of ease—made Loli let go of the bulb. Then the girl went down the stairs and continued her ecstatic march.»



As many as 3,000 spectators a day came to see the ecstasies and participate in them.

On one occasion they returned to the normal state with tears in their eyes and said that the Virgin had complained that the people were acting with irreverence in the church.

Another time the same thing occurred while in the street and the children declared that Father Luis had told them that there was little order among the public; that they were climbing one on top of the other; that they should advise the pastor and his brother⁽¹³⁾ to try to establish order, arranging the young men of the village in a large circle. And the girls said that—because of the disorder—the Virgin was leaving soon.

The Spectators

«In the beginning the spectators did not take any part in what was happening. But later they took a certain participation. The girls not only spoke about the spectators whom they knew, but also located them and touched them during the

13. *Fr. Luis*: Father Luis Andreu, who will be discussed later. *The Pastor*: Fr. Valentín Marichalar *The brother*: Fr. Ramón María Andreu (brother of Father Luis), the author of these writings, who was spending some time in Garabandal.



“The girls in ecstasy fell down on their knees before each person present and said the Act of Contrition.”

ecstasies. As the girls explained it, they didn't see them but they felt them by touch. (Although they didn't feel it when they were touched by the spectators.) They came to localize spectators in two ways; either by pointing in various directions until the Vision would tell them where they were, or by allowing their hand to be taken by the Vision to the place where the spectators were. This occurred mainly when they were returning the medals and rosaries.⁽¹⁴⁾

When they went to put a rosary or a gift kissed by the Virgin over someone's head, they were accustomed to say, *Take my hands and place them since I do not see the person*. At those times the movement was much more rapid and more exact, and they placed the rosary or gift without touching the head. These cases have been very numerous.

14. It should not be lost from view that the girls, when entering into ecstasy, were taken away from the normal world of the senses; taken up into a supernatural light, which blinded their normal vision, breaking their contact with everything that physically surrounded them.

There has also been participation by the spectators as a group. One day the Virgin advised the girl to pray the rosary in the church after the apparition; but she found the church locked. So she started to pray at the door, and entering again into ecstasy, was told by the Virgin to pray louder so that the people could answer her. It was a beautiful rosary through the streets of the village; the girl in ecstasy marching ahead leading in a loud voice, and the people answering. The girl did not count the Ave Marías that were being said but she did not err on the number for any mystery, for *the Virgin told her when it was time for the Gloria*. This occurred on many other occasions.»

On the pages of his history Father Ramón put down many details about this relationship between the visionaries and the spectators. Let us read some of them:

«On one occasion the girls in ecstasy fell down on their knees before each person present and said the Act of Contrition. But when coming in front of a young child—without



“Take my hands and place them since I do not see the person.”

seeing him—instead of saying the Act of Contrition, they prayed a Salve.»

The example is forceful and nothing could make us more aware on the one hand of the dignity of every son of God with a baptized soul, and on the other hand of the realization that we are all sinners and in need of a continual practice of repentance. And beyond that, it points out the permanence of the state of grace brought on by baptism in those who still have not committed personal sins.

«Another time one of the visionaries made the Sign of the Cross on all the persons around them except one . . . We can imagine that person's dismay. The parish priest asked the girl later why she had not made the Sign of the Cross over this person. And the girl responded that the Virgin had said that this person was the only one of those present who had made the Sign of the Cross on getting up in the morning. On questioning all those involved, it was learned that it had indeed been like that.»

A good lesson concerning the necessity of not starting our day without prayer. There are few things so advisable for a Christian Life as to mark the start of each day with the raising of the heart toward *Our Father Who art in heaven*.

