

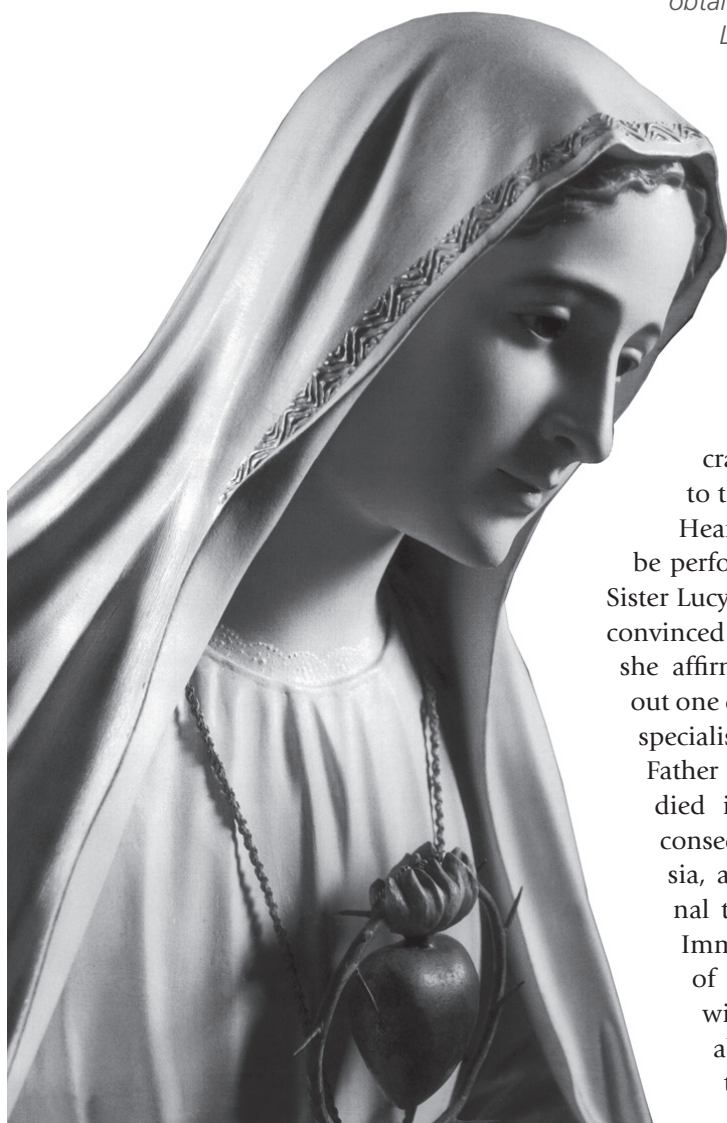
# The Consecration of Russia to the Immaculate Heart of Mary

*Answers to several important questions concerning the solemn and public act of reparation and of consecration of Russia, requested of the Holy Father by Our Lady, at Tuy, on June 13, 1929.*

*This article makes the fact evident, that the act of reparation and of the consecration of Russia to the Immaculate Heart of Mary has never been performed by any Pope up to now.*

*This must encourage us all, dear faithful, to be generous in the participation of this third Rosary Crusade, to which Bishop Fellay, Our Superior General, urges us, in order to obtain from the Holy Father the fulfillment of these requests from Our Lady of Fatima. Let us not forget to add to our prayers some daily sacrifices, to in a way do violence to heaven, so that this act of reparation and of consecration of Russia, on which depends the eternal salvation of hundreds of millions of souls, will be made as soon as possible.*

Father Fabrice Delestre



In any case, the consecration of Russia to the Immaculate Heart of Mary will be performed one day. Sister Lucy of Fatima was convinced of this, and she affirmed it straight out one day to the great specialist of Fatima, Father Alonso, who died in 1981: "The consecration of Russia, and also the final triumph of the Immaculate Heart of Mary which will follow it, are absolutely certain and will be realized in

spite of all the obstacles. Therefore, let us pray with the holy hope of hastening the time of this consecration."

