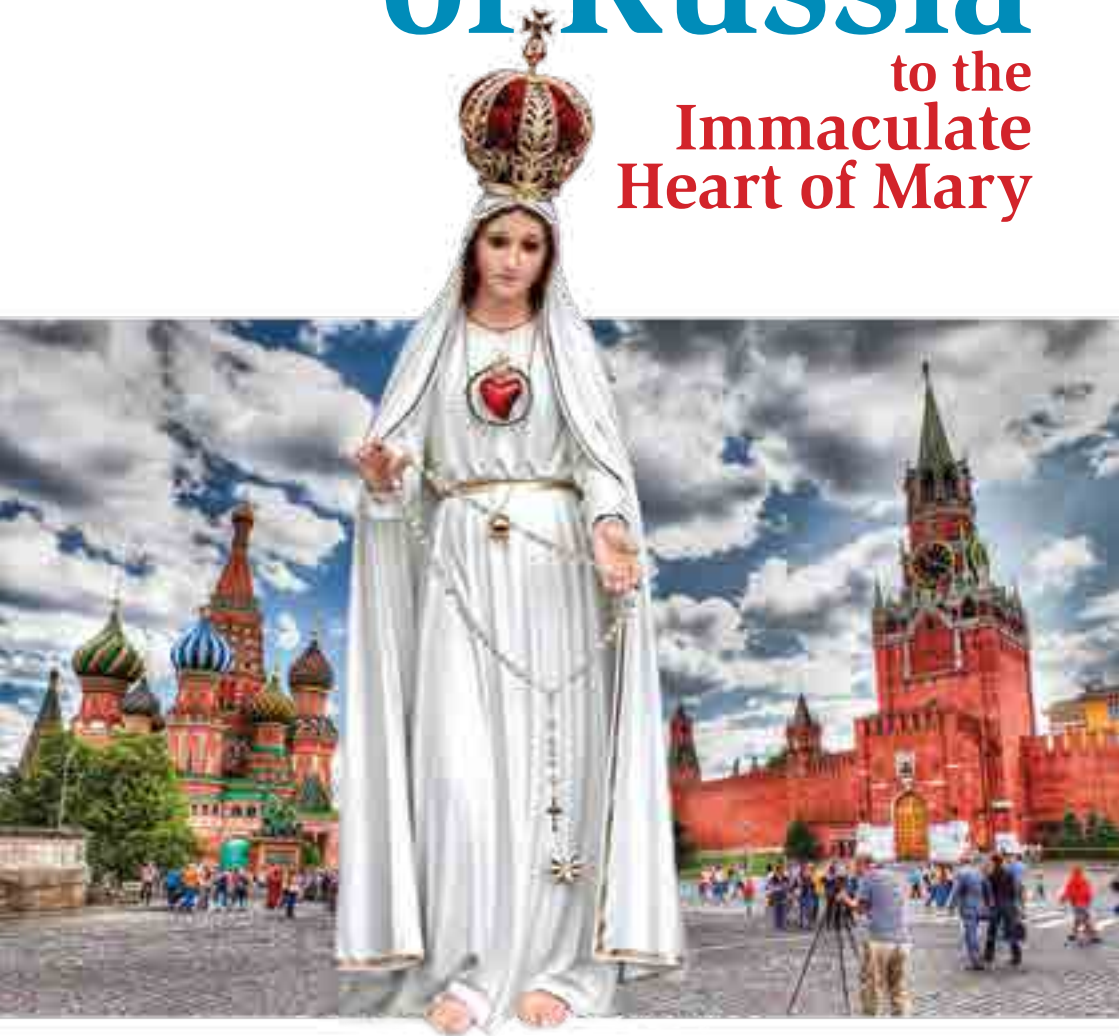


Fr. Karl Stehlin, SSPX

The Consecration of Russia

to the
Immaculate
Heart of Mary



- Why the Consecration of Russia?
- The Refusal to the Consecration of Russia



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of Russia

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Introduction

On the 13th of July 1917, Our Lady of Fatima asked for the consecration of Russia to her Immaculate Heart.

In Tuy (on the 13th of June 1929) Our Lady told Sr. Lucia: “***The moment has come when God asks the Holy Father to consecrate Russia in union with all the bishops of the world to my Immaculate Heart, promising to save it by this means.***”

Here we focus on the revelation of Our Lady to Sr. Lucia.

In her memoirs Sr. Lucia wrote:

“Later on, by means of an interior communication, Our Lord said to me: ‘They did not want to heed My request! Like the King of France they will repent and do it, but it will be late. Russia will have already spread its errors throughout the world, provoking wars and persecutions of the Church: the Holy Father will have much to suffer.’”