«A very concerned woman requested the visionary to ask the Virgin if her husband believed in God. After the ecstasy she learned the answer. *In God he believes; in the Virgin, very little; but he will believe.*»

This became clear on learning—the visionary did not know—that the husband was a Protestant.⁽¹⁵⁾

«A man on his knees prayed mentally for the conversion of his son-in-law. As he was thus in prayer, known only to himself, a girl in ecstasy approached and spoke into his ear the word *Yes*, which some of those nearest to him were able to hear also. When I asked the girl later why she had said this *Yes*, she answered, *The Virgin told me: Here is a man: Tell him "Yes."* I insisted on knowing to what this "Yes" referred. *I don't know, the Virgin only told me at the time that I should say "Yes" to the man.*

15. Now he is a Catholic, and definitely as a fruit of the *child's play* of Garabandal. His story will be brought forth later on.

On August 15th one of the girls prayed with a rosary that I had given her; when returning it later I saw that the cross was gone. It had come off and been lost. It was useless to search in those streets, alleys, and trails. After twenty days, on the fifth of September, it occurred to me to mention it to the girls, who asked the Virgin for the cross from my rosary. I was able to hear myself the dialogue in which they asked and how the exact location was indicated. At the end of the vision, we went without hesitation to the place mentioned and there the crucifix was found in the mud under a stone.

Another time five holy cards were given to the children for the Virgin to kiss. The visionary was holding them up one by one to the Vision, all except one which it appeared she did not wish to take. The owner of that holy card, shaken, then came to me crying and saying that she wanted to confess her sins. Later she returned to give her holy card to the girl in ecstasy and the girl, after she had listened to the Virgin and smiled, offered that holy card first of all to Her to kiss. The person to whom this happened in front of me gave me permission to mention it.

Here is another case concerning the state of conscience. I saw one of the girls in ecstasy suddenly fall on her knees in front of a woman. The woman drew back very deliberately as the girl, holding her glance fixed on high, corralled her in a corner. There the girl smiled very gently for a few moments and then left her.

The effect that this caused in the person was very great. And afterwards I learned that she had come to Garabandal very distraught with the thought that her confessions had not been made properly. For that reason she had prayed to God and the Virgin, *If my past confessions have been made properly, let the girl come clearly to me.* She had barely formed mentally this prayer when the girl—from the other end of the street—advanced on her knees toward her without paying attention to any other person. The answer had been wonderful.

The capacity that the girls in ecstasy possessed to know hidden things about the spectators has been shown on many other instances. But attention is called particularly to the facility



Conchita presents the Crucifix to be kissed.

with which they discovered some of those around them were priests.

Many times they said that priests were there when no one could have suspected it. Or that there were more priests than there appeared to

be (due to their disguises), and it was always proven that it was indeed so.»⁽¹⁶⁾

16. It is beyond doubt that particular attention has been accorded priests at Garabandal. Proofs of this are innumerable. In this regard, these events point out the tremendous crisis in the Church that soon would come out in the open.



Sari, one of the 'child witnesses'



Mari Carmen, the other 'child witness'

Concerning the spectators in Garabandal we can add this curious bit of information that Father Ramón gives us:

«In the beginning, during the first month and a half after June 18th, something happened three or four times that presented a characteristic of great originality. On coming out of the trance, the girls said, The Virgin said that Sari and Mari Carmen⁽¹⁷⁾ should come together with us; the others should be far away so that they don't hear what we say. Then the visionaries went up to the Pines⁽¹⁸⁾ and went into ecstasy

17. Sari is Loli's sister; her complete name is María Rosaura. Mari Carmen is Jacinta's sister.

18. The Pines are one of Garabandal's *holy places*. There are nine pine trees without other trees in the area; they are on a high plain above the city, and are the first thing that is seen, together with St. Michael's chapel, when one comes up the road from Cossío to San Sebastián.

The nine Pines of our history are what remains of the small planting of pine and oak trees that had been done many years ago on the slope of Mount Hormazo. This was brought about by an agreement between the pastor of the village, Fr. Angel Cossío Vélez and the mayor, Serafín González, Conchita's paternal grandfather. It seems that the occasion was the

in front of the young witnesses who were able to move as they pleased among the visionaries. These witnesses were six years old.