Has Our Lady requested the consecration of the world alone, of the world with explicit mention of Russia, or of Russia alone?

The response is without a doubt: Our Lady had come to ask for the consecration of only Russia to her Immaculate Heart. Both in words and in writing, Sister Lucy has repeated this very often all throughout her long life. Here are some examples of this:

Words of Sister Lucy: Conversation of Sister Lucy with Fr. Jongen, at Tuy, February 3, 1946:

During this conversation, without hesitation, the visionary declared: "The Holy Virgin asked for the consecration of Russia to the Immaculate Heart of Mary, by the Pope, in union with all the bishops of the world."

**“Did she not speak of the consecration of the world?”**

“No”! Conversation of Sister Lucy with Father McGlynn, in February, 1947: The messenger of the Immaculate above all firmly repeated to him the precise request of the consecrations: “No! No! Not the world! Russia, Russia!”

Conversation of Sister Lucy with Mgr. Hnilič and Don Luigi Bianchi, on May 14, 1982, at the Carmel of Fatima. Sister Lucy was of course questioned about the Act of Offering, performed the evening before, by Pope John Paul II, at Fatima: She remarked that Russia had not been the object of the consecration. But, God wanted “the consecration of Russia and of only Russia, without any addition.”

I will limit myself to citing a letter of Sister Lucy to the salesian Father Umberto Pasquale, dated April 13, 1980. She requested in a manner very concise but very clear to this priest, to whom she confided in since 1939, and who had asked her the following question in writing: “Has Our Lady ever spoken to you of the Consecration of the world to her Immaculate Heart?”

Here is the short response written by Sister Lucy: “Reverend Father Umberto, in response to your question, I will clarify things: Our Lady, at Fatima, in her request, has solely referred to the consecration of Russia. In the letter that I wrote to the Holy Father Pope Pius XII – according to the directive of my confessor, I asked for the consecration of the world with explicit mention of Russia.”

As Sister Lucy indicated clearly, the petition of the consecration of the world with explicit mention of Russia did not belong to the message of Our Lady of Fatima. It has to do with a secondary and additional request annexed and added on to the message of heaven, made to Pope Pius XII, according to that which her confessor had told her!

The conclusion is established by itself: Our Lady has requested the consecration of Russia, and of Russia alone, to her Immaculate Heart, at Tuy on June 13, 1929. She had announced on July 13, 1917, at Fatima, that she would come to request this consecration.

**Why did she request the consecration of Russia, and not of another country?**

There is, of course, a part of a mystery in the response to this question, seeing that, in great part, the Providence of God is beyond us poor mortals here below. Nevertheless, several pertinent reasons may be brought forward, which moreover help us to better understand the worldwide nature of the message of Fatima, as well as the designs of the infinite mercy of God for our times, so filled with tragedies and confusion. It would be proper to put this request from heaven back into its historical perspective, in remembering the initial plan of the Marxist revolutionaries to win over the entire continent of Europe, and from there the entire world. Here is an extract from the “Word of the chaplain” which I wrote for *Le Lien*, the newsletter of the Rosary Crusade, nr 82 (Oct. to Dec. 2006). The plan of these revolutionaries, whose aim was to destroy the Catholic faith in souls and also in all of Christian Europe, consisted of catching the Old World in a pincer movement, by fomenting simultaneous revolutions to seize the governments at the same time in three countries: the two countries more at the west of Europe (Spain and Portugal) and the large country at the east of Europe, Russia. This plan was clearly motivated by the propositions of Lenin to Trotsky, at Paris, in the first days of the Marxist conspiracy: “Our revolution is international. We will begin simultaneously in the Iberian Peninsula and in Russia, and one day the revolution will extend throughout all of Europe.”

The year chosen for the simultaneous revolutions in the east and in the west of Europe was 1910. And in fact, it was that year that the revolution triumphed in Portugal, through the collapse of the multi-secular monarchy and the establishment of the republic, desired by all the revolutionaries in the country. But in Russia, the situation was not ripe, and the revolutionaries had to wait seven years to fully triumph, in 1917.