Later in 1930, Sr. Lucia wrote further on the meaning of the apparition and Our Lord's requests: *"The good Lord promises to end the persecution in Russia, if the Holy Father will himself make a solemn act of reparation and consecration of Russia to the Sacred Hearts of Jesus and Mary, as well as order all the bishops of the Catholic world to do the same. The Holy Father must then promise that upon the ending of this persecution he will approve and recommend the practice of the reparatory devotion already described."*

On the 29th of August 1931, Sr. Lucia said: *"As I was asking God for the conversion of Russia, Spain and Portugal, it seemed to me that His Divine Majesty said to me: 'You console Me very much by asking me for the conversion of those poor nations. Ask it also of my Mother frequently, saying: Sweet Heart of Mary, be the salvation of Russia, Spain, Portugal, Europe and the whole world. At other times say: By your pure and Immaculate Conception, O Mary, obtain for me the conversion of Russia, Spain, Portugal, Europe and the entire world. Make it known to my ministers that if they follow the example of the King of France in delaying the execution of my request, they will follow him into misfortune. It will never be too late to have recourse to Jesus and Mary.'"*



Consecration – keyword of Fatima

One of the essential elements of devotion to Our Lady's Immaculate Heart is consecration. Consecration to Our Lady consists of an act of will – a decision – through which a human person takes a step outside of himself, towards Mary. He gives himself completely to Mary as his Mother and Queen, in order to discover and possess Christ. Through such an act of consecration, he does nothing other than imitate Christ Himself, Who gave Himself completely and entirely to Mary.

Our Lord belonged to her as a child belongs to his mother. Christ received His humanity from her; He willed to be completely subject to her during thirty years of His life; he accomplishes the work of salvation through her, and for all eternity He will be her Son, always honoring her wishes. Consecration to Mary is therefore essential to

the imitation of Christ. For one who desires to imitate Christ perfectly, the consecration must be total.

What is a total consecration?

It is a complete gift of oneself to Our Lady, sealed by a public act, as opposed to a mere devotional act expressing love of Our Lady. In other words, there is a difference between a consecration to Mary that is a devout request and an actual consecratio.

The first consecration is a legitimate expression of love for Mary, for example in the prayer, “*O my Queen and my Mother, I am all thine*”, or a child’s consecration to Mary on the occasion of his or her first Holy Communion. The authentic *consecratio*, in contrast, consists in the gift of self (*donatio*). Through this offering, one dispossesses oneself and no longer acts as proprietor and master of his own life and actions, but rather acts in all things as Our Lady’s subordinate, conforming to her desires in everything. Saint Louis Mary Grignon de Montfort writes: “*we give her all that we possess both in our natural life and in our spiritual life as well as everything we shall acquire in the future in the order of nature, of grace, and of glory in heaven. This we do without any reservation, not even of a penny, a hair, or the smallest good deed. And we give for all eternity without claiming or expecting, in return for our offering and our service, any other reward than the honour of belonging to our Lord through Mary and in Mary*” (*Treatise of the True Devotion*, paragraph 121).

In the words of Saint Maximilian Kolbe: “*There is nothing more perfect than the union of our will with hers.... Only if we uproot from ourselves everything that comes from self and allow the Immaculata to lead us fully and completely, will we reflect her completely in ourselves*”.

Accordingly, he who has consecrated himself to Our Lady will make use of his material goods according to Mary's desires and intentions. The same holds true for his entire person, which he employs exclusively according to her wishes. He intentionally gives no place to any thoughts, wishes, desires, or ideas that would not give pleasure to the Immaculate Heart of Mary.

An act of consecration is a special moment in our life, the fruit of patient preparation and effort. We can compare it to the patient gathering of many individual flowers, which are finally presented as a complete bouquet, in an offering of homage to, and veneration and worship of, the object of one's love. It is to entrust something precious acquired by hard work throughout one's life, to another. There is always something distinctly exceptional and unique about an act of consecration.

Sr. Lucia frequently wrote that all people and institutions should be consecrated to the Immaculate Heart of Mary. Consecration to Mary should begin with individuals and then proceed to the consecration of families, communities, parishes, schools, religious institutions, even nations and the entire world. Such consecrations are so pleasing to Our Lady that whenever and wherever something has been consecrated to her in the past, she sent down a shower of graces on the ones who offered themselves and their lives so generously to her.



Why the Consecration of Russia?

The only request of Our Lady at Tuy is the consecration of Russia to her Immaculate Heart. There are two reasons why she asked for the consecration of that nation and not another one:

The first reason is, that since its conversion to Christianity, Russia has had a special devotion to Our Lady. Pope Pius XII himself mentioned this fact in his Act of the Consecration of the World to the Immaculate Heart of Mary: “...*The innumerable icons, monasteries and shrines all over Eastern Europe are proof of the religious fervour of these people, fervour which they owe to the ‘All Holy, Virgin and Mother of God.’*”

Although Russia followed the Eastern schism, it was certainly not the people themselves who chose to be separated from the Catholic Church; they were misled by the political and religious rulers, so it is understandable that Our Lady would have a certain predilection for these people and desire to have them brought back to the unity of the Roman Catholic Church.

Since the October Revolution in 1917, however, Russia has become the main vehicle and instrument of anti-Christian forces, a stronghold of Marxist atheistic ideology. The apparitions of Our Lady at Fatima are a response from Heaven to the Russian revolution. The two events are so close in time that Our Lady seems to be rallying the forces of the Church militant against this new threat: Fatima is her battle standard in opposition to the Communist revolution in Moscow. This is the second reason for the special importance of Russia: never before in history had an entire nation become such an instrument in the hands of Satan. As a result, Our Lady chose to make Russia the central battlefield in her spiritual warfare. The main thrust of her forces is through an extraordinary counter-attack. We would expect an appeal for special prayers, penances, sacrifices, and other ordinary means of conversion. She does not ask for these things, but rather asks for something much greater: the consecration of Russia.

