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Lord Where
Dwellest Thou?

In the first chapter of St. John's gospel, there is an interesting episode.

Again the next day John stood with two of his disciples. And seeing Jesus walking, he said: "Behold the Lamb of God." And the two disciples heard him speak, and they followed Jesus. And Jesus turning and seeing them following Him, said to them: "What are you seeking?" They said to Him: "Lord, where dwellest Thou?" He said to them: "Come and see." They came and saw where He dwelled, and they stayed with Him.
(John 1:35-39)

As John the Baptist did in his time, Mary also, during her time at Garabandal, was attracting the attention of her disciples to direct it later to . . . to Whom?

During the events of Garabandal, a resplendent *Marian Epiphany* manifested itself. But soon it became clear that this in itself was not the whole reason for Mary's coming; there was a higher purpose to come forth later.

The minds of the pupils tutored in the school of Mary, Jesus' first disciple, naturally were led to an understanding and meeting with her Son. Garabandal can only be comprehended by realizing the significance of the axiom:

To Jesus through Mary

From this, the title of Part Two of this work.

Above all, to Jesus as He is present for us here and now in the Blessed Sacrament.

* * *

It is highly significant that the girls, as the first apparition ended, ran to shelter themselves against the walls of the church, and later prayed within it a *Station* to Jesus in the Blessed Sacrament.

Following this, there was hardly an ecstasy that was not related to the ineffable presence of Our Lord in the Eucharist.⁽¹⁾

And along the same line, the first public message on the night of October 18th brought this out in a simple but very important statement:

It is necessary to visit the Blessed Sacrament.

But the Eucharist is not only the real presence of Christ in the Blessed Sacrament. It is also the Bread of Life, and its *primary reason* is to be the nourishment and nutriment of souls.

I am the Living Bread, coming down from heaven. Whoever eats of this Bread, will live forever. And the Bread that I give is My Flesh, laid down for the life of the world. (John 6:51)

From the start Garabandal began turning the attention of the visionaries and the spectators toward Holy Communion . . . For it is in this reception of the Eucharist that a *great personal encounter* with Christ takes place.

From the Angel's Hand

From the beginning of the apparitions, the Angel St. Michael gave us unconsecrated hosts.

We had eaten at the time, and he gave them to us all the same.

This was to teach us to receive Communion.

It was like this for many days.

Evidently there was careful preparation—even in outward details—for something that deserved to be well done. (This preparation could be repeated today, even among the old faithful, for how deficient has become the way of receiving Communion. How careless! How irreverent!) Conchita's reference to eating refers to the Eucharistic fast, which in the days of the apparitions was still three hours.

One day he told us that we were to come on the next morning to the Pines

1. A lawyer from Palencia, Luis Navas, went up to Garabandal several times and closely observed everything there. He wrote down in one of his notebooks:

«I asked the girls why they went to the church so often, since it was closed (they were not allowed to enter it in ecstasy), and they answered candidly: *Because the Virgin likes to go near the place where her Son Jesus is.*»

Instructive answer. Those doubts and ambiguities — heretical or semi-heretical — about the *real presence* of Christ in the Host reserved after Mass in the tabernacle, doubts which have infiltrated deeply into the mentality of some Catholics in spite of all the explicit teachings of the Supreme Magisterium, are not acceptable to God.



"The Angel appeared to us with a golden chalice."

—without eating anything—and that there should be a young girl with us.

And we brought the girl.

And we did as he told us.

The instructions having been completed, something serious and important was to begin, something having great exigency for the spiritual progress of the girls (and not only for them). For some mysterious reason, on this day, as on other important times at Garabandal, the presence of a small *child-witness* was required. Two six year old girls were always chosen for this function: Sari, the sister of Loli, and Carmen, the sister of Jacinta; we do not know which of the two was present on this occasion.

When we came to the Pines, the Angel appeared to us with a golden chalice.

And he told us, *I am going to give you Communion, but today these are consecrated Sacred Hosts.*

Say the "I Confess" . . .

And we prayed it, and afterwards he gave us Communion.

And after receiving Communion, he told us to make our thanksgiving to God . . .

And after making our thanksgiving, he told us to pray with him the "Soul of Christ." And we prayed it.

And he said to us: *I will give you Communion tomorrow too.* And he left.

So Communion was given according to the traditional ritual of the Catholic Church. The first time that the pastor Father Valentín took down in his notes this type of Communion by the girls, he wrote:

«They say that he does it the same as I do when I give Communion.»

The rite started with an act of purification of the



“He told us to make our thanksgiving to God.”

soul through the humble confession of sins; and ended by receiving the Lord within, with the making of an effort at concentration so as to communicate with Him.

