

EPILOGUE



THE STILL HIDDEN SECRET

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VINDICATION

THE LATEST CHAPTER IN THE STORY OF FATIMA

Recounts the astounding developments that occurred in May 2010 in Rome and Portugal and which again proved the claims of the often disparaged "Fatimites". The key figures in these developments are none other than Pope Benedict XVI; prominent Vatican journalist Giuseppe De Carli; Christopher Ferrara, the author of this book; and Father Nicholas Gruner, the "Fatima Priest."



Pope Benedict XVI at Fatima May 13, 2010

Pope Benedict, on his pilgrimage to Fatima, went out of his way to bring up the topic of the Third Secret. He confirmed it is about present and “future realities of the Church which are, little by little, developing and revealing themselves”; that today it is about “attacks on the Pope and the Church ... from within the Church” which show in “a really terrifying way that the greatest persecution of the Church does not come from enemies outside but is born from sin within the Church”. Pope Benedict declared to 500,000 pilgrims in the Fatima Piazza before the old Basilica that:

“He would be deceiving himself, who thinks that the prophetic mission of Fatima is concluded.”

Vindication!

by Christopher A. Ferrara

In the long affair of the Third Secret cover-up so many decisive events have happened in May, the liturgical month of Mary in the life the Church: the attempt on the life of John Paul II, occurring on the anniversary (May 13) of the Virgin's first apparition at Fatima, the late Pope's pilgrimages to Fatima in May of 1982, 1991 and 2000, the announcement at Fatima in 2000 that the Third Secret would be published, the publication of *Last Visionary*, Cardinal Bertone's disastrous book-interview with Giuseppe De Carli on May 10, 2007 (discussed in Chapter 7) — which had failed utterly to address the profound objections to the "official" account raised by Antonio Socci — and Bertone's even more disastrous appearance on *Porta a Porta* (discussed in Chapter 8) on the very last day of that same month.

Since the first edition of this book appeared three years ago, there have been two other decisive May events in the affair of the Third Secret. The first was a conference in Rome, staged by Father Gruner's Fatima apostolate, that had surprising results for the encounter between the "Fatimists" and the defenders of Cardinal Bertone's already discredited "official version" of the Secret. The second, following the conference by only a few days, was the repudiation of the "official version" by Pope Benedict XVI himself in public pronouncements that represented a total vindication of the "Fatimist" position, reopening the whole "dossier" on the Secret and pointing clearly to the existence of a suppressed text, as Socci would publicly and forcefully proclaim.

I.

"The Fatima Challenge" Conference

From May 3-7, 2010, the famous Ergife Hotel in Rome was the venue for a conference entitled *The Fatima Challenge*, sponsored by Father Gruner's Fatima Center. The event would prove to be

perhaps the most productive in the apostolate's history — what Americans call a “game-changer,” although the matter involved is hardly a game. A major reason for this outcome was the appearance of none other than Giuseppe De Carli as a speaker on the second day of the conference. What he said in the course of his remarks underscored dramatically the reasons for world-wide skepticism concerning Bertone's version of events. Indeed, immediately after the conference the mainstream Italian media, following the lead of the Pope himself in yet another May development, would declare that the case of the Third Secret had been “reopened.”

A Remarkable Appearance at a Remarkable Conference

To his everlasting credit, by appearing at the conference De Carli did something no one in the Vatican party had ever done before during all the years of the Third Secret controversy: engage face-to-face with the “Fatimists” and respond to some of their objections to the “official” version of events. De Carli had agreed to appear for the stated purpose of introducing a second edition of *The Last Visionary of Fatima* [*L'Ultima Veggente di Fatima*] bearing the new title *The Last Secret of Fatima* [*L'Ultimo Segreto di Fatima*], a copy of which he held in his hand (the book had just come off the press that morning). But his appearance would become something much more than a simple book presentation. After introducing himself and providing his credentials as a Vaticanist, De Carli told the audience at the Ergife (and viewers around the world via Internet streaming) that *Last Secret* “is much more detailed than the previous [*Last Visionary*], with a kind of mania for details on dates, subjects, and nuances. ...” While a review of *Last Secret* does not reveal new details or “nuances,” it does reveal that the continuing barrage of powerful objections to Bertone's version of events had prompted yet another attempt to revise it — and thus still more missteps, as we shall see presently.