On one occasion the people sought to change one of these for another older girl about twelve years of age. But the Virgin told them not to do so — they were to be the ones that she had mentioned. We were able to ask these child witnesses what the visionaries were saying, but they were barely able to repeat some of the words that they had heard, much less understand their significance. It seems that all this corresponded to the days in which the Virgin was manifesting a secret to the girls. Only concerning

First Communion of the children from the parish, and that the priest gave the Church's blessing to this small planting of trees. The trees were planted by the children from the village, and the affair took on a festive air even to the composition of verses which the children sang; one of these is:

*Come you little children to plant the trees.
And let each one of us plant here.*

At the time who would imagine the phenomena to which that location and those trees would serve as a backdrop!

one of these ecstasies was a young witness able to explain anything to us. *They said that she shouldn't tell us bad things* (meaning what frightens or terrifies). *That she shouldn't make us cry, that the things are sad.* The little children didn't understand anything more. At times they became bored and came to us saying, *They're crying.*»

Father Ramón attempts to give a probable explanation of these episodes, as striking as they are obscure:

«The interpretation of this seems to be that Father Valentín, the parish priest, should have a control from afar — through the witnesses — of what was happening in the trances, without hearing what the children were saying.»

I do not know what to say about all these things; but it gives me much to think about. And this strengthens my conviction that Garabandal is still covered with a formidable mystery whose enormous scope will be revealed to us only with time, according to the plans of God and according to how we merit to understand the mystery.

We have desired to measure things too much by reason, too much by the light of human science in that which is far above our understanding, and which can only be obtained by humility and simplicity of heart. For it is written:

I will destroy the wisdom of the wise,
and the prudence of the prudent, I will reject . . .
Has not God made foolish the wisdom of this world? . . .
But the foolish things of the world has God chosen
that He may confound the wise.
And the weak things of the world has God chosen,
that He may confound the strong,
And the base things of the world
and the things that are contemptible has God chosen;
and things that are not,
that he might bring to naught things that are.
That no flesh should glory in His sight. (Cor. 1: 19-29)

Contents of the Ecstasies

«We have large fragments of dialogue from

the girls in ecstasy. In general the speech is simple and to the point, with childlike expressions, and gives the appearance of dealing with the happenings of the day or the previous days. Similar to what happened at Lourdes with Bernadette Soubirous, some of those that heard the conversations took them lightly; that is to say, they considered them trivial.

The extremely simple and transparent souls of the girls could be seen by their conversations. They made exclamations like these: *How nice it must be in heaven! Take me even if it would be to bring me down another time.* They were heard alluding to sacrifices, to the sins that they had committed, to persons there who didn't believe . . . From which it came that they asked frequently for cures and miracles in order that the people might believe. But the normal topics in their conversations were simple things that corresponded mostly to their everyday life.

Frequently in their ecstasies they sang the popular song:

*St. Michael the Archangel,
Great warrior
Who in the fiery battle
Vanquished Lucifer
Who is like God?
There is no one like God!* (19)

The girls said that the Virgin requested that a chapel to St. Michael be built on a site at the Pines. I myself heard this said in their state of trance and also in their normal conversation.

On other occasions the girls in ecstasy composed verses. Generally these corresponded to what are called ballads in poetic literature. They accompanied these with music, that is, they recited them while singing.

As the ecstasies continued into September, 1961, verses formed part of the nightly rounds that the girls in ecstasy made to the other girls

19. This is a song that was well-known in the towns and regions of Spain, at least in the northern provinces.

In Garabandal, as in all the other sectors of Santander, this song is a residual of a mission or retreat.

What is said here about St. Michael does not need explanation, if one has followed the train of this story with attention.

sleeping in their homes since they had not been called by the Virgin. Some corresponded to well-known songs like *Noche de Paz*; others were spontaneous and only had a meaning in the circumstances in which they were recited. I remember only three of these ballads, although there were more that they sang; but they could not be written down at the time that they were recited, and besides they were not always heard clearly.