This is what has always been sought with the *thanksgiving after Communion*; but unfortunately, for many of the *new hour of the Church*, priests and faithful alike, that is not the way it is today.

The Mass ends; the blessing is received. No reason to stay longer . . . It is finished. That's

enough . . . It can be understood: It is not agreeable to remain before eyes that search out everything, to answer to a Presence that . . . Better not to think of that! Oh! The holy motive for rushing out and the great talk of caring for one's neighbor!

The Angel wanted the girls to learn to pray a brief prayer as an ending for their Communion. This particular short and fervent prayer has been used in devout areas of Catholicism since the days of St. Ignatius of Loyola. It can be found in many prayer-books (a rare species of printing that is becoming extinct).



“from the tabernacles”

When we told this to the people (*receiving Communion from the Angel's hands*) **some did not believe it — especially the priests, since they said that an Angel couldn't consecrate.**

And when we saw the Angel again, we told him what the people had said.

And he told us that he had taken

Them (*the hosts*) **from the tabernacles, that he had taken Them from the earth, already consecrated.**

And afterwards we told this to the people.

And some doubted.

And he gave us Communion for a long time.



“from the beginning”

Conchita writes this down at the end of the first year of apparitions. And it is surprising that she does not mention it in the earlier pages, since the phenomena of these Communion—to which the term mystical was given to distinguish them from ordinary Communion—began very early.

From the beginning, she tells us; and in the scrambled notes of Father Valentín we find this brief notation, pertaining to the month of July, 1961:

«They said that they received Communion on the 11th, 12th, and 13th.»



“Communion from the Angel”

This is the first time that he gives dates for this type of Communion. So we can gather from this that it was on July 11th, Tuesday, that the girls first received Communion from the Angel's hands.

And perhaps this updated paragraph in Fr. Valentín's notes refers to July 11th:

«Conchita and Mari Cruz went at 8 o'clock to receive Communion, and they said that he did it the same as I give Communion (*understood, of course, outside of Mass*). The other two, Loli and Jacinta, went about noon and received Communion at the *Campuca*, higher than at other times (*Probably meaning higher than the usual place of apparitions*). And afterwards the Angel showed them where the Virgin was, and the Virgin beckoned them with her hand.»

Father Valentín does not tell us where the Communions of Conchita and Mari Cruz took place; but if this refers to the first reception from the Angel's hands, consulting Conchita's diary, we would have to conclude that their first Communion took place at the Pines. The reception of the other

two girls occurred at the *Campuca*, a small meadow at the end of the calleja, below the Pines, which today has the little chapel of St. Michael located on its right. As a point of interest here stood what was called the *Stone of St. Michael*, because he appeared over this stone when giving Communion to the girls.

Here is a more recent and exact confirmation of this. In the previously mentioned conversation of the painter Isabel de Daganzo with Conchita at the college of Burgos during November of 1967, this remarkable description is found:

Isabel: *I would like to paint an ecstasy of Mari Cruz, since I like her so much.*

Conchita: Yes, I like her very much too. Mari Cruz is very good. Look. Mari Cruz and I received the first Communion from the Angel at the Pines at 5 in the morning. At six on that morning, Loli and Jacinta received Communion close to where the chapel of St. Michael is now— where the Angel's stone is.



“And he gave us Communion for a long time.”

We see that Fr. Valentín and Conchita do not agree on the time. Why this discrepancy? Perhaps it was due to the pastor who had to write down so many things on the run. Or perhaps it refers to Communion received on different days.

The circumstances of this first Mystical Communion at Garabandal are enticing, taking place at the beginning of a long and sunlit day in July, in the freshness of morning as things began to take shape in the emerging dawn light, accompanied by the singing of birds, the heralds of the sun.

There high toward the sky,
beyond the troubles and cares of men,
in the marvelous landscape of the Pines,
are three angels and two girls.

St. Michael brings the Lord . . .
The girls' guardian angels adore Him . . .
Prostrate on their knees, the girls receive Him.
This is the mystery of our faith!

O Sacrum Convivium.

When Conchita and Mari Cruz returned from their world of miracles, they could look out over a splendid panorama that would make them feel the truth of the Credo. *I believe in one God, Father Almighty, Creator of heaven and earth, of what is seen (spread out now before our eyes!) and of what is unseen (how many proofs have we received of its existence!) and in one Lord, Jesus Christ, (in whom the two worlds meet joining them eternally in glory).*

From Fr. Valentín's notes of July, 1961 can be seen the accuracy of Conchita's tense remark in her diary: **And he gave us Communion for a long time.**

Why then, if this began so early and had such importance, did the girl write it down so late, after having spoken of so many other things?