During his prefatory remarks at the conference, De Carli contended that *Last Secret* “has a novelty: an interview with Monsignor Loris Capovilla, secretary of Pope John XXIII, who was there on August 17, 1959 with Pope John XXIII, when a Pope, for the first time, opened the envelope and read the text of the Third Secret of Fatima.” But the interview is the same

one transcribed for the “Cardinal Bertone Show” in September 2007, discussed in Chapter 10, whose glaring omissions and decisive admissions had only further undermined Bertone’s account, especially Capovilla’s confirmation that there was indeed a “Capovilla envelope” in the papal apartment, containing a text of the Secret that Paul VI read in 1963 — two years before the date given in the “official” account. De Carli would also play for the attendees the same video segment of the Capovilla interview presented during the “Cardinal Bertone Show.”

De Carli further asserted that *Last Secret* constituted “the official view of the Church on the matter” — which manifestly it does not, as De Carli would soon admit to the audience. He added, however, that he and Bertone had “put together many of the comments that we received after the publication of the first book, which we inserted in the new one,” and that the new book contained “all the doubts that I put in it: because I did not make this interview while kneeling before the Cardinal. I actually tried to suggest all the things that came to my mind, even those coming from *The Fatima Crusader* [the publication of The Fatima Center] which is cited in the book; I tried to pose all of the issues during these meetings that I had with Cardinal Bertone again and again.” But rather than a probing re-examination of the many burning questions Bertone had failed and refused to address over the years and in *Last Visionary* in particular, we shall see that *Last Secret* provides merely “a worse patch for the hole,” to use one of Socci’s memorable phrases concerning the “official” account.

De Carli protested to the audience that “I’m not a Mariologist, I’m not a fan of Mariology ... Therefore you have a journalist who was not an expert of Mary: I was thrown in the brawl simply because, by doing live Vatican broadcasting, I had to deal with these arguments.” That De Carli had been pressed into service for a cause he did not really understand would become apparent before his appearance at the conference had ended, and with no little sympathy among those present for this man whose loyalty to certain Vatican personages had evidently been abused for the defense of an indefensible position.

De Carli related that one reason he had undertaken *Last Visionary* with Bertone was that the Cardinal had “met Sister

Lucy officially three times, but other times unofficially, together with the whole community of the Carmelites of Coimbra,” and that “[d]uring those formal occasions their conversations lasted for about 15-16 hours in total, but we had only 30 lines of that, published in a press release [the “communiqué” regarding the purported “interview” of November 17, 2001, discussed in Chapter 5]. What did the Cardinal and the last seer of Fatima talk about during those hours?”

Indeed! What *did* Bertone and Lucia discuss for 15-16 hours — a marked increase over the 10 hours Bertone claimed in *Last Visionary*?¹ And why has Bertone revealed only a few purported words of Lucia’s — nine in all, as we saw in Chapter 5 — pertaining to the Third Secret? “I was curious to know the answer,” said De Carli. So is the entire Catholic world. But we have already seen that *Last Visionary* does not provide the answer. And neither does *Last Secret*, which (as discussed below) merely tinkers with the few words already attributed to Lucia in order to meet objections to the official account. At the conference, however, De Carli did reveal one thing about Bertone’s legendary “conversations with Sister Lucia” that we have not heard before. As De Carli recounts it, he asked Bertone “if we could know what they said to each other, and the Cardinal stopped me, stood up and said: ‘I know, but I can’t tell you because I’ve recorded them’ [the meetings].” To which De Carli replied: “Your Eminence, did you really record the interviews with Sister Lucy?” — meaning tape recordings. And the Cardinal’s answer, according to De Carli: “No, more than recorded, I kept lengthy notes. I kept a diary of those meetings. All the responses that Sister Lucy gave me, I wrote them down.” So, we are asked to believe that Bertone’s “notes” are *better* than a tape recording! But where is the diary containing these notes, whose existence De Carli revealed at the conference? The purported diary, like the missing text of the Third Secret, is under lock and key somewhere in the Vatican.

