

25. The Great Tuy Apparition (1929)

On July 16, 1926, Lucia left Pontevedra to enter the novitiate of the Dorothean Sisters at Tuy, a Spanish town just across Portugal's northwestern border. She received her habit on October 2, 1926, and pronounced her first vows the next day. Maria Rosa attended, and afterwards gave Lucia a gift — "a hive of bees, a simple, homemade contraption fashioned of cork that would supply the community with honey."¹ Maria Rosa must have been popular on the train ride to Tuy.

For Lucia, life continued as it had since she left Fatima. She did not speak of the apparitions, and no one spoke to her about them. She quietly excelled in matters of obedience, humility, and charity. She had fun planning Christmas festivals, "planning plays and designing scenes, always among the most spontaneous of impromptu singers, witty, often comic, and forever herself."²

One day Lucia and another Sister crossed the international bridge to Portugal to do some shopping in Valencia for their Order. They were stopped in the street by questioners.

"You are Dorotheans, aren't you? Have you come from Tuy?"

"Yes, madame", Lucia replied.

"We are going there ourselves," one woman said. "We want to see Lucia, the seer of Fatima."

"Really?" said Lucia.

"She is there, isn't she?"

"No, madame," Lucia replied, "she is in Portugal."

The questioners were disappointed, but persevering. "If she were in Tuy, Sister, would we not be able to see her?"

"Certainly, madame," Lucia answered.

"And how would we go about it?"

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“Well, just by looking at her, madame, as you are looking at me,” said Sister Lucia, blending honesty, prudence and humility perfectly.³

A final anecdote from Father de Marchi concerns Lucia’s superior, who would test her obedience occasionally by assigning her onerous jobs. One such assignment involved Lucia emptying a cesspool. Lucia went to work without a murmur, and returned later covered with filth and reeking of it, a combination that sent the Mother Superior reeling.

Lucia stood there, her eyes glowing and her face enraptured. The Mother Superior blurted out: “What has happened to you, child?”

With humility and contained joy Lucia quietly answered, “Our Lady has just appeared to me.”⁴

Our Lady appeared to Sister Lucia at least one other time while she was at Tuy. It happened in 1929, on the anniversary of the June 13 apparition at the Cova. The account of the apparition at Tuy was transcribed by Lucia’s spiritual director, Father Jose Bernardo Gonçalves, from Lucia’s notes.

“Rev. Father Gonçalves sometimes came to our chapel to hear confessions. I went to confession to him and, as I felt at ease with him, I continued to do so for the three years that he remained here as Assistant to the Fr. Provincial.

“It was at this time that Our Lady informed me that the moment had come in which She wished me to make known to Holy Church Her desire for the Consecration of Russia, and Her promise to convert it. The communication was as follows:

“I had sought and obtained permission from my superiors and confessor to make a Holy Hour from eleven o’clock until midnight, every Thursday to Friday night. Being alone one night, I knelt near the altar rails in the middle of the chapel and, prostrate, I prayed the prayers of the Angel. Feeling tired, I then stood up and continued to say the prayers with my arms in the form of a cross. The only light was that of the sanctuary lamp.

“Suddenly the whole chapel was illumined by a supernatural light, and above the altar appeared a cross of light, reaching to the ceiling. In a brighter

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light on the upper part of the cross, could be seen the face of a man and His body as far as the waist; upon His breast was a dove of light; nailed to the cross was the body of another man. A little below the waist, I could see a chalice and a large Host suspended in the air, onto which drops of Blood were falling from the face of Jesus Crucified and from the wound in His side.

"These drops ran down onto the Host and dropped into the chalice. Beneath the right arm of the cross was Our Lady, and in Her hand was Her Immaculate Heart. (It was Our Lady of Fatima, with the Immaculate Heart in Her left hand, without sword or roses, but with a crown of thorns and flames). Under the left arm of the cross, large letters, as if of crystal clear water which ran down upon the altar, formed these words: 'Grace and Mercy.'