It was precisely in that year that Divine Providence chose to directly intervene in the course of the world, by sending the most Blessed Virgin Mary to the earth, to appear to three poor children and to deliver to them a message which would be the powerful antidote for all of these revolutionary threats.

Indeed, it was truly the apparitions of the Queen of heaven at Fatima, which God decided to mark with a divine seal just as dazzling as it was incontestable (the great miracle of the sun on October 13, 1917, before a crowd of 70,000 to 100,000 people) which permitted the defeat of the revolution in Portugal. From 1910 to 1921, the country was plunged in a terrible decadence, the more radical revolutionary groups progressively eliminating the more moderate elements. There was a veritable atmosphere of "absolute terrorism" which reigned in these years. (...) However, during several years, thanks to the apparitions of Fatima and to the miracle of the sun, a very profound moral change was brought about throughout the country, supported by the immense fervour of an entire people towards Fatima which rapidly became the absolute spiritual center of the country, attracting many impressive crowds of pilgrims. The conversion of the country was brought about, and had great political consequences in 1926: on May 28, a military coup d'Etat, led by General Carmona, triumphed without any bloodshed, all the population being weary of the complete collapse in which fifteen years of republican and revolutionary government had run the country. Thus was sealed, in the west of the continent, the defeat of the Marxist plot.

But at Fatima, Our Lady was not satisfied to place a setback to one of the two jaws of the revolutionary pincers, which menaced Europe; she had also announced, on July 13, 1917, the great supernatural means which would put to rout the other jaw of these pincers: "the consecration of Russia to my Immaculate Heart and the Communion of reparation on the first Saturdays of the month. If my requests are heeded, Russia will

be converted and there will be peace." Unfortunately, these two requests have not been heeded by the authorities of the Church and whereas the supernatural events of Fatima contained all that could lead to a total triumph of the Catholic faith over Marxist atheism, the disobedience to the requests of Our Lady concerning Russia has led only to a half victory, clearly symbolized by the division of the European continent into two factions after the Second World War, the half of Europe (that of the East, that which was the side of the jaw of the pincers which had not been brought down by Fatima) consequently passing for several decades under the domination of atheistic communism.

Russia seemed, in the second part of the secret of July 13, 1917, as the scourge of God on the world. Our Lady solemnly warned that, if her requests are not heeded, the justice of God would use this country "to punish the world of its crimes, by means of war, famine and persecutions against the Church and the Holy Father". An essential supernatural means was then given by Providence to stop this scourge: the consecration of this country to the Immaculate Heart of the Mother of God, the act which would bring about its complete conversion.

To that Sister Lucy seems to add a third reason, an apologetic one, which considers the immensity of the territory of Russia, the country having the greatest area in the world. In fact, she declared to Mgr. Hnilica and to Don Bianchi on May 14, 1982, at the Carmel of Fatima: "Russia is an immense territory, well marked out, and its conversion will be noticeable, thus providing the proof of what can be obtained through the consecration to the Immaculate Heart of Mary".



**Must the act of reparation and of consecration be made to the Immaculate Heart of Mary alone, or if not, to the holy Hearts of Jesus and Mary?**

The direct requests of Our Lady, both on July 13, 1917 at the Cova da Iria as well as on June 13, 1929 at Tuy, call for a consecration of Russia only to the Immaculate Heart of Mary. The difficulty comes from two letters of Sister Lucy to Father Goncalves, her confessor, in May and June of 1930. The visionary has transmitted to him the message of Tuy of June 13, speaking of "a solemn and public act of reparation and of consecration of Russia to the most holy Hearts of Jesus and Mary".

The solution of this difficulty seems to be supplied by a different message from heaven, received by Sister Lucy in the spring of 1936, and revealed to Father Goncalves, her confessor, in a letter of May 18, 1936: "In a personal way, I spoke to Our Lord of this subject and, after a little time, I asked Him why He would not convert Russia until His Holiness made this consecration: "Because (said Our Lord) I want that all My Church recognize this consecration as a triumph of the Immaculate Heart of Mary, so as to spread her cult and to place, next to the devotion to my Divine Heart, the devotion to this Immaculate Heart."

