

*The only one told about the Great Miracle, Conchita (1962). It will be massive and occur between March and May. Year:unk.*



*All the seers, Mari Loli, Conchita, Mari Cruz and Jacinta. Conchita after working all day in the fields awaits una llamada (a call).*



This letter included the pertinent sentence about allowing priests to “celebrate Mass there at whatever hour they desire.” During the 1960s, no Catholic priest was allowed to visit, or worse, say a sermon from, the pulpit in the church of Garabandal. Sierra also wrote that he hoped further advancement in studies of the events of Garabandal would continue and would be sent to the Congregation for the Doctrine of the Faith. He wrote, “I respect the apparitions and have known of authentic conversions. In light of these events, how can we not always feel the need to open our heart to our mother Mary to tell her that we need her protection, help, spirit, desire, faith, hope and love! I encourage you to continue maintaining this devotion to our Mother.”

Police Chief Juan A. Seco, during 1961-62, was in charge of maintaining order in the village of Garabandal. He relates, “One of the most impressive ecstasies occurred in Conchita’s kitchen, witnessed also by my good friend Dr. Ortiz (who saw many ecstasies), a priest named Don Jose Ramon Vazquez, a seminarian from Reinososa and several others. Jacinta was present, but not in ecstasy.

“Conchita went into ecstasy and, reaching up to offer some medals to the Virgin, said, ‘I can’t reach.’ We deduced that the Virgin wanted to kiss them, so we tried with all our might to lift Conchita, but it was useless; we couldn’t even get her feet off the floor. It seemed as though she weighed thousands of pounds. Conchita said to Jacinta, ‘You jump up, because I can’t reach.’ Then Jacinta, naturally much weaker than a man, without help from anyone, was able to lift her. I was perplexed by this, but the best was yet to come, something even more surprising that I will never forget. I was standing next to the kitchen...Conchita in ecstasy had fallen flat on her back. Suddenly, I saw her body hovering in the air. I tried to confirm this by passing my hand between her and the floor, but I wasn’t able, because it only lasted a few seconds. I’ll

never forget it.”

We are grateful for permission to utilize the above two eyewitness accounts of the period 1962, showing a dimension of the apparitions rarely mentioned by the Vatican. As conveyed, the above stories form a small microcosm of the actual true story of Garabandal. How much you believe is determined only by how much you want to believe.

One of the episodes of my research pertains to the papacy, which is part of Garabandal and will be discussed a little later. Although the original dagger of full suppression appears to have been lifted, the flag of suppression still waves. The account of Mercedez appeared January 2006, and that of the police chief appeared January 2007 in the periodical *Garabandal Journal*. In this period of time, only a few visiting tourists and pilgrims were in the village, but gradually this was to change. The apparitions were accompanied by numerous phenomenon, defying natural laws such as: levitation, ability to remain warm in winter without heavy coats, accompanied by esthetic falls into sculpture-like positions and to be able to walk up the rocky mountain terrain backward without ever falling. They were never bugged by reporters or paparozzi; this was a mountain village where there were no telephones or even electricity. Welcome to 1961-early 1962.

“We must make many sacrifices, perform much penance, and visit the Blessed Sacrament frequently. If not, a chastisement will befall us. The cup is already filling up, and if we do not change, a very great chastisement will come upon us.”

The first formal message of Garabandal, Spain, 1961

By summertime of 1962, crowds were in abundance, trying to not only catch sight of the children but, attracted by the religious atmosphere and also love for the Blessed Mother, hoped to be there to touch the seers and be with them when in their trances.

The children were happy to see the people, and in their plain and humble ways, were friendly to the larger and larger crowds. There was never any rule that said something was going to occur at such and such a time. Many times, the children scurried around the little cobblestone streets in ecstasy, with their heads tilted upwards. There were no tickets sold, no specially-constructed bungalows, rows of tents or toilets. No opera. No stage. No buses filled full of tourists. Before summer of 1962, the girls would fall into ecstasy shortly after receiving a notice, or call that the Lady was to make an appearance. Sometimes more than 1 call occurred per night. But, after mid 1962, more often than not, the trips into ecstasy wound up en la madrugada, in Spanish, for the wee hours like 1, 2, 3, 4 a.m. or even 5 or 6 a.m. That meant long waits.

Some people saw all this and thought it to be ridiculous.

