



chapter  
seven

**From the Month of  
Mary to the Feast  
of the  
Blessed Sacrament**

**W**ith the conclusion of Lent—so important for Christians, especially during its last weeks—starts the no less important Eastertime.

This season is characterized on the one hand by jubilant celebration of the Resurrection of Christ; on the other hand, by the Church's holy work of bringing souls to *Communion* with Him through the Eucharist. It is in this that Christ *our Pasch* now and forever immolates Himself for us as the Lamb of God who takes away the sins of the world.

In correlation with the Eucharistic theme of the season, the Mystical Communion that the girls received from the Angel became more frequent.

In a letter from Maximina González to Doctor Ortiz in Santander, dated April 20, 1962, we find this:

«On Friday morning<sup>(1)</sup> I went with Conchita to the Pines, since the Angel gives Communion to her there on many days. After receiving on that day, she said to me, *The Angel told me that in the morning I would see the Virgin at 9 o'clock, and again at midnight.* And since I knew about it, I watched; and according to my watch, at 9 o'clock sharp, she had an apparition. I wasn't present at the other apparition, but it was at midnight. And on Saturday, the Angel told the hour and he didn't err.»

In another letter that Maximina sent to the Pifarré family in Barcelona which was dated April 22,<sup>(2)</sup> we find information on a very important matter:

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1. I have observed repeatedly that Maximina has not been very careful about the dates by which she begins her letters. The good woman—a widow—had many duties since, besides being alone to care for her two small children, she received lodgers in her house requiring room and board; and she had to find a few minutes time between her many occupations to write letters. And besides possible carelessness in writing the date, frequently several days would go by from the time she started the letter until she finished the last sentence.

The Friday about which she is speaking here would seem to be Good Friday according to the date of the letter. (April 20th) It cannot be the previous Passiontide Friday (April 13th in that year), from what is seen in another of her letters later on. And so I conclude that despite the date on the letter it refers to Friday of Easter Week, April 27th.

2. I refer the reader to footnote 1, adding that this letter could not have been written completely on April 22nd, Easter Sunday. The text that we are reproducing from the original (as we have done with all of Maximina's letters to the Pifarré family) must have been written on the following Wednesday, April 25th.

«It has been a long time since the girls saw the Angel, and yesterday, Tuesday, they talked with the Virgin for a long time. We didn't hear them, but they were seen to be very happy. And it was due to the Virgin telling them that every day that they didn't have Mass, the Angel would come to give them Communion. And this made them very happy . . . So now they will see the Angel and the Virgin, since we have very few Masses other than the ones on Sunday. Yesterday the Angel gave them Communion at 5 in the morning. They were seen holding out their tongues and swallowing the Host. Afterwards they prayed a Station. All this while in ecstasy.

And so now I don't know; perhaps they will have an apparition every day, since in order to receive Communion they have to be in ecstasy. I don't know if this is the way it will be, since today is the first day that he gave them Communion like this. He hasn't given It to them since last summer.»

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Another letter from Maximina to the Pifarré family is dated May 4th:

«The Angel gives them Communion every day that there isn't a Mass, and Mass is on few other days than Sunday. As for still not giving Communion to Mari Cruz, I don't know why that is. Today Loli and Jacinta received Communion at 6 in the morning, and Conchita at 8 o'clock. Indeed, it is beautiful to see them come to the door of the church in ecstasy, kneel down and pray the *I confess*, and end with a Station. To see this thrills me. Conchita said to the Angel, *You haven't put on any weight or grown in the past year . . . Look what innocent things they talk about!*»

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Truly! With the ingeniousness of simple children, they judged the realities of the next world by those that they saw in this one. They were surprised, after not having seen the child Angel for many months, that he was still exactly the same as when they had first met him.

Fr. Valentín's notes, that begin again on May 12th after a long intermission, mention on many days the occurrence of these Mystical Communion from the hands of the Angel.