These words of Our Lord give us the necessary insight to respond in an adequate manner to the question posed:

1) Our Lord appears to consider the devotion to His Sacred Heart as established in the world, and His words indicate implicitly that the establishment of this devotion was carried out thanks to a consecration already made, which could only be the consecration of the human race to the Sacred Heart, made by Pope Leo XIII on June 11, 1899;

2) To establish the devotion to the Immaculate Heart of Mary, heaven comes to ask for a new consecration, no longer of the human race but, for very precise and also very serious reasons, of one country alone, Russia, to this Immaculate Heart. This consecration must be made by the supreme authority of the Church: the Holy Father.

3) Once this consecration of Russia to the Immaculate Heart of Mary is carried out, the two devotions to the holy Hearts of Jesus and Mary, complementary, will be established side by side in the world and in the Church, bringing them great benefits.

Sister Lucy had undoubtedly a very keen understanding of all that, and that is why she transmitted the message of Tuy in speaking of a consecration to the most holy hearts of Jesus and Mary. Frere Francois de Marie des Anges made, apart from that, this relevant commentary of this transmission of the message of Tuy by the visionary: In reporting the divine request of the consecration of Russia, Sister Lucy speaks sometimes of a "consecration of Russia to the most holy Hearts of Jesus and Mary" and sometimes of a simple consecration "to the Immaculate Heart of Mary", which necessarily is intended at the same time to the Sacred Heart of Jesus. So true is it that "...to come to the Heart of Mary, that is to come to Jesus; to honour the Heart of Mary, that is to honour Jesus, to invoke the Heart of Mary, that is to invoke Jesus..." (From Saint John Eudes "The Admirable Heart", Book II, chap. 5); cf. Saint Louis-Marie Grignion de Montfort, "Treatise of the True Devotion", no. 148.

4) For what reasons is the union of all the Catholic bishops with the Pope in the accomplishment of the act of consecration of Russia requested?

The words of Our Lord in the spring of 1936, cited above, are a first explanation: "Because I want that all My Church recognize this consecration as a triumph of the Immaculate Heart of Mary..." So that the entire Catholic Church recognize the triumph of the Immaculate Heart of Mary, it is logical that it be called entirely to participate in the act of consecration which must assure this triumph! Thus all of the Episcopal body is called to join together with the Holy Father in this act of reparation and of consecration.

But there is also a second explanation, even more fundamental. In the two letters that she sent to Father Goncalves in May, 1930, Sister Lucy expressed the request from heaven as follows: "The good God promises to put an end to the persecution in Russia, if the Holy Father deigns to make, and orders the bishops of the Catholic world to make also, a solemn and public act of consecration of Russia..." The Pope



who decides to make this consecration must therefore use his supreme authority, and make an act of authority to order the Episcopal body entirely to come together with him. It is, no doubt, there, the formal reason for this request, and implicitly, we could legitimately think that the Pope who would make this consecration would only make use of his authority in a manner very diminished, very limited. Consequently, everything helps to make us think that this act of consecration will involve a rapid and total restoration of the pontifical authority, through the immense and immediate graces that it will bring, first to Russia, then to the Church and to the entire world: The Pope, having put all his supreme authority in this act, with a perfect supernatural spirit and a total confidence in the promises of the most Holy Virgin, will be amply paid

Mary, carried out by the Pope, who would order all the bishops to join together with him, would be completely agreeable to heaven, even if a great majority of bishops did not obey the Pope.

The argument which consists in saying that the request from heaven is impossible to fulfill in these times because it is impossible that all of the Catholic bishops obey the Holy Father and unite with him to perform this act, therefore is not a serious argument for he who understands clearly and exactly the request from heaven. But it has unfortunately been excessively (and improperly) used to dissuade the Pope from asking for this act of consecration, and also to throw discredit on the message of Fatima and its requests.

