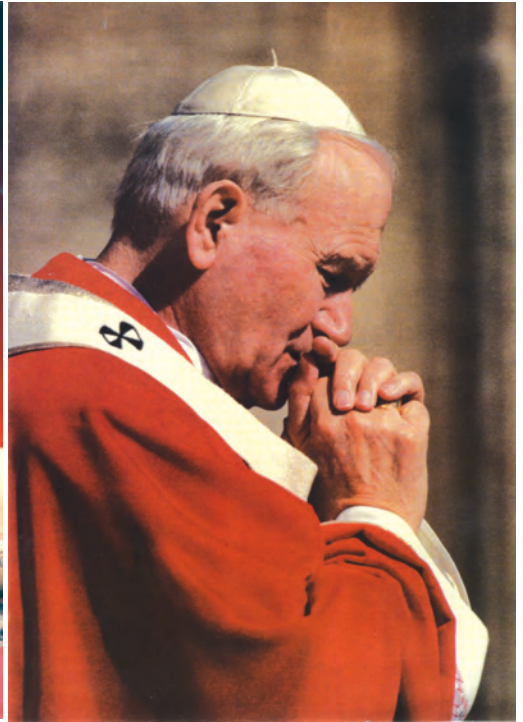




Pope Pius XII



Pope John Paul II

## But Wasn't the Consecration Already Done?

Over the past 70 years, at least three Popes on multiple occasions have carried out consecrations of the world, of which Russia is obviously a part, to the Immaculate Heart of Mary. Didn't these "count" as an adequate response to Our Lady's request to consecrate Russia?

While the Vatican says

"yes" and many speculate yes or no, the most enlightening sources are Sister Lucy — the Fatima seer who lived through all those pontificates — and the Popes themselves.

Until 1989, from the first consecration of the world by Pius XII in 1942 through John Paul's then-most-recent attempt in 1984, Sr. Lucy herself always stated that they

did not count, because Russia must be named specifically (and also because the bishops must participate).

Back in 1936, she told her confessor that she herself asked Our Lord, during one of her privileged conversations with Him, why He would not convert Russia without the Holy Father making that consecration, and that He had answered her,

**“Because I want My whole Church to acknowledge that consecration as a triumph of the Immaculate Heart of Mary, so that it may extend its veneration later on, and put the devotion to this Immaculate Heart beside the devotion to My Sacred Heart.”**

In 1982, when Salesian Fr. Umberto Pasquale, who knew her well, asked her if Our Lady had ever spoken to her about the consecration of the world to Her Immaculate Heart, Sr. Lucy answered, “No, Fr. Umberto! Never!” and reiterated that Her requests concerned only Russia. Rome wasn’t comfortable with Sr. Lucy’s comments. Even in Pius XII’s time, the Vatican indicated it would be happier if Sr. Lucy kept more quiet on this subject and if people would as-

sume that the Fatima consecration had effectively been accomplished through the 1942 and 1954 consecrations of the world. But she was still permitted to speak out, and she did so quite publicly, regarding the consecration, the “Third Secret” then expected to be revealed in 1960, and other Fatima issues.

But in 1960, under Pope John XXIII, the Vatican announced that the Third Secret would not be made public then or perhaps ever.

Meanwhile, in obedience to an order from Rome, Sr. Lucy had stopped speaking publicly about Fatima. She was now also restricted from receiving most visitors, though in conversations with priests and in private correspondence she continued to insist that the Consecration of Russia remained an unfulfilled – and urgent – task.

A dramatic change occurred in July of 1989. A priest close to Sr. Lucy announced in Fatima that she had received an instruction from unnamed sources in the Vatican that she must now acknowledge that the 1984 ceremony had accomplished the Consecration of Russia.

After that, she bowed out

of obedience, either remaining silent or indicating that God was satisfied with the 1984 consecration.

In doing so, Lucy herself appeared to take an 180° turn from the position she had maintained consistently for over half a century. Even third-party witnesses who had quoted Sr. Lucy in the past suddenly retracted their testimony. While some typewritten letters from Lucy propounding the new position were denounced by opponents as fakes, she clearly "got with the program" and stayed there for the remaining 16 years of her life, obediently refraining at least from openly contradicting the official line and trying to reconcile it as best she could with her own understanding.

Cardinal Tarcisio Bertone reported having interviewed her at length in 2001, during the course of which she told him that "the consecration desired by Our Lady was made in 1984, and has been accepted in Heaven."

While the first half of that sentence is impossible to reconcile fully with her longstanding insistence that Russia must be named, the latter point that it "has been

accepted in Heaven" is not totally at odds with a position she had taken all along — that God and the Blessed Mother welcome even flawed attempts to comply with Her wishes, even if they fall short of fulfilling Her requests and thus of bringing the promised benefits.

For instance, Sr. Lucy insisted that Pius XII's 1942 consecration of the world helped bring World War II to an end, even as many today credit John Paul's 1984 consecration with helping to bring about the collapse of Soviet Communism. As great as those blessings are, however, they are not the conversion of Russia nor the period of peace that Our Lady promised if the Holy Father would consecrate Russia as She requested. Perhaps the world at large, even the "Fatima followers," would long since have given up on ever seeing the unfolding of Mary's 3-part scenario — the Consecration of Russia, the conversion of Russia, the era of world peace — if the Popes themselves, especially Pius XII and John Paul II, had not seemed so earnestly to desire it, even when unable to bring themselves to take the needed steps to make it

happen. If it had clearly been done right the first time, why did each of them keep trying it over, again and again, at least three times each? Why did Pope John Paul II, less than a week after the 1982 consecration, explain the failure to mention Russia with the words — quoted in *L'Osservatore Romano* — that he “tried to do everything possible in the concrete circumstances”? Two years later, why did he feel compelled to add, after completing the consecration formula in 1984, an extra prayer that was not in the script — “Enlighten especially the people whose consecration and entrusting You Yourself are awaiting from us” — much as Pius XII had included a veiled allusion to an unnamed Russia in his world consecration of 1942? Why did John Paul feel he had to do still another consecration in 2000, after the Vatican had been in-

sisting since 1989 that even Sr. Lucy must endorse the 1984 consecration as having been everything needed? Why did both these Pontiffs repeatedly send high-level emissaries to question Sr. Lucy about what, exactly, Our Lady had required, and why did John Paul II repeatedly ask close aides, after one or the other of his world consecrations, whether they thought what he had done had satisfied Our Lady’s conditions for the Consecration of Russia?

Clearly, they sensed that more was needed; they wished to comply but felt they could not. They tried to do as much as they possibly could without mentioning Russia by name — the invisible line they dared not cross. ☩

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