When we consider this request to consecrate Russia, however, we are confronted by a special problem. How is it possible for one person to consecrate another? And would such a consecration be effective if the person were consecrated against his will, and if he were even an open enemy of the Church? If we understand consecration as a pious expression or a plea for mercy, then it is easy to see how such a prayer could be made for the enemies of the Church. Mothers often conse-

crate their children to Mary, even when their children are in spiritual danger or are estranged. While we can understand the consecration of Russia as such a pious desire on the part of the faithful and a solemn plea to Our Lady to have pity on Russia for the conversion of the nation, such an interpretation is yet inadequate and does not require the cooperation of the hierarchy of the Church and the pope himself.

There is, however, a deeper meaning to this appeal for consecration: through God's merciful design, the faithful can effectively become instruments in His hands for the conversion of souls. Jesus Christ requires our participation in the expansion of His kingdom and His conquest of the world.

This teaching of the Church is expressed in the encyclical of Pope Pius XII *Mystici Corporis* (par. 106): *“God’s inscrutable providence has decreed that these graces should not be granted to us all at once; but their greater or lesser abundance will depend in no small part on our own good works, which draw down on the souls of men a rain of heavenly gifts freely bestowed by God. These heavenly gifts will surely flow more abundantly if we not only pray fervently to God, especially by participating every day if possible in the Eucharistic Sacrifice; if we not only try to relieve the distress of the needy and of the sick by works of Christian charity, but if we also set our hearts on the good things of eternity rather than on the passing things of this world; if we restrain this mortal body by voluntary mortification, denying it what is forbidden, and by forcing it to do what is hard and distasteful; and finally, if we humbly accept as from God’s hands the burdens and sorrows of this present life. Thus, according to the Apostle, ‘we shall fill up those things that are wanting of the sufferings of Christ in our flesh for His Body, which is the Church’”*.

Our Lady herself at Fatima taught that the salvation of a great number of souls depends on our prayers and sacrifices. The spiritual foundation of the great Marian movements – movements such as the Legion of Mary, the *Militia Immaculatae*, and the Blue Army of Our Lady of Fatima – consists in the vocation of an elite to become channels of grace from the Immaculate Heart of Mary to all souls for their conversion and sanctification. Our Lady wants us to be her instruments; she wants us to pray and sacrifice for her other children who are lost in heresy, schism, Judaism, and Freemasonry. The lives and sacrifices of Jacinta, of Saint Therese of the Child Jesus, and of many other saints prove the power of this instrumentality for the conversion of the enemy. Our Lady not only speaks of the conversion of individuals, but of communities, institutions, and even of nations, and especially the conversion of Russia, where the most bitter enemies of the Church are gathered.

Our Lady requests a most unique act of prayer: an act of entire surrender of self, a holocaust, in the sense of consecration. In this supreme offering, all is to be given to her, without excluding anyone or anything.

The infinite and almighty mercy of God has equipped us with this powerful weapon of consecration to be turned against the soldiers of the enemy; it will overthrow their designs, shake them to the depths of their persons, make them doubt the evil cause in which they have joined, and weaken their resolve to fight, in order to liberate the good will that lies buried within them and which the enemy's propaganda had suffocated. In theological terms, this special act of consecration obtains for those estranged from God a special actual grace – the Preparatory Grace – which prepares the souls of men for the coming of God, disposing man little by little to open himself to the light of Truth

and the supernatural life, towards conversion. This is the precise role that the Blessed Virgin has played throughout history. By her powerful prayers in heaven, by her apparitions and by her presence in many shrines on earth, she opens hearts that do not yet possess sanctifying grace, and prepares them for the grace of conversion, delivering them from the ranks of the enemy. This is the promise of the Immaculate Heart, if her requests are fulfilled.





The Pope in union with all the bishops

Our Lady requested not only the consecration of a particular nation bound by the power of the apocalyptic beast, but also that this consecration be offered by a particular person for it to be efficacious.

Any person can consecrate himself, and, in the sense explained above, he can consecrate others as well. At Fatima, however, Our Lady required that this act be accomplished by the highest authority on earth, the Pope. And not only the Pope, but the Pope together with all the bishops of the world, i.e., Peter and the college of apostles, represented by the bishops.

There is only one situation in the history and life of the Church in which the pope acts visibly with the bishops on earth: it is a universal council, when the head of the Church calls all the bishops of the world together for an extraordinary act of the highest authority in the Church

(extraordinary magisterium) regarding the most important matters in the life of the Church. There have only been twenty-one councils in the entire history of the Church.

It is clear, then, that Our Lady has tied this act of consecration to the highest extraordinary authority in the Church. What does this mean? Why has she done this?

The first, most obvious reason would be to show the whole world the overwhelming importance of her message at Fatima as the “last means of salvation” at the time of the world’s final conflict. The more important the action, the more it depends on a higher authority for its execution. Because Our Lady requests the consecration of Russia by the Pope and all the bishops, she indicates that her request is extremely important. Such a weighty request cannot be taken lightly.