We can therefore describe the *developments* seen at Garabandal in the weeks of spring, 1962, as a



**“Mari Loli had an apparition.”**

continual passage from Mary to the Eucharist, and the converse.<sup>(3)</sup>

«May 12th: Mari Loli had an apparition at 2 in the morning. She went to Conchita's house, and then to the house of Jerónimo, who was on his death bed; she gave him the crucifix to kiss. At 8 in the morning, as was the custom, Conchita went with her mother and some people to pray the rosary in the Calleja. She recited it in a normal state. Afterwards she went to the door of the church, where she spoke for a while, and in ecstasy prayed the *Confiteor*, and afterwards a Station, and then she returned to normal. She said: *The Angel gave her Communion*. It lasted 15 minutes.» (Fr. Valentín's notes)



“The Angel gave her Communion.”

The following day, May 13th, was the 45th anniversary of the first apparition at Fatima. Probably no one in Garabandal remembered it; but by chance or providentially, the day was outstanding.

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3. If the word *Marian* has special meaning in the flow of events at Garabandal, it would be logical to expect a brilliant manifestation with the coming of May, the *Month of Mary*. And so the invitation of the Spanish song ‘*Venid y vamos todos*’ would find special resonance in that location distinguished by the Virgin-Mother, the Queen of Flowers.

Thanks to some notes from Fr. Valentín, we know, for example, that it was unseasonably bad weather. «It rained and it hailed.» Under the rain and hail, at the beginning of the night, Jacinta and Mari Loli traveled through the village, singing songs and praying in ecstasy. Going to the house of Jerónimo, who was still alive, they fulfilled a work of mercy by praying for the dying and consoling the living. And finally they went to the Pines, where they prayed the rosary, and then came down backwards to the village.

As always the *vigils* were more frequent in the middle of the night, and at that time Conchita went out into the middle of the street in ecstasy, prayed another rosary, and gave the crucifix to be kissed.

Seldom, even in Fatima, have the recommendations of Fatima been fulfilled so exceptionally:

**Do penance.  
Say prayers  
to implore pardon  
for sinners**

On May 15th, the feastday of St. Isidore, the patron saint of farmers, toward 8 o'clock in the morning . . .

«Conchita went to the Calleja as usual to recite the rosary. From there she went to the door of the church, and said that the Angel had given her Communion, and that in the evening she would have an apparition at 9 o'clock.»

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This is almost the same as was said for the 16th, according to Fr. Valentín's notes:

«Today Conchita went to the Pines at 9 in the morning. According to what she said, the Angel gave her Communion.»

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On May 19th, a Claretian father from Segovia traveled to Garabandal and Fr. Valentín took down his impressions:

«The father told me that in one of the apparitions he heard the girl say, *Oh! He isn't a Jesuit? He is from the Immaculate Heart of Mary?* (The only way one could be differentiated externally from the other was by the manner of wearing the black cincture.) He thought that some of the things, taken individually, could be explained; but that the sum of all the things that were happening as a whole would be very difficult to explain humanly.»



**“trips through the village”**

This father had an injury to his leg, and he said that the Virgin told him that she would not cure him, that he should go to a doctor; he had borne this injury 8 days. Useful advice! It is not necessary to seek a miracle to get rid of problems that can normally be solved by natural means.

A week later, on May 26th,<sup>(4)</sup> Mari Loli and Conchita walked through the village together in ecstasy, praying a rosary that ended with a beautifully sung Salve . . . as might be expected, since it was Saturday, the day of the week consecrated to the Virgin!

After the Salve, they made a devout procession to the cemetery . . . something that could be expected from Christians. *Be mindful, O Lord, of those who have preceded us with the sign of faith and repose in the sleep of peace.* (Roman Canon of the Mass)

On the last day of May, there was a long rosary through the streets and the singing of the Salve.

There can be no doubt that the month of May,

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4. On the last Saturday of the month, May 26th, Conchita again received Communion from the Angel. Guillermo Freudenthal Miret of Barcelona was present and he was able to take some beautiful pictures.

the month of Mary, was something very exceptional at Garabandal. In many places throughout Spain, the *Venid y vamos todos* resounded each evening:

*Most pure Virgin,  
Lovelier than the moon,  
Turn again toward us,  
Prostrate at your feet.*

But surely in no other place did it resound with the meaning and depth that it had, day after day, in that little village lost in the mountains.

\* \* \*

The girls of Garabandal, transported with joy, lived in expectation of seeing their Mother, and she did not fail to use her visits to instruct her children almost continually.