Perhaps this was due to the young writer trying to explain first of all what appeared most interesting, what she liked the most, and what was striking for the people: the appearance of the Angel and the Marian Epiphany, with their incredible series of exceptional phenomena.



If you do not eat the flesh of the Son of man, and drink His blood, you will not have life within you.

Regardless, it cannot be doubted that this series of Holy Communion through the Angel's ministry, although it did not occupy the earliest position in the narration, is an integral part of the mystery of Garabandal.

Place for Instruction

This display of small miracles favoring fervent participation in the Holy Eucharist must have had a telling effect in the setting of an ancient Christian village where Holy Communion had been, since time immemorial, something too serious to be received frequently. And much less, every day!⁽²⁾ Here the Blessed Sacrament was treated more with reverence than love; and the inhabitants, although believing and religious, ordinarily maintained a respectful distance toward It. The people still remained in *Domine, non sum dignus*—Lord I am not worthy.

The people had to be brought, even if through miracles, toward a greater living of the great Sacrament of our faith. The Word of the Lord has been insisting on this since the beginning: **Amen, amen I tell you, that if you do not eat the flesh of the Son of man, and drink His blood, you will not have life in you.** (John 6:53) And besides this, we Christian should not neglect another great reason for reception of the Eucharist mentioned by St. Paul (1 Corinthians 11:28), **Every time that you eat this bread and drink this cup, you proclaim the immolation of the Lord, until He returns.**

Until he returns. The Eucharistic promotion coming forth through Garabandal has another extremely

2. The case of Garabandal in this regard is not unusual. I have known many other small towns in sections of León and Castille where the frame of mind was about the same. I could name a little village in Burgos that had the most devout practices, where no one missed Sunday Mass or the rosary that followed it, where at specified hours of the day there was prayer in all the houses, where there was never heard a blasphemy. Nevertheless, its inhabitants, as the most natural thing in the world, received Communion only once a year to fulfill the Easter Duty.

important purpose: the imminence of difficult times, the eschatological days when, less than ever, can the faithful remain *alone in the face of peril* . . .

Characteristics of the Eucharistic Proclamation

We can do no more than list them.

● Concerning the *location* of the extraordinary Communion, we can state that the places where they most frequently—but not exclusively—were received by the girls were: at the Pines, before the doors of the church, next to *St. Michael's Stone* in the *Campuca*.⁽³⁾

3. Fr. De la Riva, the pastor of Barro, seems to indicate in his *Memorias* that there was a period in which the Angel gave Communion solely to Conchita and Loli. He wrote:

«Conchita received Communion at the Pines, at the Cuadro, near the courtyard of the church; Loli, in the same places, but not at the Pines (at least to my knowledge).

I watched and took photographs of several Communion of



this type with Loli, and one with Conchita when she was against the door of the church.

These ecstasies with Communion ordinarily didn't last more than ten minutes.»

● Concerning the *time*, it was as if the Angel were scrupulously complying with the regulations then existing in the Catholic Church (at that time evening Communion was considered an exception); the morning hours were almost always mentioned by the girls.⁽⁴⁾

● Concerning the *ritual*, we have seen that Conchita tells us in her diary, and Fr. Valentín in his notes, that it followed the usual form: praying the *I confess*, the reception of the sacred Host, thanksgiving, and the prayer *Anima Christi* (*Soul of Christ*).

There is one fact worth noting. It was observed during these Communion that the Angel always acted as an accessory performer; that is, he acted as an *extraordinary minister*, to make up for the absence of a priest who could ordinarily give Communion. This absence was very frequent in Garabandal since the pastor lived in Cossío, and it was there that he celebrated Mass most of the time. Although he went up to San Sebastián on almost all the afternoons after the phenomena began, at the time—as has already been indicated—it was not the normal custom to distribute Communion during the evening hours. And sometimes it happened that even though there was a Mass in the village, the girls could not assist at it since they had to go work in the fields. Nor did the many visiting priests provide a solution to the difficulty, since they almost always arrived past noon.

From the manner in which the angel acted, it becomes clear once again that—according to the designs of God—there is no reason to expect a miraculous intervention to obtain something that

4. And sometimes at extremely early hours corresponding to the early morning prayers of the ancient monks. The report that I heard from Loli's mother Julia is worth noting. One night the girl had an apparition in her home when her parents were in bed but not asleep. After a while the girl got up, went to the door, and began to descend the stairs . . .

It was about three in the morning. It was hard for her mother to get up because she was tired and sleepy, but she could not leave her daughter alone. She got out of bed, got dressed, and went outside after her.