The night on which the feast of the Assumption began (*August 14-15*), the youngest of the girls, Mari Cruz, was sleeping in her home. The other three together sang to her, without previous rehearsal, some stanzas that began this way:

*Get up, Mari Cruz:
Don't you smell the lilies?
That the Virgin brings you
So that you will be good.*

On another night Loli was by herself singing to the other three who were in their homes since they were not having a vision. I could only hear what was said to Conchita:

*Get up, little Conchita,
For the Virgin is here,
With a bouquet of flowers,
To give a present to you.»*

Isn't this exceptionally charming? What nights, the nights at Garabandal in those days! The peace, the grace, and the favors of God rained down — by the intercession of the Virgin Mary, through the four girls — onto all those who were either still up or had gone to sleep in the humble village, so close to the clouds, so far from the baseness and vileness of the big cities. *Paris, la nuit! Madrid, con sus noches!* There so much dissipation and empty frivolity. On the contrary, what nights were those in Garabandal on that summer of 1961. It is not surprising that those who lived there and the pilgrims from afar frequently called that town a *little piece of paradise*, and some did not hesitate to declare, *There I experienced the most unforgettable moments of my life.*



We have already mentioned the part that the little stones, the medals, the rosaries, the crucifixes, and the marriage rings played in the ecstasies at Garabandal. And there is more to be said on this

subject. Let us listen again to Father Ramón:

«**THE KISSES** — During the visions it was seen that the girls kissed something . . . Their gestures were evident, and they said later that they had kissed the Virgin, the Infant, St. Michael. And they were kissed in return. The motions of kissing, being kissed, receiving the Child, and taking the crown came across perfectly clear, and all could recognize them.

In the numerous trances that I witnessed, I never saw in a simultaneous action the girls kissing together but always one after the other. I only saw the simultaneous action when it was clear that the kiss was not given directly, but instead given from afar—what is called *throwing a kiss* . . . Frequently on terminating a vision, the girl or girls having it would receive a kiss on the cheek—or two kisses, one on each cheek—and they would give only one in return.

THE MIRACLES — After Father Valentín told the girls to ask the Virgin for a miracle in order to be able to demonstrate a sign and be able to believe, they requested this many times. In the beginning, the Virgin smiled.⁽²⁰⁾ Afterwards, it appears that she became serious . . . When the girls told her that many did not believe, that no one believed, she answered on several occasions, *They will believe.*

Actually the girls stated that they had heard from the Virgin that there would definitely be a miracle,⁽²¹⁾ although they did not know when, or in what it consisted.

20. This request for an actual miracle, to serve as a sign for everyone, began very early, undoubtedly because the people were continually asking for it. On July 15th, a Saturday, Fr. Valentín wrote down:

«They were there at a quarter before nine; they were some seven minutes in this state as usual and they were talking in a low voice. I got up close and I heard the following: *Perform a miracle for us! Let the night be changed to day.* (Mari Cruz said this.)

And Conchita said: *Yes, perform a miracle for us even though it's only a little one.*

And the following day, a Sunday and the feast of Our Lady of Mount Carmel, they said, *We saw the angel smiling. When we asked him to give us a sign, he became serious.»*

21. This miracle to come is part of the immense mystery of Garabandal. Later on we will give more details about the *Great Miracle.*



They had heard from the Virgin that there would definitely be a miracle.



“In the events of Garabandal, prayer has always been the most important thing.”

PRAYER — In the events of Garabandal, prayer has always been the most important thing. Very seldom would there be a vision in which the girls did not recite the rosary or pray a Station to Jesus in the Blessed Sacrament. The recitation of the rosary is frequently accompanied by song, at least during one decade. The girls are not seen counting the Hail Marys; nevertheless they never made a mistake in counting out the right number. They say that the Virgin advises them when it is time for the Gloria. The Virgin prays with them, it appears, the part that corresponds to the Gloria.⁽²²⁾ If sometimes they make mistakes or do not do it well, the Virgin nods her head a little to call their attention, though she remains smiling.