Again it is Maximina giving us information in a letter to the Pifarré family:

**«We make trips through the village (following the girls in ecstasy) and every night or almost every night they recite a rosary; sometimes they sing it.**

**One night Mari Loli was heard to say, *There is going to be a chastisement? . . . Oh no! Don't let it come! Give it to me alone!***



“ . . . a Chastisement?”



**“May it not come!”**

**And another night Conchita said, *It’s going to come to Spain? . . . Oh, may it not come, may it not come!***

**Later I asked her what this was in the ecstasy, and she told us that she couldn’t say anything.»**

If Conchita cannot say anything, I think that we can certainly say something. Lucy, the sole survivor of Fatima, lived 21 years in Spain as a religious, staying alternately in Tuy and Pontevedra. She was in Spain from 1925 until 1946. During this time she had frequent conversations with the bishop of Tuy-Vigo who later went on to be archbishop of Valladolid: Bishop Antonio García.

While archbishop in the beginning of 1943, Bishop Antonio received three statements from Lucy on what God wished and asked “*from the bishops of Spain*” for the welfare of their own and other nations.

The third statement made at Tuy on February 28th is the most extensive and contains a very clear paragraph:

*“If the bishops of Spain listen to the desires already manifested by our Lord, and begin a true*

*reform of the people and clergy, then it will go well. But if not, she (Russia) will again be the enemy by which God will punish her once more.”*

Unfortunately our bishops — not all of them, certainly — have been for years giving the impression that they were more interested in promoting social and political changes and democratic freedom than in fulfilling their primary duty: the advancement of the clergy and people in living the faith and leading good moral lives.

We have more information. On Saturday, May 26th, Mari Loli wrote to the Pastor of Barro, Fr. José Ramón. The letter, as all those of that period, was a disaster in penmanship and presentation. However, among the words laboriously written down, many of them trivial, there is something that could not be missed:

**«The apparitions continue the same. We see her almost every day.**

**You said that I should tell you some of what she told me. Well I cannot say anything; nothing more than what, as you know, she tells us everyday:**

**—That we should be very good,**



**“We should be very good.”**



—*And visit the Blessed Sacrament often,*

—*And recite the rosary every day . . .*»

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(The distribution into paragraphs and punctuation were made by me. Mari Loli wrote all these things one after the other in irregular lines and without a single period or comma.)

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June, the month of the Sacred Heart of Jesus came and continued with similar characteristics.

June the 2nd was a Saturday. A very astute doctor must have been there at the time; at least pertaining to this day there is this notation from Fr. Valentín:

«A young doctor from Valladolid (*Fernández Marcos*) told me that he didn't see anything seriously opposed to this being supernatural; and that reasoning without prejudices, it was very difficult to affirm the opposite . . . It's necessary to be uncomplicated to accept that the phenomena are not normal. Naturally if we seek some "theoretical" explanation to a given fact that we have seen, we will always find it; but only this, the "theoretical" explanation, based on a "hypothetical" argument without concrete and objective findings.»

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June 13th came; the day that is distinguished by the number of people who honor St. Anthony of Padua or Lisbon,<sup>(5)</sup> but in Garabandal it was only distinguished by two not very exceptional things:



“an apparition together”

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5. St. Anthony of Lisbon, as the Portuguese call him since the saint was born in the capital of that country; Anthony of Padua, as others call him for having died and been buried in that Italian city.

«In the evening the four girls had an apparition together, something that hadn't happened for some time.

**There were no people outside.»** (Anyhow this is what Father Valentín put down. On that day the people were occupied with St. Anthony.)

On Sunday, June 17th, «**there was a man from Palencia**»—as Father Valentín writes—«**who was somewhat skeptical, and during one of the apparitions said to himself, *If the girl comes back here to give me the crucifix to kiss, I will believe in the truth of this. Immediately the girl made her way through the crowd and gave it to him to kiss.***»

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I set down this detail, not because it is new or unique, since we have already seen so many others like it, but for the intrinsic value that it contains. There are things about Garabandal that separately could be attributed to natural causes and even, if you wish, diabolical intervention. There is much that the devil can do if God permits him. But we have here something that certainly exceeds the powers and abilities of the devil. There are texts in Scripture from which we see that penetration into the hidden thoughts of a person, and understanding perfectly his secret ideas and thoughts, is the exclusive domain of God.