Secondly, her request is bound up with the exercise of the highest magisterial authority of the Church, the authority which is used to solemnly proclaim certain doctrines as articles of the Faith, drawn from revelation and apostolic tradition. Proclamations thus made “ex cathedra” are called dogmas. The last dogma to be proclaimed by the Church was the Assumption of Our Lady, body and soul into heaven. Since then, we have waited for another doctrine concerning the Blessed Virgin to be proclaimed as a dogma: that Our Lady is Mediatrix of all graces, meaning that she is the repository of all graces of conversion and sanctification, and that it is her role to distribute these graces to souls. The Second Vatican Council should have been the occasion to proclaim this doctrine a dogma of the faith, as a great number of bishops and fathers of the Council were requesting it, but the Modernist bishops at the Council prevented it from happening. All the appari-

tions of Fatima fully demonstrate the fact that the Immaculate Heart of Mary is the channel for all graces of conversion and sanctification of mankind, both individually and socially. Her promise of the conversion of Russia is nothing but the supreme exercise of her power as Mediatrix. The might of her power is strikingly unveiled in the miracle of the sun, but her conversion of an entire nation separated from the Church and at enmity with God would be even more striking. How fitting it would be if the Pope, together with all the bishops of the world, proclaimed the dogma of Our Lady Mediatrix at the same time as fulfilling her request for Russia's consecration, stating: "We believe that Our Lady is the Mediatrix of all graces. Since she promises to give these graces of conversion to the poorest and most abused nation on earth, we want to fulfill her desire to consecrate it to her in homage of our firm belief in the efficacy of the dogma we have just proclaimed".

Thirdly, Our Lady's request for Russia's consecration demonstrates that Fatima is an extraordinary and universal event of the Catholic Church, in the Catholic Church, and for the Catholic Church. She will not circumvent the order established by her Divine Son: whatever comes from heaven must pass through the established hierarchy of the Church. There is no exception to this rule, as if there were two sets of parallel authorities in the Church, with the ordinary care of the Church belonging to the hierarchy, and extraordinary intervention belonging to Our Lady for those who benefit from her apparitions. Clearly she wants the message of Fatima to be counted among the most important manifestations in the universal Church, and this has to be recognized from its supreme authority, "the Pope together with all the bishops". Throughout the first volume we have considered how the apparitions of Fatima are solemn reminders of various doctrines of the Church,

especially the truths which are the most neglected and condemned in our contemporary world, even among Catholics. Submission of the highest authority of the Church to the requests of Our Lady would renew these forgotten and despised teachings of the Church.

Fourthly, one of the most important roles of the Pope and bishops is to lead Catholics in the spiritual fight. The Church on earth is a militant Church, constantly in battle against a terrible enemy. When the “errors of Russia” began to spread throughout the world, Pope Pius XI (and later Pius XII) immediately understood that Communism was a frontal assault of the enemy to destroy the Church. It is the gravest responsibility of the Pastor to defend his sheep and to find appropriate means to lead the counterattack or at least to control the damage caused by the enemy.

When the Turks attacked Catholic Europe, it was the popes who organized the resistance, and it was through their initiative that Christian forces won strategic battles at Lepanto (1571), Vienna (1683), and Peterwardein (1716). The popes themselves were not military commanders of Christian armies, but they established important prayer crusades, uniting the Christian world in the prayer of the Rosary.

Today, however, the attack of Communism against the Church is much worse than previous conflicts, and again this time, the Popes do not have to organize armies or propose novel means of defence: Our Lady herself is there to lead them to a brilliant victory. Was not the striking miracle of the sun more than sufficient to prove how mighty she alone is? Are not the many miracles of conversions associated with devotion to her Immaculate Heart no less striking proof that her requests at Fatima really ARE the true solution and surest defence of the Church and souls?

At Tuy, Our Lady summoned the Pope and all the bishops, as if to say to them: “My beloved Sons! I come to give you the sovereign means of victory over the worst of all attacks in the history of the Church. Come and take this gift!”.

Finally, while the present crisis in the Church is primarily a crisis of the papacy and hierarchy with many years of negligence and toleration of heresies within the Church, this solemn act of the entire hierarchy together with the Pope would re-establish the Church’s unity of government behind Our Lady, rallying Catholics around the everlasting Catholic truths of which Our Lady reminds us at Fatima. The consecration of Russia would be a solemn call for the “Restoration of all things in Christ”.

It would implicitly condemn every error and heresy of our times. Moreover, it would be the beginning of the cleansing of the Church herself from the errors that followed the Second Vatican Council. This last effect would take place immediately, since the consecration of Russia to the Immaculate Heart would necessarily be an end of “ecumenism” and at the same time a call to all non-Catholics for conversion.

Our Lady demands that this act of consecration be solemn and public, because the errors of Russia themselves are public and universal. A public act of consecration also emphasizes the universal dimension of Fatima; it is not a mere personal private devotion.

Our Lady is not Queen of some hidden or secluded realm, but Queen of our own world, of our own human race. She is OUR LAST HOPE, and she must be publicly recognized by mankind! Public honour and recognition of her is public honour and recognition given to God, since He entrusted His Church to her in the latter times.

Two other details deserve mention:

Firstly, Sr. Lucia makes it clear that this act should be both an act of consecration and of reparation. This shows again the importance of reparation in Fatima's message. Reparation removes obstacles to grace, militates against evil, effectively and actively repudiates sin and error, and prepares for the re-establishment of the truth. The errors of Russia perpetuate insult and blasphemy against the first commandment. After being exposed to such evil, only an act of reparation can restore one's disposition to choose the truth once more, and in a broader sense to dispose Russia to be once more the kingdom and land of Our Lady.