They ordinarily use the form that they

22. According to what we have already learned from Conchita's diary, in the early times when the Virgin prayed the whole rosary with the girls, including the Hail Marys, it was to instruct them to recite the rosary more perfectly. Later she only recited the Gloria.

learned from my brother and me: *God salute you, Mary! You are full of grace. The Lord is with you. You are blessed among all women.*⁽²³⁾ When they recite it singing, they employ another formula, the popular: *The Lord is with you. Blessed are you among all women*—which is what corresponds to the music. They recite the Station to Jesus in the Blessed Sacrament many times with the ejaculation, *Long live Jesus in the Blessed Sacrament!* Also they cross themselves many times; and always do so on their arrival at the church. At times they do this in a hurry, badly, and the Vision corrects them . . . On one occasion it was learned that she corrected them as to the way of placing their fingers in the form of a cross to kiss them on ending the sign of the cross.

The Virgin's style of prayer shows much similarity with Lourdes and Fatima; but in this

23. The form of the Hail Mary that the girls learned from Fr. Ramón is what is heard on the tape recordings during the girls' prayers in ecstasy.

case, besides the devotion to the rosary, it appears that she wants to bring out the attention that we owe the Blessed Sacrament.»

And I would go on to add here that by this Garabandal comes to point out the great fall that the Church has undergone in the terrible crisis today: the setting aside of prayer, especially on the part of consecrated souls and the forgetting of the Sacramental Presence of Christ among us.⁽²⁴⁾

As he continued, Father Ramón brought out another very remarkable matter that occurred in the early ecstasies at Garabandal:

«I myself have witnessed things that have given me reason to say that the girls spoke foreign languages while in their state of trance. Actually it isn't exactly that, at least not at the time I am writing these lines;⁽²⁵⁾ the fact is that the girls have spoken *words* in other languages.

24. The reality of this abandonment of prayer and the lack of devotion to the Holy Eucharist is so obvious that it is not necessary to give proofs. The amazing activities at Garabandal could well be an answer from heaven to this unfortunate attitude of many *chosen*.

25. September of 1961.

I have heard the following . . . (He gives some words in French, in Latin, in German, and the beginning of the Hail Mary in Greek.) The most interesting thing is not that they spoke these words in ecstasy, but that they corrected themselves when they spoke them badly, so as to come to correct diction and pronunciation. They gave the impression that they were hearing the words from someone, one after the other, and that they were simply repeating them.

OUTWARD APPEARANCE of the CONVERSATION — From the second day of July, the date of the first apparition of the Virgin, the girls held their dialogues in ecstasy in the following ways or positions: on their knees, weaving back and forth, walking, and lying out on the ground. They have held these conversations singly (individual ecstasies), two together, in a group of three, or all four together.⁽²⁶⁾ When there are

26. In the writings of Father Valentín, there is a note corresponding to Sunday, July 23rd, that reads this way:

«Since yesterday the Virgin has appeared in distinct and separate places. Today she was at the Pines with Loli and Jacinta; Conchita and Mari Cruz saw her at the village fountain.»

“The girls spoke foreign languages while in their state of ecstasy.”





“It appears unquestionable that they are corresponding to something that they are seeing and hearing.”

several together in ecstasy, everything about them is simultaneous and well synchronized; they speak and ask question at the same time, make the same exclamations of joy, and of fear . . . ⁽²⁷⁾ and this, without there being—this is clearly seen—the slightest dependence of one upon the other. It appears unquestionable that they are corresponding to something that they are seeing and hearing at the same time.⁽²⁸⁾

The sound of their voices varies. Sometimes it is almost inaudible, and other times it is heard normally. Ordinarily their speech is very low, something unusual, like a whisper. Their way of expression is the same as they use in

27. In Cangas de Onís (Asturias), during the Holy Week of 1969, I heard from the venerable priest Father Alejo Martino, retired pastor from Corao:

«Sometimes I went up to Garabandal, too. I was present at an ecstasy of two of the girls: two angels in human flesh could not have had finer expressions . . . You would have to see it! And later, how the two made the sign of the cross at the same time in absolute concordance of movements!»

ordinary conversations except for rare exceptions. In cases when they hear words whose meaning they do not understand—a frequent occurrence—they ask the vision for an explanation. And the vision either gives them the explanation requested, or—as occurred in the case of the word *sacrifices*—tells them to question the

28. As a further illustration, Mr. Miguel González Gay, a lawyer from Santander, gave us this episode:

«Don Tomás, an *indiano* from Cossío, who owns a popular bar in Santander, recounted that one day, while walking through the Pines in Garabandal, he came upon Mari Cruz by chance — alone — kneeling in ecstasy. He knelt down at her side, trying to hear what she was saying, *Dear Virgin, why have you called me so late, since the others have already started the second mystery of the rosary?*

“I didn’t stay to hear more; with all my might I ran down to the village, and I asked where the other girls were. They told me that the girls were next to the church. In a few steps I was there and I could verify with tremendous amazement that at that exact moment they were finishing the second mystery. How can such a coincidence be explained, if there were not someone who at the same time was in the company of the girl alone at the Pines and the two girls in the village?”»

priests later on.

Toward the end of the trance the girls are frequently heard saying, Don't go away! Oh, don't go away! Thus they express their desire to remain in that state . . .

The words of St. Theresa in this regard are applicable: "The soul dares not move or stir, for it thinks that if it does so, this blessing may slip from its grasp: at times it would like to be unable even to breathe. The poor creature doesn't realize that, having been unable to do anything on its own to acquire that blessing, it will be still less able to keep it longer than the time that the Lord is pleased for it to possess it." (*Autobiography of St. Theresa of Avila Ch. 15, Par. 1*)

It is interesting also to read article 421 in the *Theology of Christian Perfection* by Father Royo Marín, who expounds upon the statement that *No one can go into contemplation*⁽²⁹⁾ *on his own volition*. This has been observed many times—in fact always—in the girls of Garabandal, who had to remain waiting, without the ability to hurry up the trance in spite of their desires. (I can name two single exceptions, in which they received a formal order to enter into ecstasy: one from the parish priest, and the other from me.)

Once they had received the third call, the girls were seen to enter, leave, and return to ecstasy without premonition or previous preparation, remaining in the trance with whatever they had in their hands—a flashlight, a glass, a dress, the hand of another girl—and there was no way to make them drop those articles . . . On the contrary

29. This refers to supernatural contemplation, a higher form of prayer that is studied in courses on mystical theology.

at other times they had been prepared, ready, isolated from everyone, waiting for the Vision; and the wait had been in vain.

It was seen that it didn't depend upon them to have the ecstasy that they desired so much and that so drew their interest. From this their answer — full of humble sincerity — to the many questions from the people: *Perhaps . . . When she wishes . . . When she says . . .* On one occasion this question was put to them: *Are you always going to see the Virgin?* They answered, *Oh! We don't know.»*

What else could they say? How could they understand the mysterious purposes and designs of God?

What was happening in Garabandal did not belong to them. They did not have a right to it, nor did they merit it, nor could they use it at their pleasure . . . They were there simply as *instruments*, nothing more: *instruments* in the hands of an exceptional divine action which would show God's fullness of love, beauty, and mercy; but which still would hide its full purpose and end; *instruments* each day for the extraordinary plan of God. He would know the reason!

In the face of all this that occurred, and in the hope of that which still can come, we conclude with the confident and laudatory thought of the apostle:

(Romans I 1: 33-36)

Oh the depth of the riches
Of the wisdom and knowledge of God!
How incomprehensible are His judgments,
And how unsearchable His ways! . . .
For of Him, and by Him, and in Him, are all things:
TO HIM BE GLORY FOREVER!