After describing the circumstances under which he compiled *Last Visionary* with Bertone, De Carli made another revelation: “I saw Sister Lucy at Fatima, although I have not spoken to her, but I saw her very close, the last time when she met with the

1. See, *Last Visionary*, p. 39 and discussion in Chapter 7.



Christopher Ferrara (right) confronts Giuseppe De Carli (left) regarding Cardinal Bertone's failure to produce the famous "Capovilla envelope."

Pope in 2000, when she gave him an envelope, a letter, the content of which we do not know. I've asked Cardinal Bertone if he knew what was in that letter, and he replied: 'No, I do not know, because that is private correspondence of the Holy Father, Pope John Paul II. The owner of that letter is the current Archbishop of Krakow, Stanisław Dziwisz.'"

So, yet another widely ridiculed "Fatimist" contention stands confirmed: that Lucia handed a letter to the Pope during his visit to Fatima in May of 2000, a document now in the possession of the current Archbishop of Krakow. Recall also the report by *Inside the Vatican* on October 26, 2001 (see Chapter 5 of *The Secret Still Hidden*) that John Paul II received yet another letter from Sister Lucia a few weeks after the terrorist attack of September 11, 2001. In that letter, as *Inside the Vatican* further reported, quoting "Vatican sources," Lucia warns the Pope that "the events spoken of in the Third Secret of Fatima *had not yet occurred*."² Thus, there are at least two secret letters from Lucia to the late Pope, both evidently pertaining to looming dangers

2. See Chapter 5, pp. 73-74.

for the Church and the world as foretold in the Third Secret. Yet neither letter has been revealed to the world. Like Bertone's purported diary of fifteen hours of conversation with Sister Lucia, they are part of the hidden testimony of the last visionary of Fatima.

De Carli's remaining comments included an enigmatic remark about "the maelstrom of the mystery of Pope Wojtyla," and startling admissions about the current state of the Church: "*the Church is besieged, the faith is eroded, but it finds an invincible fortress in the Marian shrines ... [in] this general crisis of our religious identity ... Marian shrines become invincible fortresses of faith.*" In "the winter of the Faith," he added quite dramatically, "*churches empty and shrines fill.*" Was this a veiled reference to something beyond the vision of the white-clad bishop, which perhaps even De Carli was beginning to suspect is not all there is to the Third Secret?

Completing his remarks, De Carli played a video he had made during a recent visit to the Convent at Coimbra — a visit for which he still needed "permission from the Holy See," some five years after Lucia's death and long after the seer's writings had been removed from her cell, which had been sealed immediately after her death. That cell "contained who knows how many secrets of this nun," De Carli wondered, but none of those secrets would be made known to him during his visit. And, just as Bertone had during his own visits to the convent, De Carli avoided any inquiry into the key questions to which there have been no answers: What did Our Lady say following the famous "etc"? Did Our Lady ever explain to the seers the meaning of the vision of the bishop in white? If so, what is the explanation, and is there a text recording it?