Secondly, all is not finished once Russia converts. Once Russia returns to the Faith, Our Lord requires a continued effort on the part of the Pope and bishops to promote and extend devotion to the Immaculate Heart of Mary. In particular, they must continue to approve and recommend the devotion of the five Saturdays. From this perspective, the consecration of Russia appears as a solemn inauguration of the "Reign of Mary," which will continue to advance through the conversion of many souls, especially through the devotion of the five Saturdays. We can never finish giving Our Lady all that Our Lord wants us to give her!



“I believe that her banner will be hoisted up even over the Kremlin; that she will be truly the Queen of every heart and that in every heart she will install Divine Love, the love of the Heart of Jesus. Then the goal of the M.I. will be achieved.”

St. Maximilian Kolbe in 1931

Marvellous Promises



The consecration of Russia will have its effects. The promises given by heaven should be a powerful motivation to accomplish Our Lady's request, since those promises demonstrate both the immense mercy of God towards poor sinners and the power He has given to Our Lady, so that everybody might understand His special love for her, His masterpiece, and the role He has given her in the latter times of the world.

The *first promise* is the end of the persecution of the Church and a period of peace. There will be a check to Communist power, allowing the truth to illuminate the world once more. Our Lady's promises do not only concern an alleviation of physical suffering and trials, through a period of peace, but they have a spiritual dimension as well, in that the truth will be restored and many people will be saved.

The *second promise* is the conversion of Russia, which will bring to an end a thousand year old schism with the return of an entire nation to the Holy Mother Church. Humanly speaking, it is impossible to imagine such a complete conversion, especially since this particular nation seems to be rooted in its errors and hostility towards the Catholic Church. But we should not forget that Ukraine also belongs to the people of the “Holy Rus”, and since 1561, a considerable number of Christians there have joined the Catholic Church. Byzantine Catholics have also given many saints and martyrs to the Holy Mother Church beginning with Saint Josaphat, as well as many martyrs after the Second World War under the Soviet regime. Could it not be that Heaven has already prepared for the return of all of Russia to the Catholic Church, since many of her ancestors have already made the step?

The *third promise* is a “time of peace” given to the Church, when the truth will again brighten the world. It will be the “era of the Immaculate Heart”, foreshadowed by the Marian era after the apparitions of Fatima in the first half of the twentieth century.

All these promises are only conditions for the most important promise: the reign of the Immaculate Heart of Mary with widespread fruits of conversion, sanctification, and holiness.

All these promises were given under condition, however, that the requests of Our Lady are fulfilled. In case of negligence or refusal, we do not know to what extent these promises will still be fulfilled. But there are other promises that we can be sure of, the promises concerning the refusal of her requests. These promises, too, are prophetic, and their exact realisation in the aftermath of the failure of Church hierarchy to cooperate with Our Lady’s requests is no less a proof of the veracity of Fatima. We will consider these promises now.



The tragedy foretold at Fatima

Despite such promises of Divine Providence in the message of Fatima, following the last requests of Our Lady there is a terrible prophecy of the consequences should her requests be refused. We will consider them further in the next chapter, but for the moment we can pay attention to her words:

“They did not want to heed my request! Like the King of France they will repent and do it, but it will be late. Russia will have already spread its errors throughout the world provoking wars and persecutions of the Church: the Holy Father will have much to suffer.”

“Make it known to my ministers that if they follow the example of the King of France in delaying the execution of my request, they will follow him into misfortune. It will never be too late to have recourse to Jesus and Mary.”

The prophecy shows clearly different epochs or stages of development: first the refusal, then repentance, and the finally the fulfillment of her requests.

Due to the negligence and delays of the hierarchy, the catastrophes she predicted will begin to unfold: Communism will spread across the world with brutality and war in its wake; the Church will be immersed in her own catastrophes, involving especially the Holy Father and his ministers, who will suffer the same punishment as the King of France.

Twice Our Lord refers to the misfortunes of the King of France. He alludes to the apparition received by St. Margaret Mary Alacoque in Paray-Le-Monial, France, on the 17th of June 1689, in which she was told by Our Lord: ***“Make it known to the eldest son of My Sacred Heart, that just as his temporal birth was obtained by devotion to the merits of My Holy Infancy, in the same way he will obtain his birth into grace and eternal glory by the consecration which he himself will make to My Adorable Heart, which wishes to triumph over his own, and through his efforts, triumph over the great ones of the earth as well. It wishes to reign in his palace, to be painted on his standards and engraved on his arms to make them victorious over his enemies, bringing these haughty and proud people to their knees before him to make him triumphant over all the enemies of Holy Church.”***

In a letter of the 28th of August 1689, St. Margaret Mary spoke again in greater detail of the immense graces the King would receive if he answered the requests of the Sacred Heart. The Jesuits had been specially chosen to teach devotion to the Sacred Heart and to convey the desires of the Sacred Heart to the King. Insofar as the Jesuits would

fulfill this mission, they would be enriched with graces and blessings in return. It was also implied that if, on the contrary, they did not comply, they would be chastised. The King of France himself, King Louis XIV, refused to accept the words of the Sacred Heart, and consequently his power declined. After his death, France underwent revolution from within and without, beginning with the false philosophers of the Enlightenment and the establishment and spread of Freemasonry throughout the 18th century. Then, on the 17th of June 1789 – exactly one century after the request of the Sacred Heart – the French revolution broke out. King Louis XVI was imprisoned and beheaded only three years later.