For example, St. Paul in his first letter to the Corinthians (4:5), speaking of our inclination to judge, gives this warning: **Judge not before the time: until the Lord comes, who will bring to light the hidden things of darkness and will make manifest the counsels of hearts.** As if to say that Christ is the only one capable of knowing the deep secrets of man, and because of this, the only one capable of judging with total justice.

And in the epistle to the Hebrews (4: 12-13) the paragraph on the great power of the Word of God ends with this proclamation: **Neither is there any creature invisible in His sight: but all things are naked and open to His eyes.** He could not proclaim as an eminent divine attribute this knowledge of all man's intimate secrets, if the devil could also penetrate into these secrets.

Then, before so many cases of *answers* to thoughts or questions that were formulated only in the deepest consciences of the people at Garabandal, could one seriously say that all this had a natural explanation, as the hierarchy repeats? Or that it could be the work of the devil, as others have suggested?



**“Visit the Blessed Sacrament.”**

# Return of the Angel

## Nights of the Screams



Revolving around the feast of Corpus Christi in 1962, Garabandal experienced one of the most outstanding times in its history.

This feast honoring the Eucharist is celebrated in Spain with greater external solemnity than any other. The feast was soon to suffer a great eclipse in the days after the Council as a result of certain doctrinal derangements, as a result of a heated fight against *triumphalism* in the Church, as a result of a tendency in many of the clergy to *desecrate*, as a result of etc., etc . . . But in Garabandal, in the year 1962, it was celebrated as never before.

Three days previously something occurred that seems not to have been sufficiently noted: *the active reappearance of St. Michael the Archangel*.

We can speak of reappearance, not because he had disappeared completely, but because his presence had been reduced for some time to interventions of a lesser degree: fleetingly supplying for the absence of a priest in giving Holy Communion to the girls, and accompanying the Virgin from time to time as a silent witness. Now on the contrary, on the evening of the feast of Corpus Christi, he returns to play a role almost as he did in the beginning.



“They said that they would put it in writing.”

In that year Corpus Christi fell on the 21st of June, a Thursday. On the preceding Monday, June 18th, Fr. Valentín wrote:

«In the evening Mari Cruz went to the Cuadro and there was in ecstasy, and afterwards she went through the village. A little later, Jacinta and Mari Loli went outside. They also went to the Cuadro and then fell into ecstasy. They said that they saw the Angel.»

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Did Fr. Valentín notice the newness of this? St. Michael comes alone again, and acts alone.<sup>(6)</sup>

Did Fr. Valentín notice what date it was? June 18th! Exactly one year since the Archangel and the girls had met for the first time in the same place. How many things had happened in the meantime! And many more were still to happen.

On the following day, Tuesday the 19th, he wrote:

«At 10:30 (at night) Jacinta, Mari Loli and Mari Cruz were in the Cuadro. Previously Loli and Jacinta had gone there running, and on arriving were in ecstasy. And they said that they

saw the Angel, and that he told them to return to the Cuadro at 10:30. Then they went down to the village and later went up with Mari Cruz . . .

The girls cried and said: *Don't tell us these things! Take us away . . . They should confess! They should get ready!*

Afterward they said that they would put it in writing (as the Angel had told them to do). It lasted 50 minutes.»

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In the meantime, what was Conchita doing? Why was she absent during the important activity in the *calleja*? Some notes from Dr. Ortiz clarify this for us:

«My sister-in-law, Eloísa (who was passing some time in Garabandal with her daughter), told me that on the evening of June 19th she met with other people in Conchita's house. Conchita's mother would not let her go outside since she had a bad knee. Soon the girl went into ecstasy, falling so hard on her knees that she made them bleed. Then Eloísa said to Aniceta:

—*You haven't accomplished anything by not letting her go out. Look what she has done.*

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6. That the Angel appeared alone this time seems clear from what Fr. Valentín wrote afterwards: «They said that they would see the Virgin later.»

—It's all right with me if she goes out.



“She began to write on it with a pen.”

The girl didn't go out, but in ecstasy as she was, she picked up a piece of paper and holding it by the lower border—in the air!—she began to write on it with a pen. Approaching with flashlights, the people wanted to read what she was writing, and she tried to hide it.

*Don't look.*—said someone—*She doesn't want you to.*

Then she went up to her room, changed her pen and continued writing.