De Carli's video was little more than a tourist production, providing a few shots of the interior of the convent: a hallway, a choir loft, Sister Lucia's cell and its furnishings, the concrete bench on which she liked to sit, a little fish pond where she fed the fish, a statue of the Immaculate Heart of Mary, and the garden path she used to walk while praying the Rosary. "The cell is not sealed, as it was believed," says De Carli on the video's sound track. But why would it still be sealed years after the seer's death and the removal of its contents? Could De Carli

be unaware that his observation was meaningless? As for the Third Secret, he posed a single vague question to one of the sisters, to which he received an equally vague answer:

De Carli: When they [visitors to the convent] asked Sister Lucy if there was another Third Secret, when they said that what she said was not everything, how did Lucy answer?

Sister Maria del Carmine: They are never happy. Do what has been said [whatever that means], this is the most important thing. When they [visitors] said to her: "Sister Lucy, some argue that there is another secret," she said: "If there is, let them tell me what it is, because I do not know of others."

Now, of course, the issue has never been whether there is "another Third Secret," but rather whether the one and only Third Secret has been revealed entirely, or whether there is also a text containing explanatory words of the Virgin (embraced by that "etc"), evidently to be found in the Capovilla envelope whose existence Bertone now admits, but which he refuses to produce. De Carli surely knew the real issue as well as Bertone did. But, just as Bertone has done throughout the Third Secret controversy, De Carli avoided the real issue like the plague during his fleeting visit to Coimbra, thus continuing the pattern of posing questions that seem calculated always to miss the mark, while giving the appearance that doubts have been laid to rest. This was the same method employed for the heavily edited interview of Capovilla presented during the "Cardinal Bertone Show" in 2007, examined in detail in Chapter 10.

Back in the conference hall at the Ergife, the inconsequential video of De Carli's touristic visit to Coimbra — a classic case of closing the barn door long after the horse has left — was followed by the video of the Capovilla interview that had not only failed to prove, but had helped to demolish, the "official" account during the "Cardinal Bertone Show" three years earlier. After the video had ended, De Carli commented that "Archbishop Capovilla is a unique witness to the precise moment when the pope opened the envelope, which by the way I saw with my own eyes: I've asked the Congregation for the Doctrine of the Faith to bring it to me ..."

But the envelope brought to De Carli from the Congregation

was manifestly *not* the Capovilla envelope. Rather, it was clearly the same strange assemblage of four nested envelopes Bertone had displayed on *Porta a Porta*: “It was a large envelope,” De Carli continued, “then inside a smaller envelope, then inside another smaller envelope, and finally the envelope of Sister Lucy, then the sheet of paper which has four sides.” De Carli added: “This is what is photographed here [meaning *Last Secret*, a copy of which he was holding in his hand] because *I did not trust the official photographer of the Holy See*. Therefore *I made my own pictures*, and had the text of Sister Lucy — which I had in my hand — photographed as well.” De Carli’s lack of trust in “official” photographers was understandable, given the number of gaping holes in the “official” account overall. Yet later review of *Last Secret* revealed only the same photographs presented in *Last Visionary*, not the photographs De Carli said he had made. With that unexplained discrepancy, De Carli concluded his presentation.

And then the unexpected ...

And then something quite unexpected happened. De Carli remained at the podium to take questions from the audience, despite his earlier indications outside the conference hall that he would have no time for Q & A after his presentation. For more than an hour, De Carli would field questions (in Italian) from this author, Father Gruner and the Catholic attorney and apologist John Salza, all of whom were speakers at the conference. The results of this encounter (along with the conference as a whole) were most fruitful, as the Italian media would immediately recognize.

De Carli’s three questioners knew this face-to-face encounter with Bertone’s close collaborator in promoting the “official” account was an opportunity that probably would never present itself again. Given the limited window of opportunity, the questioning focused primarily on facts that were undeniable and which De Carli would have no choice but to admit. For one, there was the existence of the yet-to-be-seen Capovilla envelope and the text it contained, lodged in the papal apartment rather than the Holy Office archive, where the text of the vision was kept. Bertone’s failure to produce that envelope and its contents were unanswerable evidence of a cover-up.

