

Sister Maria's Diary

By Father Eusebio Garcia de Pesquera, O.F.M., Cap.
(taken from SHE WENT IN HASTE TO THE MOUNTAIN)

As mentioned in Part 1, Conchita was enrolled in October of 1966, as a boarder at the school run by the Concepcionistas Misioneras de la Enseñanza in Burgos. Directress of the school, Sister Maria Nieves Garcia, became Conchita's confidant and kept a diary of her conversations with the visionary. Part 2 continues with Sister Maria's entry for November 15, 1966.

November 15

CONCHITA: In my village they told me several times to kiss my mother when I displeased her. I couldn't do this and it irritated me. I don't like to kiss. When they embraced me I held out my cheek but I didn't kiss. I really only kissed Loli.

November 16

CONCHITA: Sometimes they judged me bad without reason. I remember

that one day the guards told me something bad that had been said about me. I let out a laugh because I didn't understand. They became angry at my laughter. Later I mentioned it in my home and everyone was very displeased. They even came to threaten the guards for having said such a thing.

November 17

Conchita had heard that there was

danger of war because of the situation in Gibraltar. She was worried, thinking of her brother, Miguel, and she spoke to the Sister as soon as she saw her.

CONCHITA: How afraid I am of war! Will it happen? In 1962, when they were speaking of the threat of war, I told it to the Virgin. "Will there be a war?" I asked her. She only answered me, "God does not want war for His children." That says a lot, doesn't it?

In order to inspire Conchita to be strong in the face of difficulties, the Sister talked to her about Christ. This obviously pleased Conchita. However, she ended up making the following remarks.

CONCHITA: I think more of the Virgin. It's as if I had more feeling for her. The Lord is very serious. And when He speaks to me He seems concerned for everyone whereas with the Virgin, it's as if more for me. Anyhow, to sum it all up, whoever loves the Mother also loves the Son. Isn't that so?

November 25

CONCHITA: To remember my village makes me suffer. I felt imprisoned in it. Others were forever telling me what to do: *Go to Mass; Pray the Rosary; Do this; Give up that.* At times I thought I would be happy to be in a hermitage away from everyone and to work there for God alone and see what I was capable of doing without someone forever telling me.

I have no desire for the feast of the Immaculate Conception to arrive because, first of all, it will be painful for me when that day arrives and I will have nothing (every year since 1961

Conchita with her mother, Aniceta, in 1965. "They told me several times to kiss my mother when I displeased her. I could not do this."



The Blessed Virgin led the girls in ecstasy into the church but not after the bishop's ban was imposed.



the modern theologian (who considered himself also an academician) waxed or waned on the publication of his speculations to enhance his professional standing.¹² The pressure of resultant publicity which publication engendered, burst the ecclesial dam of restraint, and notoriety became a support for revisionists.

Then 26 educators in Catholic higher education in the United States and Canada issued a statement in 1967 moving the Curran imbroglio into a wider field. They said:

To perform its teaching and research functions effectively, the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself. . . . Judgments about the competency of Catholic scholars that affect their right to teach in Catholic institutions can only be made by academic peers and not by any authority, clerical or lay, which is external to the academic community itself.¹³

The trend of those times is clear. In Catholic educational circles the transfer of responsibility and control from religious to secular personnel had begun with the GI Bill after World War II. The Federal money came with some common restrictions, but as more grants became available the funds laid down conditions which required specific changes in curricular and administrative controls.¹⁴ Secularism had prepared the way well. Religious control of Catholic academia fell before the secular demand for academic freedom, and this has resulted in a "dangerous loss of faith."¹⁵

This unsettling loss was aided and abetted by 'Utopian' expectations in laity and clerics alike, and resulted in many revisionists publicly dissociating themselves from Vatican II documents¹⁶ as obsolescent or a dead letter; while priests and nuns were leading liturgical experiments

which risked condemnation.¹⁷

Relying upon historical consciousness theory, revisionists thought that the formulations adopted by the Council merely stated what the belief was at that time and that the texts did not prohibit development beyond those categories which Vatican II had proclaimed.¹⁸ Thus the *spirit* of Vatican II (as interpreted of course by revisionist theologians, and not by the Magisterium) was to be obeyed rather than the literal text. So also, the smallest changes in Church outlook as a result of the Council had to be enhanced and dynamically proclaimed as the real direction and intention of the bishops.

A Contest

But the bishops did not go that far, and a contest developed between theologians and the Magisterium as to whom the power of determining doctrine should be given. Intimations of this proliferating quarrel arose in the 1963 discussions during Vatican II on collegiality, when some effort was mounted to restrict the power of the Pope to inhibit the will of the bishops by his overruling them;¹⁹ and again during the Third Session when resentment was publicly expressed by revisionist bishops at the increasing number of interventions Paul VI was making.²⁰ Our Lady was performing damage control through Paul VI.

Even this sad situation was foreseen and prepared for by the Garabandal events. There is a resemblance in this contrapositioning of two polarities both of which are in the way of claiming infallibility, the assembled bishops and the Pope, and the long period of contradictions and doubts which prevailed in 1963 at Garabandal. Although the doubts subsided to some degree at Garabandal, they continued to afflict the Church through

the 70s and 80s, creating chaos and controversy. Into this maelstrom fell the birth control conflict, the continuing struggle between biblical revisionist theories and traditional beliefs, the schism of Tridentine Catholics under LeFebvre, and the amalgamation of theology, a sacred science, into the secular academe where it lost its God. The contradictions and doubts of today are an expanding reflection of the troublesome period of doubts which agonized the young girls and the whole village of Garabandal for many months. □

(to be concluded in the next issue)

References

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