When this had ended and she was normal again, Plácido<sup>(7)</sup> came into the house, all excited, and exclaimed:

—*Did you hear the screams that the girls made in the Calleja?*

—No.

—*They were horrible!*»

What happened in the Calleja on that night of June 19th, the first *Night of the Screams (Noches de los Gritos)* as the people began to call them, must have been very impressive and serious.<sup>(8)</sup> We

7. The businessman from Santander, Plácido Ruiloba.

8. Many years passed before definite information was revealed on the contents of that night.

have just seen Fr. Valentín's notation: «**Afterward they said that they would put it in writing.**» And so it was actually done; there came out from this a short message dated June 19th, 1962, with the signatures of Mari Loli and Jacinta. (Could this have been the same message that Conchita, at home in ecstasy, was attempting to write on the piece of paper she was holding up in the air?)<sup>(9)</sup>

I have seen many copies of this message with slight variations. But I am setting down here a photocopy of the text that the girls gave to a trustworthy person, written and signed in their own handwriting. Evidently, this message is a very weak reflection of what they saw and heard on that first night of *the screams*.

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The magazine *Needles*, now titled *Garabandal* out of New York, in its fall issue of 1977, reported some statements by Jacinta's American husband (as spokesman for her). According to these statements, what Loli and Jacinta heard during the first *night of screams* related specially to the Warning. (See further on in Part Three of this book.) And it was on the following night that these two girls and Conchita had visions of the Chastisement.

At the time Jacinta and Loli possibly did not understand the distinction between the Warning and the Chastisement, or else they deliberately kept silent about the Warning, since Conchita was the only girl who spoke about the Warning that was going to come before the Miracle — as a result of the vision she had on January 1, 1965.

9. Father Valentín, who was absent, wrote in his memoirs: «**Conchita wrote responses for three persons.**»

**The Virgin told us:<sup>(10)</sup>**

**That we do not expect the Chastisement;**

**That without expecting it, it will come;**

**Since the world has not changed.**

**And she has already told us twice;**

**And we do not pay attention to her,**

**Since the world is getting worse.**

**And it should change very much.**

**And it has not changed at all.**

**Prepare yourself. Confess,**

**Because the Chastisement will come soon.**

**And the world continues the same . . .**

**I tell you this:**

**That the world continues the same.**

**How unfortunate that it does not change!**

**Soon will come a very great Chastisement,**

**If it does not change.**

**María Dolores Mazón  
Jacinta González**

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10. It is difficult to determine if it was the Virgin who personally presented all these things to them, or if it was done by the Archangel.

This is the message faithfully reproduced; the only thing I have added is the punctuation and the distribution into lines to make it easier to understand. (the girls wrote all these things one right after the other without a single comma or period.)

With their poor capacity for expression, they sought with this repetition of ideas to inculcate forcefully the few basic things that they had heard and seen (and in what a way!) in the course of the apparition:

—That the Chastisement (I write this with a capital so that no one will interpret it to be an ordinary chastisement) announced in the first message of October 18th was inexorably going to come. The reason for this is that only penitential reform could save us from it, and instead of this, what is happening in the world today is a rapid progression down the road of filthiest deviations.

—That only those who *prepare themselves* by a sincere return to God, together with constant prayer and watching, will be able to face the terrible *test*<sup>(11)</sup> in the proper state.

On the night after the girls' terrifying screams, tears, and broken, incoherent speech, Garabandal could not sleep tranquilly. But the next day was even worse.

Early in the morning arrived Fr. Félix Larazábal, the superior of the Franciscans of San Pantaleón de Aras (Santander), summoned by Fr. Valentín to perform services for Corpus Christi in the village. A little after his arrival, he went to Conchita's house; but he found no one there.

«We were accompanying»—said the sister-in-law of Dr. Ortiz—«Conchita at the Pines, where she was waiting to receive Communion from the Angel. We were praying and waiting; the time was dragging on. In the meantime her mother went to the edge of the hill and saw in front of her house someone who appeared to be a friar or a priest.

—*He seems to be wearing a white cord . . .*

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11. The punishments of God in this world never have the exclusive reason of *getting even* vindictively. They always come impregnated with mercy, offering an occasion for each one to *satisfy* for himself and for others by willingly accepting the hardships that come.