Incidentally, all-night watches began to break down people as their sleeping habits went off kilter. It also left many people grouchy. Sometimes, people tried to burn the girls with hot matches or shine bright lamps in their eyes, but they were never injured. More often than not, when the little girls went into ecstasy, they offered a crucifix for people to kiss. The kids took nocturnal walks through the fields, mud holes and rocky paths, praying the rosary. Their faces expressed such contentment, that upon studying some of the bw photos of the era, they show an expression of exultation and sheer joy. Wherever they walked, they usually walked with their heads tilted back so high in the air, that eyewitnesses wondered how they knew where they were going. At times they walked backwards up and down the craggy paths in the darkness.

In July of 1962, a clear cut announcement travelled far and wide. It was rumored that on the eighteenth, there would be proof of the veracity of the appearance of the Blessed Lady. It was for anyone to see. Conchita received Communion from an invisible angel. An invisible Host, a round wafer the size of a quarter, became visible. Hundreds invaded the village and were privy to this miracle.

On June 18, 1965, Conchita was given a second message. It was first read in Spanish by Rev. Luis Luna, after Conchita had given it to him in her own handwriting. He read it at the doorway of her house. Then, it was read in French, then in English. The only television cameras there were from Italy; however, the agency of news pictures for Spain was there, too, *Noticiaro-Documental* (No-DO), as well as many reporters from various world newspapers. No major U.S. television network was there.

When it was first read, only priests were mentioned. Cardinals and bishops were left out. The entire text of the final Garabandal Message:

As my message of October 18 has not been complied with and has not been made known to the world, I am advising you that this is the last one. Before, the cup was filling up. Now, it is flowing over. Many cardinals, many bishops and many priests are on the road to perdition and are taking many souls with them. Less and less importance is being given to the Eucharist. You should turn the wrath of God away from yourselves by your efforts. If you [humanity] ask for forgiveness with sincere hearts, He will pardon you. I, your mother, through the intercession of St. Michael the Archangel, ask you to amend your lives. You are now receiving the last warnings. I love you very much and do not want your condemnation. Pray to us with sincerity, and we will grant your requests. You should make more sacrifices. Think about the passion of Jesus.

Fifteen days after the release of the Second Message, a Rev. Lucio Rodrigo, SJ, wrote a letter to Rev. Ramon Andreu, made public in the book *She Went In Haste To The Mountain* by Eusebio Garcia de Pesquera.

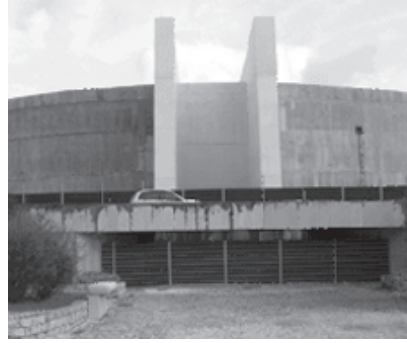
Father Rodrigo wrote, "...the pastor from Barco brought Aniceta [the mother] and Conchita to me....and afterwards I spoke alone with Conchita. She confirmed to me categorically that in the June 18 message, the Angel explicitly mentioned bishops and cardinals. But, influenced by truly supernatural and inspired prudence, she was silent about them (in her text of the Message) since they were included with the priests." (Hence, the real one included cardinals.) But, all this is no opinion, but a message of the future unfavorable to the state of the priesthood and princes of the church, the bishops and cardinals.

They are supposed to be the keystones of the Church, but are, unfortunately, included with the priests. Toward the near future, I will cite the bad examples that engulfs them which detracts from completion of their vows and sanctification. The message also proclaims, in a sentence that may be easily overlooked, the growing devaluation of the Eucharist. For centuries, the Eucharist has played a vital role in Catholic Theology. Yet, after Vatican II, there is a pattern that many forms of degeneration have materialized worldwide, from the procession of the elimination of an importance in belief and prayer to outright removal from the center of a church. ie. the tabernacle which holds the Eucharist. All this is tied to the messages, which if one includes Fatima and Akita, pronounces that a wrath from God comes because of the fall of so many. A good question to ask is, at what point in the future will the final line be crossed before God will be so angry and the wrath falls. I have reserved a message in this report which may prove the line has been crossed. Such a statement is not nice, because once crossed: There is no turning back.

A portion of what they have stated to be foretold, in a way not thought possible in the 1950s or 1960s—in particular the state of pedophilia—has come indescribably true as related by numerous television news reports. The two main messages from Garabandal—to be discussed shortly—do not sound utterly fantastic, definitely appear out of the realm of weather/natural catastrophes, yet never occurred with any spectacular miracles on the days they were announced.

Humanity, the generation that will live it, will probably step into the part of the Bible reserved for the so-called End Times—namely, it will cross through the 6th and 7th Seal of Revelation.