"I understood that it was the Mystery of the Most Holy Trinity which was shown to me, and I received lights about this mystery which I am not permitted to reveal.⁵

"Our Lady then said to me: 'The moment has come in which God asks of the Holy Father to make, and to order that in union with him, and at the same time, all the bishops of the world make the Consecration of Russia to My Immaculate Heart' promising to convert it because of this day of prayer and worldwide reparation."

"I gave an account of this to the confessor, who was then the Reverend Father Jose Bernardo Gonçalves, a Jesuit. His Reverence asked me to write it down, which I did, giving the paper to His Reverence on June 13, 1930. Ave Maria!"⁶

In a subsequent letter to Father Gonçalves, Lucia interpreted the vision at Tuy to include the First Saturday reparatory devotion:

"If I am not mistaken, our good Lord promises that the persecution in Russia will end, if the Holy Father will himself make a solemn public act of reparation

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and Consecration of Russia to the Sacred Hearts of Jesus and Mary. His Holiness must also order all the bishops of the Catholic world to do the same, and promise that if this persecution ends he will approve and recommend the practice of the already mentioned reparatory devotion.”⁷

During Her revelation of the Fatima Secret at the Cova da Iria on July 13, 1917, the Blessed Virgin had told Lucia:

“I shall come to ask for the Consecration of Russia to My Immaculate Heart...If My requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated. In the end, My Immaculate Heart will triumph. The Holy Father will consecrate Russia to Me, and she will be converted, and a period of peace will be granted to the world.”⁸

It is evident from Our Lady’s own words at Fatima that Her subsequent visits to Lucia at Pontevedra and Tuy, far from being a ‘new’ or different message of Fatima, are the indispensable fulfillment of Our Lady’s revelation at the Cova da Iria.

One can only marvel at these glimpses of the interior life of Sister Lucia, and hope that the writings that were seized from her cell upon her death will one day be published to the world in all their integrity. For not only has she been visited by Heaven, she has been taken up to Heaven, the third heaven St. Paul was permitted to visit. Sister Lucia’s words are virtually identical to St. Paul’s:

“I understood that it was the Mystery of the Most Holy Trinity which was shown to me, and *I received lights about this mystery which I am not permitted to reveal.*”

How formidable her virtues must have been to withstand such a revelation, and to continue her hidden life in all humility and sincerity.

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Publisher's Note: Ultimately for the consecration to have the solemnity and degree of engagement of the Catholic Church – for the intended purpose of reparation for the crimes committed against the Immaculate Heart of Mary, as well as for the crimes of state atheism – it requires not simply the Pope to do the consecration as a private act in a private chapel, but it must be a public act of Reparation by the Pope and all the Catholic bishops and at the same time, carrying out this gesture of Reparation and homage. The only way this will happen is for the Pope to command it to take place on a given day and at a given time. Our Lady promises to convert Russia, as a result of this public, solemn Act of Consecration. Of course this can only mean conversion from whatever religion or non-religion is currently practiced in Russia to the One, Holy, Catholic Faith. This was always Sister Lucia's conviction, as Father Alonso stated. Sister Lucia's belief is perfectly logical and true; because of what use is any conversion if it is not to the Catholic religion. This is because Our Lady came to Fatima to save souls; and converting from one false system of beliefs to another false systems of beliefs — such as converting from Communism to Russian Orthodoxy — is not enough to save their souls. We can be certain of this because it has been infallibly defined three different times that outside the Catholic Church there is no eternal salvation.

Notes

1. De Marchi, op. cit., p. 247.
2. Ibid.
3. Ibid.
4. Ibid., p. 248.
5. *Fatima In Lucia's Own Words*, op. cit., Appendix II, p. 200.
6. TWTAf, Vol. II, op. cit., p. 555.
7. *Documentos*, p. 411.
8. Fourth Memoir, p. 162.