Hearing this, Conchita hurried to descend and we followed her. Actually he was a Franciscan father; he celebrated Mass and gave Communion to us. Conchita's mother commented:

—*That's the reason that we've waited so long up above! Whenever there's a priest to give Communion, she doesn't receive it from the Angel.»*

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In the evening some devout persons made confessions at the time of the rosary. The majority of the people were working in the fields, which required a lot of labor at that time of the year, especially since the next day was a feastday on which they could not work.

As the evening shadows fell on the village, almost everyone was awaiting what might happen, since all had been startled by what had occurred on the previous night.

«At 1 o'clock at night»—states Eloísa de la Roza Velarde—«I went to Mari Cruz's house to pick up a rosary that I had left, and on the way I heard that the others were already in the Calleja. I returned immediately to search for my daughter, but I didn't find her. Then I hurried to the Calleja, and there she was with Maximina (in whose house we were staying) and many other people, among whom was Fr. Félix Larrazábal.»

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We know from Fr. Valentín, who wrote down what they said, that the girls . . .

«. . . went to the Cuadro as on the previous day, toward 10:30 at night. They said they had seen the Angel who told them that the Virgin would come later, but that the people should stay at a distance . . . that no one should pass beyond the last house in the village. And so everyone did this; but it seems that a Franciscan father—who was surely the only priest present—showed the intent of going to where the girls were. Ceferino blocked his way, saying: *Here we are all equal*. Afterward, it appears that the girls were heard to cry very hard . . .»

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What Fr. Valentín refers to here as being heard, is well confirmed by the personal experience of Eloísa de la Roza:

«The girls let out terrifying screams . . . And they said, *Wait! Wait! . . . Everyone should confess! Oh! Oh!*



**“A horrible thing was going to happen.”**

The people began to pray and to ask pardon publicly . . .

The priest, who was very excited, prayed in a loud voice, and we all followed him. When he stopped a moment, the girls cried and screamed again in a very anguished manner. They calmed down again when the prayer restarted.<sup>(12)</sup>

On returning to normality (*Father Valentín's notes say that this remarkable apparition ended at about 2 in the morning*), the girls said that they would stay there all night in prayer.

—*And us?* the spectators asked.

—*As you wish.*

I don't think anyone moved; we prayed with them (*Father Valentín said that they prayed many rosaries*) until six in the morning.

At that time (*there was a beautiful sunrise*), Father Larrazábal went toward the church, followed by all the people. And he began a series of confessions. The whole village confessed; and it appears that they were confessions of truly exceptional sincerity and repentance.»

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12. This scene at Garabandal during these latest times of the world (1 John 2:18) can be compared with the scene of Exodus (17:8-12), when the story of salvation was almost beginning:

The Amalecites came and attacked Israel at Refedim . . . Joshua did as Moses told him and marched out to engage Amalec.

Meanwhile, Moses, Aaron and Hur went up to the top of the hill. As long as Moses kept his arms raised, Israel had the advantage; when he let his arms fall, the advantage went to Amalec.

A telling lesson on how our prayer is able to overcome in the face of all types of situations!

How could it have been otherwise, after such preparation, both personal and communal, at the Calleja? The pure love of God will always be of the greatest value and the greatest measure of every spiritual life. But the *holy fear of God* should not be neglected, which from ancient times has been shown to be **the beginning of wisdom.** (Ecc. 1:16)

The holy fear of God was experienced as never before by the men and women of Garabandal on the two ‘*nights of the screams*’. Months later, the memory of it was still vivid. On September 24th, María Herrero de Gallardo wrote from Santander to her sister, Menchu:

«I spent a long time speaking alone with Jacinta's mother, and she told me that the night before Corpus Christi had been terrifying . . . The girls ran to the Cuadro. Afterwards they advised the people that they should approach no further than a certain distance, that they shouldn't go beyond a place in the road from which the girls couldn't be seen.

Jacinta's mother told me that she heard them cry with such voices and such horror that she wanted to run toward her daughter to see what was happening; but the people held her back. When the vision ended, the girls came to the place where the people were, and the people saw that the girls were covered with tears. The girls requested the whole village to confess and receive Communion, as a horrible thing was going happen. *María (the mother of Jacinta)* experienced such fright that she couldn't sleep.»