**What is the nature of the promises made by Our Lady and set forth by her as some fruits of the act of consecration of Russia to her Immaculate Heart?**

The promises made by Our Lady on July 13, 1917, in the second part of the secret are three in number:

1. "many souls will be saved and will find peace";
2. "Russia will be converted";
3. "there will be granted to the world a certain time of peace".

These three promises are clearly conditional: they will be fulfilled, declared Our Lady, "if what I am going to tell you will be done", or also "if my requests are heeded".

It is therefore very obvious that these promises will be the indubitable fruits of the act of reparation and of consecration of Russia to the Immaculate Heart of Mary, as well as of the engaging of the highest authorities of the Church "to approve and to recommend the practice of the devotion of reparation" of the first Saturdays of the month.

These promises are so linked to the requests of Our Lady that their complete absence in the world ever since 1929 suffices to demonstrate that the act of reparation and of consecration of Russia to the Immaculate Heart of Mary has nev-



in return through a magnificent restoration of the entire Church, which will begin by the re-establishment of authority, and then of order and of ecclesiastical discipline.

It is for this reason that it appears undoubtedly that an act of reparation and of consecration of Russia to the Immaculate Heart of

er been performed.

**Will the solemn and public act of reparation and of consecration of Russia to the Immaculate Heart of Mary be performed one day?**

From the number of messages from heaven received by Sister Lucy after the refusal of Pope Pius XI to accomplish the act of reparation and of consecration of Russia and from several totally unambiguous assertions of Sister Lucy, there is no doubt to be had: this solemn and public act of reparation and of consecration of Russia will be performed one day by a Pope who will have ordered all the bishops to come together with him. Communication of Our Lord to Sister Lucy, in August, 1931 at Rianjo. Sister Lucy has related this revelation of Rianjo several times, of capital importance in the organization of the message of Fatima, being given the persistent refusal of successive Popes to obey the request of heaven.

Letter of August 29, 1931, to Mgr. Correja da Silva, Bishop of Leiria: "... it seems to me that His Divine Majesty tells me: (...) 'Make known to My ministers, being given that they follow the example of the king of France, that they shall follow him in adversity. Never will it be too late to have recourse to Jesus and Mary.'"

Letter of 1936 of Sister Lucy to Father Goncalves: "Later, through the means of an innermost communication, Our Lord said to me, in complaining: 'They have not wanted to listen to My request! ... Like the king of France, they will repent of it, and they will do it, but it will be late. Russia will have already spread its errors throughout the world, provoking wars and persecutions against the Church. The Holy Father will have much to suffer'".

Conversation of February 3, 1946 with Fr. Jongen: "In 1931, from Rianjo where, by order of my superiors I went to rest for a month, I wrote a letter to His Exc. the bishop de Leiria, insisting about this same request, and I mentioned there the words of Our Lord: 'Like the king of France, they do not listen to My requests; the Holy Father will consecrate Russia, but it will be late'".

Communication of Our Lord to Sister Lucy during the springtime of 1936. I have already

given above the first part of this communication from heaven, in answer to the third question. Here is the second part of the communication: "But, my God", said Sister Lucy, "the Holy Father will not believe me if You do not prompt him Yourself with a special inspiration."

"The Holy Father! Pray much for the Holy Father. He will do it, but it will be late! However, the Immaculate Heart of Mary will save Russia, it is entrusted to her".

The assertions of Sister Lucy: "I limit myself to relate three strong and clear assertions of Sister Lucy, which show us well that she has never doubted that the act of reparation and of consecration of Russia would be carried out one day".

When in 1946 John Haffert asked Sister Lucy if the conversion of Russia would, without doubt, follow the consecration of that nation, the visionary declared: "Yes, that is what Our Lady has promised. It will happen."

When Father McGlynn, in February, 1947, wanted to know if the promise of the conversion of Russia was absolute or conditional, Sister Lucy responded: "The words in the secret 'In the end' signifies that it is absolute.]

When Father Alonso questioned her about the words of Our Lord: "The Pope will consecrate Russia, but it will be late", the visionary pointed out that "the Consecration of Russia and also the final triumph of the Immaculate Heart of Mary that will follow are absolutely certain and will be realized in spite of all the obstacles".

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