We can now better understand this terrible prophecy of Our Lord to Sr. Lucia: the sovereign pontiffs will draw down misfortune on themselves and on all of Christendom by their lack of docility to heaven's voice, just as happened to the Kings of France two centuries ago. As we approach the centennial of the apparitions of Fatima, we might also ask if the postlude to the apparitions will unfold more swiftly 100 years later.

We cannot know how these things will be fulfilled, but we do know that ***“it will be late, but not too late.”*** If we have recourse to the Hearts of Jesus and Mary, the worst can be avoided. When her requests will be fulfilled and how much devastation must fall upon us or how many will be saved from its terror will depend on our recourse to Jesus and Mary! This should fill our hearts with zeal and courageous motivation to be apostles of Fatima with all our hearts and all our strength!



The Refusal to the Consecration of Russia

When in 1854 Our Lady requested the consecration of Russia to her Immaculate Heart. Let us compare that request with the one of July 1917 in order to see precisely what she was asking for.

On the 13th of July 1917, she announces: ***“I shall come to ask for the consecration of Russia to my Immaculate Heart, and the Communion of Reparation on the First Saturdays. If my requests are heeded, Russia will be converted”***. She doesn’t say “my request”, but “my requests”, that is both requests.

On the 13th of June 1929, in Tuy, Our Lady gives 4 conditions for the consecration of Russia. She requires the Pope:

1. to unite **“with all the bishops of the world”**
2. to make the consecration
3. of Russia
4. to the Immaculate Heart of Mary.

On the 13th of May 1930, Sister Lucia explains further the will of Heaven and adds 2 conditions:

5. “a solemn act of reparation and consecration of Russia to the Sacred Hearts of Jesus and Mary”

6. “the promise that upon the ending of this persecution [the persecution of the Church by those following the errors of Russia] he will approve and recommend the practice of the reparatory devotion already described.”

1. The Partial Consecrations Performed by Various Popes

From the time that Sr. Lucia made the Second Secret known in 1942, with its request for the consecration of Russia, various Popes have performed consecrations similar to the one requested by Our Lady, while still failing to follow her precise wishes.

On next page is a table showing the degree to which these consecrations under Popes Pius XII, Paul VI and John-Paul II corresponded to the six requirements listed above.

Date	The Pope	1) Order to all the Bishops	2) Consecration	3) of Russia	4) To the Immaculate Heart of Mary	5) With a Public Act of Reparation	6) Approval of the Reparatory Devotion
Oct. 1942	Pius XII	No	Yes	No (<i>Note 3</i>)	Yes	No	No
Dec. 1942	Pius XII	No	Yes	No (<i>Note 3</i>)	Yes	No	No
July 1952	Pius XII	No	Yes	Yes	Yes	No	No
Nov. 1964	Paul VI	No (<i>Note 1</i>)	No (<i>Note 2</i>)	No	No	No	No
June 1981	John-Paul II	No	No (<i>Note 2</i>)	No	No	No	No
Dec. 1981	John-Paul II	No	No (<i>Note 2</i>)	No	No	No	No
May 1982	John-Paul II	No (<i>Note 1</i>)	Yes	No (<i>Note 3</i>)	No	No	No
March 1984	John-Paul II	Yes	Yes	No (<i>Note 3</i>)	No	No	No

Note 1: Paul VI gave no order to the bishops. John-Paul II simply said his act was in “spiritual union” with the bishops.

Note 2: the term used during these acts was “entrust” and not “consecrate”.

Note 3: the formula used by Pius XII was: “especially for the peoples who profess for you a particular devotion and among whom there was no home which would not have honoured your venerable icon.” Those used by John-Paul II are: “the nations who particularly need this offering (donatio) and this consecration” and “the peoples from whom you are expecting the consecration and offering”.

The common point in all of these acts is that not one of them was associated with a public act of reparation and no Pope promised to approve the communion of the first Saturdays of the month. Moreover, out of the eight acts, only five are true consecrations, and only those of Pius XII were addressed to the Immaculate Heart of Mary, and only John-Paul II did what he could do associate the bishops. Finally, Russia was named only once, by Pius XII in 1952. In the seven other cases, either she was not named, or only in a covert way.

In conclusion, even if these consecrations of the world were able to bear certain fruits, the consecration of Russia to the Immaculate Heart of Mary with the conditions asked for by Our Lady has not yet been made. Two facts confirm this conclusion: twenty-five years after the last consecration, the conversion of Russia promised by the Holy Virgin has still not happened; and Sister Lucia, against all opposition, affirmed up to 1989 that the consecrations made until then did not correspond to Our Lady’s requests.

2. A confirmation by Sr. Lucia?

Nevertheless, in the Vatican document on Fatima of 2000, Cardinal Bertone says on the subject of the act of consecration of the 25th of March 1984: "Sister Lucia personally confirmed that this solemn and universal act of consecration corresponded to that wished for by Our Lady", quoting from a letter dated the 8th of November 1989. We have just shown that this consecration did not satisfy all the Holy Virgin's requests and that Sister Lucia had clearly affirmed this until 1989, notably because there was only a consecration of the world, without mentioning Russia and without an act of reparation.