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Six years later, Pepe Díez, the village stonemason, spoke to a married couple from Asturias in words similar to these that I overheard:



*Look, I don't want to brag, but I'm a man, it might be said, who doesn't know fear. I go out to all parts of the village, and over the distant trails in the night just like in the day. I have never been afraid. But on those nights of the screams, with everyone together in the darkness, in silence, hearing the girls' sobbing and screeching in the distance, I shook so that my knees knocked against each other so much I couldn't stop them.*

*You can't imagine what that was. I have never experienced anything like it.*

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What could the girls have seen to break out like this with the shrill shrieks and screams that terrified everyone?

María Herrero de Gallardo, in Garabandal several months later, spoke with Loli on Sunday, October 7th, the feast of the Holy Rosary. She questioned Loli, among other things, about what the girls had seen during the feast of Corpus Christi:

*«Oh!»—exclaimed the girl—«That was horrible to see. We were really frightened. And I know no words that will explain it.»*

*We saw rivers change into blood . . . Fire fell down from the sky . . . And something much worse still, which I'm not able to reveal now.*

*The message that we gave at the time said that we don't expect the Chastisement, but that, without expecting it, it will come . . .*

*The Virgin asked everyone to confess and receive Communion.»*

The girl did not say many words; what her few words said was enough.

In 1970 Fernando Corteville wrote in issue N°31 of the *L'Impartial* about the messages of the 19th and 23rd of June, 1962 — up to then unpublished — that Mari Loli had verified and presented to Mrs. Saraco.<sup>(13)</sup> Three years previously, these messages had been given to Father Morelos.<sup>(14)</sup> The girls had received them when they had seen visions of the Chastisement.

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13. Mrs. Carmela Saraco is a promoter of the cause of Garabandal in the U.S.A.

According to the text that Mrs. Saraco had in her possession (signed by the visionary), Loli said this to Father Morelos:

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14. Father Gustavo Morelos, a Mexican, played a great part in the pro-Garabandal movement following the events. He came to Spain toward the end of 1964, with the proper authorization of his ecclesiastical superiors, as he himself stated in writing in 1965, to study the apparitions of the Most Holy Virgin in the village of San Sebastián de Garabandal.

First he collected all the information of a negative type that the Commission at Santander could give him, with a result that could be imagined. But later, on dealing directly with the visionaries and on hearing the eyewitnesses, he became convinced that what was occurring in Garabandal could not have any human explanation. *Returning to my country, Mexico, I dedicated myself to informing our most excellent prelates . . . with the desire of making known — more than the "events" themselves — the "messages" that the four girls had transmitted to all mankind on behalf of their Vision.*

For some time now, due to pressure by the upper ecclesiastical hierarchies (the passionate zeal with which the former bishop from Santander, Bishop Cirarda, attempted to finish with Garabandal between 1968 and 1971 should not be forgotten), he has come to keep silence.

As a tabulation of the actors, the fact can be pointed out here that there was an unusual *procession* of prelates in the Santander diocese from the beginning of the events of Garabandal. There were six bishops in the first 11 years. They were the following:

*Doroteo Fernández Fernández*: initially auxiliary bishop with Monsignor Eguino Trecu and afterwards, apostolic administrator; transferred in 1962 to Badajoz.

*Eugenio Beitia Aldazábal*: in 1962 took possession of the diocese as the titular bishop of Santander; not much later, for reasons not sufficiently known, he presented his resignation. This was accepted, although he continued for some time at the head of the bishopric as the apostolic administrator.

*Vicente Puchol Montis*: entered into Santander as a new bishop in 1965; he came with great hopes: he was rather young and had recently been promoted. On May 8th of 1967, he died tragically in an automobile accident.

*Enrique de Cabo*: elected vicar head on the death of Bishop Puchol; he was at the head of the diocese a little more than a year. Not long after finishing his service, he died suddenly.

*José María Cirarda*: came in the summer of 1968 to Santander as the new bishop; much was expected from him also. In December of 1971 he went to the diocese of Córdoba.

*Juan Antonio del Val Gallo*: in the winter of 1972, he took possession of the diocese of Santander, to which diocese he belonged and to which he was then returning after a short reign as auxiliary bishop to the archbishop of Seville.

With regard to Garabandal, although these bishops have officially upheld the negative position of the Commission, only two have fought openly against it: Bishop Puchol, who thought he had finished with Garabandal; and Bishop Cirarda, who tried to finish it with all his might . . .