In ecstasy Loli went to the church and in the courtyard fell on her knees to receive the Communion that the Angel came to give her.

It had snowed and it was very cold. Julia confessed that on seeing her alone at such an hour of the night, surrounded in complete silence by the dull splendor of the snow, alone at the side of her little girl, that she was out of this world! She felt a strange mixture of emotion and fear.

we ourselves can procure the ordinary means at our disposal.

Many examples could be mentioned here to illustrate what has just been said, but the following one should suffice.

Fr. José Ramón García de la Riva, states in his *Memorias*:

«I was able to prove that the Angel didn't give Communion to the girls if the parish priest, or another priest with faculties, was present and exercising this ministry in Garabandal. This I noticed as a result of a study that I completed and things that I repeatedly observed. It can be used as an answer to those who ask the question: *How is it possible that an Angel acts in a ministry that isn't his own?*»

In continuing on, Fr. de la Riva explains a very interesting proof, which will not be put down here, but will be put down later, since it merits being reported completely and with special care.

The daughter of Ramón Pifarré, who ran a pharmacy in Barcelona and was one of the best witnesses of the many happenings at Garabandal, related to me how they had witnessed one of Conchita's mystical Communions in June of 1962.

The girl's ecstasy was much the same as usual in these cases. However the spectator's attention was sharply attracted on seeing the girl, some minutes after receiving Communion, but still in ecstasy, laugh . . .

It was necessary to ask her what happened, and the girl explained:

—Before leaving, the Angel said to me, *You see, I came early today, so that you don't say that I kept you hungry.* (At that time the Eucharistic fast was still long and rigid.)

Mrs. Asunción Pifarré told me that it was a little after eight in the morning, and the girl's mother Aniceta had collected the sheep that were to go up the mountain with Conchita, since that day she had to be a 'shepherdess'.

«I recall that sometime later Fr. Valentín came to Maximina González' home where we were staying. He came from Cossío, and asked

for Conchita. I told him that she had left. And he was irritated, saying that he didn't understand this, how an Angel could come to give Communion, knowing that he was going to come and that he could very well give It himself. But I think that the Angel's attitude in coming early couldn't have been more thoughtful, looking out for the welfare of the girl who was awaiting a long burdensome day.»

Aniceta, Conchita's mother, who can tell us so



many interesting things, has a good recollection of something that she experienced personally.

It occurred during the summer season when she had much work to do in the fields . . . In the morning she set out with Conchita, prepared for a long day's labor; but before going to the place of work, they went up to the Pines, since Conchita had been advised to go there to receive Communion from the Angel. Withdrawn and silent, they waited in that unforgettable site. Time passed and the Angel did not come. The mother, always in a hurry, began to get impatient. She was not used to spending time without doing anything . . . And then she began to get upset, since there was so much that had to be done! Finally, she said to Conchita, *Well, let's go. I think that we've waited long enough. We are wasting time and today we have a lot of work to do.*

The girl implored: *Wait a little longer, mama! The Angel always does what he says. I don't know why he is late today . . .*

The mother agreed reluctantly. And while waiting she glanced down toward the village, and with the excellent vision of a country woman, she clearly distinguished the shape of a frail Franciscan knocking at the door of her home. She turned quickly to her daughter, saying: *This explains everything. We are not going to waste any more time here. Look down below. You have someone to give you Communion. That's the reason the Angel isn't coming!*

They went down in a hurry, approached the priest, and accompanied him to the church, where they received Communion from his hands.⁽⁵⁾

* * *

On several occasions these Communions through the ministry of the Angel were means of important lessons for the girls.

Jacinta will never forget the lesson she received early in the apparitions . . .

One day she, Loli, and Conchita were called to the same location. The three knelt down in a row in front of the Angel; Jacinta was in the middle.

And everything began as usual: some introductory words from the Angel concerning what they were going to do, the "I confess" by the girls, *This is the Lamb of God . . . Lord I am not worthy.*

The Angel gave Communion to the first girl in the row in the usual way. In the meantime, Jacinta, next in line, raised her head, opened her mouth and held out her tongue in preparation to receive. But the Angel—not in the usual way, but as if she

5. This seems to have taken place on the morning of June 20th, 1962, since among Dr. Ortiz' papers I found a brief note written on June 19th by Eloísa, his sister-in-law:

«On the following morning we accompanied Conchita to the Pines where she waited to receive Communion from the Angel. We prayed while we were waiting . . . A long time dragged by. Her mother went to the side of the hill at the time, and saw a person who appeared to be a priest in front of her home. *He seems to be wearing white cords*, she said.

On hearing this, Conchita hurried down, and we followed her.