The letter quoted by Cardinal Bertone presents several serious problems:

1. If the act of consecration performed in 1984 corresponded to what Our Lady wanted, why would Sr. Lucia have waited 5 years to give a positive response?

2. Prior to 1988, why had she always stated the contrary, *i.e.* that the consecration had not yet been done?

3. We find in her letters written until 1982 the arguments proving the insufficiency of the consecrations accomplished:

a) Russia is not mentioned;

b) the consecration was done by the Pope alone and not with all bishops;

c) the Immaculate Heart is not mentioned. How can Sr. Lucia now confirm that the act of consecration of 1984 was henceforth sufficient, while the same arguments she used before to prove its insufficiency apply perfectly to this act of consecration?

4. Why was Sister Lucia not allowed to comment on this personally? It is strange to prefer a letter to a spoken confirmation from Sr. Lucia herself.

5. As for the letter itself, the Vatican document produced a facsimile, but only of a single sentence, without mentioning to whom the letter was addressed. With regard to such an important question of radical change on the part of Sr. Lucia regarding the consecration of Russia, how is that the Vatican only communicated a very small extract of such an important document?

6. The Cardinal could provide only one letter for the period from 1989 until 2000. But after 1989, weren't there any other letters from Sr. Lucia confirming the fact (of the consecration accomplished according to the requests of Our Lady) to one of her relatives? If she had changed her mind after 1988, she would have surely tried to inform every one of those whom she had previously told that the consecration had not been done.

7. On the 13th of May 1991 Pope John-Paul II met with Sr. Lucia. Why did she not confirm her so-called agreement for the consecration?

8. Between 1989 and 1990 five letters were written on a computer and supposedly signed by Sister Lucia, in which it is said that the consecration had been made. One of these is precisely that quoted by Cardinal Bertone. However, Sr. Lucia did not know how to use a computer. All the documents from her are manuscript. Why, at the age of 82, should she suddenly begin to use a computer to write her correspondence? And only five times?

9. The letter quoted by the Cardinal contains serious mistakes: it mentions a consecration of Russia by Paul VI during his pilgrimage to Fatima whereas on that day, Paul VI made no consecration. It gives as the reason why the consecrations before 1984 were insufficient the fact that the union of all the bishops was lacking. However, Sr. Lucia specified that for the consecrations of 1982, what was also missing was the mention of Russia, which also is missing from the act of 1984.

10. Why did Cardinal Bertone not have the letter authenticated by Sister Lucia during the course of his visit in April 2000?

11. Why has the Vatican never spoken before about “Sister Lucia’s proof” and then suddenly present it as the definitive argument as Cardinal Bertone concludes: “This is why all discussion and any new petition is groundless”.

The consecration of Russia seemed to have touched the hearts of the Popes in spite of their critical attitude towards Sr. Lucia’s writings. They made immense efforts to pretend that they had accomplished the wishes of Our Lady despite the clear objective evidence that the conditions have simply not been fulfilled. Why then accomplish such an act and at the same time refuse to fulfil the conditions? Because the conditions in themselves are inadmissible for those who adhere to the “Spirit of the Council”; they are a thorn in their side; they are against their principles.

a) Concrete analysis of the requirements and why they are refused

1. Since the Second Vatican Council, the real power in the Church seems to be the Bishops' Conferences. To our knowledge there is no example of a Pope who has ignored or short circuited the Bishops' Conferences. Now, the first condition for the consecration of Russia is an act of supreme authority, an order that emphasizes the universal monarchic power of the Pope. It goes directly against the principle of Collegialism which was officially established as the model of the governance of the Church since Vatican II. To accomplish this request would mean a clear return to the traditional monarchic understanding of the Church as established by Our Lord himself, and defined as a Dogma of the Faith by the First Vatican Council.

2. The Popes after Vatican II generally avoid the term "consecration" and replace it with "entrustment", because a total surrender of oneself to Mary is considered to be an exaggeration of her role in our life. It is also against the ecumenical way which strives to diminish the difference between Catholicism and Protestantism. For the latter, the spiritual motherhood and the royal power of Mary are impossible to accept.

3. The consecration of Russia with the clear goal to eliminate the "errors of Russia" and its "godless propaganda" does not harmonize with the pacifist mentality of the Second Vatican Council, wherein the notion of the Church on earth as a Militant Church has been practically abolished, and Catholic Life is no longer considered as a continuous spiritual fight against errors and sin, but as a 'pos-

itive striving of giving witness' and as a keeping of an open mind for dialogue and tolerance. Furthermore, we have seen in Volume II that the deeper reason for the consecration of Russia is not only to overcome the Marxist "errors of Russia", but also the conversion of Russia from schism to the Catholic Faith, which is also a deadly blow against Ecumenism. Therefore, whenever there is an allusion to Russia in the post-conciliar 'consecrations', the idea of conversion is radically suppressed.

4. In none of the consecrations do we find the public act of Reparation requested so many times by Our Lady. The act of Reparation belongs to the very essence of the devotion to her Immaculate Heart. Now, the idea of reparation recalls eternal damnation as a terrible consequence of sin and the importance of penance and conversion to avoid the fires of Hell. Today, sin is conceived only in terms of being an offense against oneself or against one's neighbor. The notion of the rights of God, the fact that those rights are offended by sin, and the need to make reparation for the offenses, are all completely lost from sight today.

