

“Conversion of Russia” Update:

A Falling Plane and a Rising Empire

by Christopher A. Ferrara
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The Tsar-like inauguration of Vladimir Putin in 2012. The blatant instrumentalization of the Russian Orthodox Church by the Putin regime. The rebuilding of the Russian military. The annexation of Crimea. The growing conflict in Ukraine. And now the shooting down of Flight MH 17, with Ukraine accusing Russian separatists of the crime and the Kremlin blaming the Ukraine government installed by allegedly US-backed revolutionaries.

How foolish the Fatima revisionists must feel as one event after another exposes the fallacy of their claim that Russia was validly consecrated to the Immaculate Heart of Mary in a 1984 ceremony from which any mention of Russia was deliberately omitted, and that Russia has been undergoing a “conversion” since then.

Oh yes, there has been a conversion in Russia since 1984, but it is hardly the conversion to Catholicism and the consequent reunion with Rome that both the Blessed Virgin and Vladimir Soloviev, the “Cardinal Newman of Russia,” predicted.

What we are seeing instead is the emergence of something called “Eurasianism,” a quasi-religious ideology in which a reemerging Russian Empire stands at the center of culminating events for all of humanity, including the fall of the American empire. The leading exponent of Eurasianism, the Russian political philosopher and nationalist fanatic Alexander Dugin, [puts the matter this way](#): “The meaning of Russia is that through the Russian people will be realized the last thought of God, the thought of the End of the World. ...”

Dugin is right, but not in the way that he thinks. The Fatima prophecies make clear the absolute centrality of Russia in world history. Dugin clearly understands that much. But Russia’s central role will not ultimately be determined by Russian leaders, Russian thought, or the plans of Vladimir Putin and the plutocrats who together with him now lord it over the Russian people.

The rise of Eurasianism is a twisted human version of the transformation that Russia must undergo before the role of “that poor nation” can be what Heaven ordains it must and will be for the fulfillment of the divine plan. We may indeed see a new Russian empire, and the American empire may indeed fall, as man’s hubristic enterprises always do.

But these human events will signify only a state of flux preceding the final state of affairs the Blessed Virgin decreed at Fatima: Russia’s consecration to Her by the Pope

and the bishops of the Catholic Church, Russia's conversion, the Triumph of the Immaculate Heart, and true peace for humanity as the result of nothing other than the Catholic Church's supernatural power as the chosen instrument of God's grace in the world.

Thus the Fatima revisionists and the Russian ideologues alike will be confounded by the final outcome of Heaven's plan. At least one can say of Dugin, however, that unlike the Fatima revisionists he is not completely clueless about what is really happening in Russia today.