I do not question their good intentions; undoubtedly they thought that they were doing God a good service.

In spite of seeing the Virgin, (during the ‘night of screams’) we began to see a great multitude of people who were suffering intensely, and screaming with tremendous fear . . .

The Most Holy Virgin explained to us that this great tribulation — which was not the Chastisement — would come because a time would arrive when the Church would give the impression of being on the point of perishing . . . It would pass through a terrible test. We asked the Virgin what this great test was called and she told us that it was *Communism*.

Then she showed us how the great Chastisement for all mankind would come, and that it would come directly from God . . .

There will come a time when all motors and machines will stop; a terrible wave of heat will strike the earth and men will begin to feel a great thirst. In desperation they will seek water, but this will evaporate from the heat . . . Then almost everyone will despair and they will seek to kill one another . . . But they will lose their strength and fall to the earth. Then it will be understood that it is God alone Who has permitted this.

Then we saw a crowd in the midst of flames. The people ran to hurl themselves into the lakes and seas. But the water seemed to boil and in place of putting out the flames, it seemed to enkindle them even more.

It was so horrible that I asked the Most Holy Virgin to take all the young children with her<sup>(15)</sup> before all this happened. But the Virgin told us that when it would come, they would all be adults . . .

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15. It might be noted that Loli had little brothers at that time.



**page from the Apocalypse**

Loli's words could be compared to those written in the Apocalypse (16: 8-12) about the effects that would result from the pouring out of the fourth, fifth and sixth chalices . . .

This is startling, shocking. It should make every person reflect on his *salvation*. But I am afraid for many . . . The *charismatics of optimism* do not see more in the actual situation of the Church today, in its convulsions, than a *crisis of growth*. They detect with certainty (I don't know by what signs) the coming of a *new springtime*. And they regard everything that has just been mentioned as an erroneous prophecy. An erroneous prophecy from outdated medieval *prophets of doom*.

The true prophets were sent to communicate to the people of God, time and time again, what it was necessary for them to know. And it cannot be denied that we have needed — more than once — the sternest warnings and corrections.

The words of the prophecy itself distinguish the false from the true prophet . . . It is clear that the people of God do not like to hear certain matters, even though they are conducive to their salvation, and their *guides* like to hear them even less. It was the same in Israel in the days of Jeremiah the prophet. The insistence on reform by that *prophet of doom* did not please the Israelites; they preferred instead the pleasant predictors of a prosperous future. But it is well known what then happened.

We can well imagine how the feast of Corpus Christi, the great feast of the Eucharist, was celebrated in Garabandal during that year of grace, 1962, after such a *vigil* and after such reception of the sacrament of Penance.

No one missed the solemn Mass and almost everyone received Communion. Later, during the procession of the Blessed Sacrament through the cleaned and garlanded streets of the village, there resounded the traditional hymns of homage to the hidden God in the Blessed Sacrament.

As if for the purpose of directing all attention toward the mysteries celebrated on that day, the visionaries did not present any spectacle.

**«Mari Cruz went to the Cuadro»**—Fr. Valentín wrote—**«she went there in the natural state, and on arriving, knelt down and went into ecstasy; but she didn't say anything . . . The other girls didn't have an apparition.»**

The following day, Friday, there was no apparition at all. But on the next day, Saturday, June 23rd, came the final statement from the *nights of the screams*; the second message from Loli and Jacinta<sup>(16)</sup> bears this date:

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16. The reader can notice that Conchita was not taking a significant part in the important events occurring in Garabandal on the feast of Corpus Christi.

**The Virgin has told us:**

**That the world continues the same, that it has not changed at all;**

**That few will see God; so few they are, that it is causing the Virgin great sorrow.**

**How unfortunate it is that the world does not change!**

**The Virgin has told us that the Chastisement is coming.**

**As the world is not changing, the cup is filling up.**

**How sorrowful is the Virgin, although she does not allow us to see it.**

**Since the Virgin loves us so much, she suffers alone, since she is so good.**

**Everyone be good, so that the Virgin will be happy!**

**She has told us that those who are good should pray for those who are evil.**

**Yes, we should pray to God for the world, for those who do not know Him.**

**Be good, be very good.**

**María Dolores Mazón, 13 years**

**Jacinta González, 13 years**