Conchita was invited to Rome by Cardinal Ottaviani in 1966. She had a private



### **Which looks more like a prison?**

*On your left is the prison located close to Sister Lucia's convent in Coimbra. That which actually looks more like a maximum security prison is the new sickly-grey-white concrete contemporary church at Fatima, recently completed by the Catholic Church--looking more like a Marxist arena for the Proletariat or prison than a church.*

Thy glory, Oh, Our Lady of Fatima, save it by giving it Jesus, in Whom it will find truth, life and peace.”

For over two years, events and civil unrest in its neighbor turned brutal and were so alarming that many in Europe were certain it would spill into little Portugal. Sailors of two Portuguese warships mutinied in favor of joining the Reds in Spain\* on September 8, 1936...but, nothing happened. A powerful bomb exploded in mid 1937 not even 10 feet away from the pro-Catholic president Salazar, yet he escaped unscathed—his poor chauffeur lost his hearing. The invisible hand of God protected that country and, true to their word, a monstrous huge procession and consecration occurred in 1938. Five hundred thousand people in the company of all the bishops made the special trek to the Cova da Iria. Millions, moreover, across the country united themselves in prayer. We cannot fail to recognize this amazing power of mass prayer. It was a phenomenal form of prayer and spiritualism unseen for years in Christendom, actually in all modern society.

Thirty-eight years later, Portugal was again the target of communist takeover. A huge challenge arose to the anti-religious communists in 1975; however, it was people power, and the people took to the streets in a rather fast conflagration of sorts, in

\* A new government was formed in Spain after revolution broke out. By April 1936, Russian ships were delivering arms to Spain for the govt of the new Spanish President, Manuel Azana. What followed became ghastly. Between July 1-Sept 1, 1936, over 5,000 priests and 2000 monks were butchered. Hundreds of nuns and novices were murdered. A *NY Times* report saw “the body of a priest, Jose de La Cora, crucified, head down” on his main door of his church. It was a crime to be Catholic and thousands paid the price. This formed the early phase of the Spanish Civil War and is rarely publicized. The Civil War pitted counterrevolutionaries against the Communists government, the Carlists vs the Bolsheviks, the red-bereted Nationalists vs the red-flagged Republicans, Franco vs Azana, fascists vs internationalist brigades.

which, an incredible 22 Red Communist headquarters were destroyed in the first nine days of the so-called counterrevolution. Communist Russian influence died, their areas of operations left in rubble or ashes, and it was all over by April, 1976.

An attempt to confuse the messages of Fatima has appeared, most recently after a certain guest had appeared on one of America's most popular radio talk shows on May 5, 2007; in fact, in many areas across the country it is rated #1. The program is *Coast To Coast AM*. On this particular night a Catholic brother named Peter Dimond discussed various portholes of salvation, religion, beliefs. He also stated that Sister Lucia was more likely an imposter, circa 1959, citing an undisclosed letter that she had been assassinated. He never got a chance to air his views on Garabandal or Akita, but what intrigued me the most was his knowledge of scriptures and the added views on the messages of Fatima.

Always remember, in 2000, the Vatican revealed the text of a mystical vision, involving a bishop dressed in white, who was struggling toward a cross, over the bodies of martyrs, until, he was felled by gunfire. See chapter 6.

I finally was afforded time to sit down and figure out what Brother Peter Dimond is trying to say about the 3rd Secret of Fatima. He has several new twists. The main theme centers on "conversion" and the word "peace." He places importance on the July 7, 1952, event by Pope Pius XII. First. It was a partial consecration. 2nd. He did it all alone with a reverent intention by a letter. 3rd. There was no participation of cardinals or bishops. 4th. He did use the words consecrate and more importantly "Russia." 5. He did not attempt to consecrate the world. 6. He was not afraid if people in Russia, or Soviet leaders, heard about it. 7. You cannot say Stalin was already dead because he was still alive. (He died on March 5, 1953.) 8. No Soviet leader clamored to bomb Rome, boycott Rome, declare war on the Vatican or skin the hide of the pope; in fact, for the next thirty some years, the USSR still continued to persecute Christians in the USSR as if there was no tomorrow, built the Berlin Wall, continued to preach the strengths of science and atheism, and expanded into Cuba, central America, and Africa.

The gigantic nation of China, incidentally, was taken over by Communist Mao before 1952, and using his brand of atheism and Communism, expanded in horror and dictatorial form after 1952. There was no "world peace," as promised by the Blessed Mother in 1917 if Russia would be converted.

Brother Dimond argues on the result. To him, he gets confused about what was done in 1952. He argues that doing it partially, ie. not done in concordance by the