If a Pope fulfils all the requirements of Our Lady, he practically abandons the whole post-conciliar orientation as a false road.

b) Insufficient consecrations

Two aspects have to be considered in these consecrations: in the measure that they come close to the demands of Our Lady, graces are given to the world. This is particularly visible with the Act of Consecration of the World by Pius XII. From this we see how

generously heaven answers even an insufficient and imperfect Act on our part.

Often the argument has been given that, in the present circumstances, it would not be prudent to make the “consecration of Russia”, because this would provoke the anger of that nation and so increase the discrimination and persecutions against Christians there. In his Spiritual Exercises, Saint Ignatius of Loyola speaks about those faithful who want to fulfil the will of God, but who find excuses and arguments to make a compromise: a little bit of the will of God, but also their own will. As a result they will do “something”, but not precisely what God really wants. In the end, they effectively do very little or nothing for the Kingdom of God and their salvation.

We would have to apply the statement of Saint Louis-Marie Grignon de Montfort to those who purposely want to use these consecrations to make the people believe that the will of Heaven had been fully accomplished. He says that such people spread a false devotion to Our Lady amongst the people and refers to them as hypocritical devotees, who want “to appear to their fellow-man different from what they are”.

c) The lie

In the context of the consecration of Russia, the Roman authorities go further than the above-mentioned ambiguities, tendentious selections of texts, and manipulation of people and events. Their opposition to Fatima extends so far as to have recourse to the immorality of a double lie: the statement that, according to Sr. Lucia

“The consecration is done according to the will of Heaven”, and the presentation of fake letters as writings of Sr. Lucia.

The statement puts Sr. Lucia in flagrant contradiction with herself, as, up to 1989, she always and in all circumstances repeated the above-mentioned conditions as essential for the validity of this consecration. Then, suddenly, in 1989, she supposedly considers the consecrations as fully accomplished, though their failure to fulfil the conditions remained exactly the same. In other words, the statement implicitly accuses Sr. Lucia of being either a notorious liar or a mentally disordered person.

Furthermore, from the last above mentioned arguments (8-11) we can conclude, that the quoted letter cannot be authentic. Such a use of letters to prove one’s theory need not be examined, as both from the historical and the moral point of view such procedures disqualify themselves entirely.

The question that faces us is the following: How can the highest representatives from the ‘seat of truth’ reduce themselves to using such duplicitous means?

We must not judge them, but we have to ask ourselves with anxiety what Our Lady wants to teach us through such pitiful moral conflict. Once you enter into the system of the enemy, the day comes when “the father of lies” reveals himself. In other words, once you renounce the sincere seeking of objective truth and trust only in your own intelligence, you fall more and more into blindness. The first moral principle to be overthrown is “the end can never justify the means”! Even if you have a good goal to achieve, you are never allowed to use immoral means to obtain your goal. Even if the modernists are convinced that Fatima is an illusion and that many of Sr.

Lucia's statements are not true, they nonetheless do not have the right to use immoral means to achieve their goals.

Another thing is that lies always bring you into contradiction. This is very visible here: If they think that Lucia is a victim of her illusions and 'visions' throughout, and all that she said is to be "*handled with care and not taken literally*", including this consecration, why then not say so frankly and honestly, instead of covering the whole issue with lies? They cannot say it, because of the innumerable historical facts and the marvellous effects of Fatima, and because they would scandalize the whole Catholic world. What cannot be eliminated has to be definitively silenced. How? By declaring that now "*all is accomplished and the Fatima event belongs to the past*".

Is not the definition of modernism the idea that the past belongs to the past, and especially that Tradition belongs to the past and no longer has anything more to do with our times nor with the future? In conclusion, the whole story of the "consecration of Russia" is like a mirror in which we can detect a pattern of modernism and the way it works. This sad aspect of the history of Fatima is also a revelation by Our Lady, in that it shows her children what they should avoid at all costs. And the easiest way not to fall into such traps is to be faithful to her.

Establishment of M.I. 2 – Mission for Russia

The Director of the Militia Immaculatae, Fr. Karl Stehlin established **M.I. 2 – Mission for Russia** (a second degree of the Militia Immaculatae), bringing together

Knights to pray for the consecration of Russia to the Immaculate Heart of Mary, according to the requests of Our Lady at Fatima and Tuy.

Every day these Knights would offer a prayer for the consecration of Russia:

‘Oh Immaculata, I ask you that, in union with all the bishops of the world, the Holy Father will consecrate Russia to your Immaculate Heart’

The goal of M.I. 2 – Mission for Russia is to provide supernatural and natural help for the works being undertaken for the fulfilment of the request of Our Lady of Fatima to consecrate Russia to her Immaculate Heart.

If you want to join M.I. 2 – Mission for Russia, please write

your intention of joining (full name, country of residence, e-mail address, and a promise to pray every day for the intention of the consecration of Russia to the Immaculate Heart of Mary), to:

info@militia-immaculatae.asia



All information about the **M.I. 2 – Mission for Russia** is available at:
www.consecrationrussia.wordpress.com

In Tuy (on the 13th of June 1929) Our Lady told Sr. Lucia:
*The moment has come when God asks the Holy Father
to consecrate Russia in union with all the bishops of the world
to my Immaculate Heart, promising to save it by this means.*



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