Actually it was a Franciscan priest, Fr. Félix Larazábal, now deceased. He was then superior of a Franciscan house in San Pantaleón in Aras (Santander). We went to the church; he celebrated Mass and gave us Communion. Aniceta commented, *That is the reason we have waited so long. Whenever there's a priest in the village to give Communion, she doesn't receive it from the Angel.*»

were not there—passed by her with the Body of Our Lord to the third girl . . .



Jacinta was taught a lesson.

Noticing this, the little girl's eyes opened wide and tears began to stream from them. Everything within her asked a distressed *Why? Why?* She did not understand why the Angel had refused her Communion like this.

The explanation (and the lesson) came immediately. Did she not remember the argument that she had had with her mother? What had the Virgin told them so many times? She had to do more to conquer that fault, that lack of submission, that way of speaking . . . She could not receive the Lord in such a state.

Jacinta, weeping, recognized her fault. How could she do otherwise? She had to resign herself to the punishment of remaining without the Eucharist, so painful under those circumstances.

When she returned home, her mother knew immediately that something had happened to the girl. She had come back so different from the other times!

—*What happened to you?*

—*The Angel didn't want to give me Communion.*
(and tears filled her eyes again)

—*And why is that?*

—*Because of an argument that I had with you,*
one that I can't remember.

The mother could not remember either; but things do not pass by so easily before God. Sins do not disappear by a simple forgetting, but by a sincere repentance of the past—strictly necessary for mortal sin—by the sacrament of Penance.⁶

—*The Angel —Jacinta said— won't give me Communion again until I confess.*

Good lesson! We can be sure that her fault did not enter into the category of mortal sin; and consequently, there was no strict necessity for confession. But Communion requires very much, especially in persons highly favored with gifts of grace; these cannot abandon themselves to carelessness, to an attitude of being good *more or less*; from them is demanded an amendment and a serious effort to be better.



“until I confess”

6. This was confirmed for me recently by Jacinta's father, Simón. He noted that on another occasion he had personally observed as an eyewitness of the Mystical Communions of the three girls—Jacinta, Loli, and Conchita—that the Angel left one of them without Communion. This could be seen by the girl's gestures and actions and it was a punishment for some fault that she had committed.

In the light of this episode, which the visionary will never forget, it is not difficult to understand how God looks on certain attitudes or *doctrines* that today are gaining vogue among so many here on earth. *There is no relationship between sacramental Confession and the Eucharist . . . One can receive Communion without going to Confession. This makes sense only in the very rare case of the worst sins, but in ordinary life . . . The necessity of innocence in order to receive Communion must not be exaggerated . . . and in any case, the general absolution, which is given at times in the liturgy, is all that is necessary; anything else is an excess.* It can be observed that from the moment in which the Mass is looked upon predominately as an assembly of the people of God, and Communion as a symbolic meal among brothers, the necessity for such interior purification will not be recognized.

In this point as in so many others, Garabandal comes to the Church in preview, mercifully and salutarily offering beforehand admonitions from heaven for deviations on earth. Is this not the main reason that it has encountered great hostility?

Garabandal, in its eminent Eucharistic dimension, mysteriously foreshadowed the actual state of Catholicism today. It holds out with striking force the eternal doctrine of our *Mysterium Fidei*, a doctrine which is being attacked by a dangerous crisis, a doctrine whose defense required new documents from the Supreme Magisterium, to culminate in the *Credo of the People of God* that Paul VI proclaimed to the world on June 29th, 1968:

We believe that just as the bread and wine consecrated by the Lord at the Last Supper were changed into His Body and His Blood, which was to be offered for us on the cross; likewise the bread and wine consecrated by the priest are changed into the body and blood of Christ enthroned gloriously in heaven. And we believe that the mysterious presence of the Lord—under what continues to appear to our senses to be the same as before—is a true, real, and substantial presence.

The unique and indivisible existence of the Lord glorious in heaven is not multiplied, but is rendered present in the sacrament in the many places on earth where Mass is celebrated. And this existence remains present —after the sacrifice— in the Blessed Sacrament in the tabernacle, the living heart of all our churches.

And it is our very sweet duty to honor and adore in the blessed Host which our eyes see, the Incarnate Word Whom they cannot see, and Who, without leaving heaven, is made present before us.

I have chosen these high points of our history — the threshold of the second year of the events — to speak of the Eucharistic dimension of Garabandal. Although this dimension was manifested openly during 1961, it came to the forefront above all in 1962 to such a degree as to give the second year a special characteristic, one that for centuries has been described in the ancient axiom of the early Christians:



*to Jesus
through Mary*