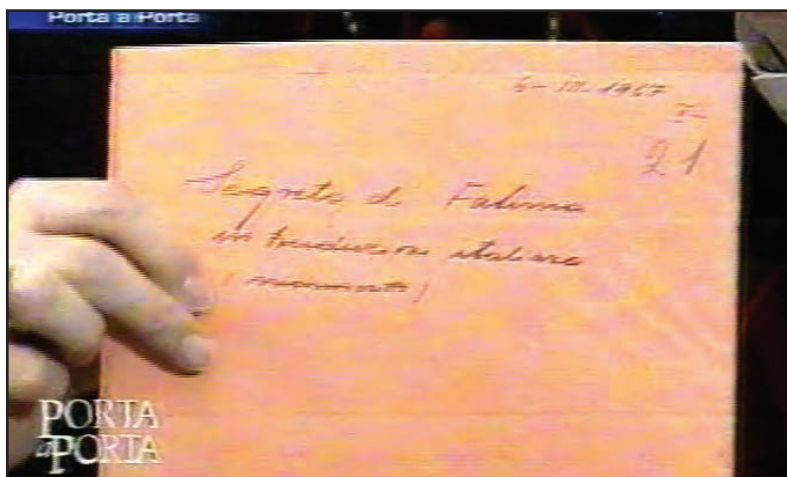
The Capovilla Envelope

Accordingly, this author repeatedly pressed De Carli (in Italian) to explain why the Capovilla envelope had never been produced. In response, De Carli repeatedly suggested, contrary to all the evidence, that the Capovilla envelope and the “Bertone envelope” displayed on *Porta a Porta* — namely the Bishop of Fatima’s outer envelope — were one and the same. The first question and answer were as follows:

Ferrara: Hello, Mr. De Carli, I am constrained by the limits of my Italian, but it seems that there are some obvious problems with your presentation. One problem is this: It is established as a fact that there is a so-called “Capovilla envelope” on which, outside of which, was written the name of Archbishop Capovilla, the heads of the Vatican departments, the judgment of John XXIII — to not *give* a judgment. And this critical envelope was in the papal apartment. So, a simple question: Where is this envelope?

De Carli: The Bertone envelope is the Capovilla envelope; there is *no difference*. The Capovilla one is the one that ended up in the papal apartment. If you read the [Capovilla] interview in detail [i.e., the transcript presented during the “Cardinal Bertone Show” in 2007]... it explains how the envelope ended up in the hands of Paul VI, who was very interested — but a few days after his election, not months later — he wanted to read the text immediately. *Then the envelope remains there*. This is recounted by Msgr. Capovilla, who is a credible witness, the only living one. If you wish, you can give credit to what has been published by others, who are no longer with us. I give credit instead to a living person who, before me, recorded his testimony.

De Carli’s answer was flatly contradicted by the very evidence he himself had presented during the “Cardinal Bertone Show”: the envelope in the papal apartment is simply not the envelope produced on *Porta a Porta*, since the Capovilla envelope bears the Archbishop’s handwritten list of the names of those who had read the contents and the dictation of John XXIII concerning his decision not to render any judgment on the text. Furthermore, all the envelopes Bertone *did* produce — including the Bishop of Fatima’s outer envelope, inside of which were the three envelopes prepared by Lucia — *did not all come from*



There were a series of five envelopes shown by Cardinal Bertone on the TV show *Porta a Porta*, May 31, 2007. Above is the first one shown. It is the outermost one in which the other 4 envelopes were placed. In the top right corner, this envelope is dated 6th of March, 1967. This envelope states “Secret of Fatima in Italian translation (manuscript).” This is the only envelope that Cardinal Bertone did not show the back side of. But it would not be the Capovilla envelope that Mr. Ferrara asked De Carli about since it is dated 4 years after Paul VI talked to Monsignor Capovilla about the inscription Pope John XXIII had his secretary write on the Capovilla envelope.

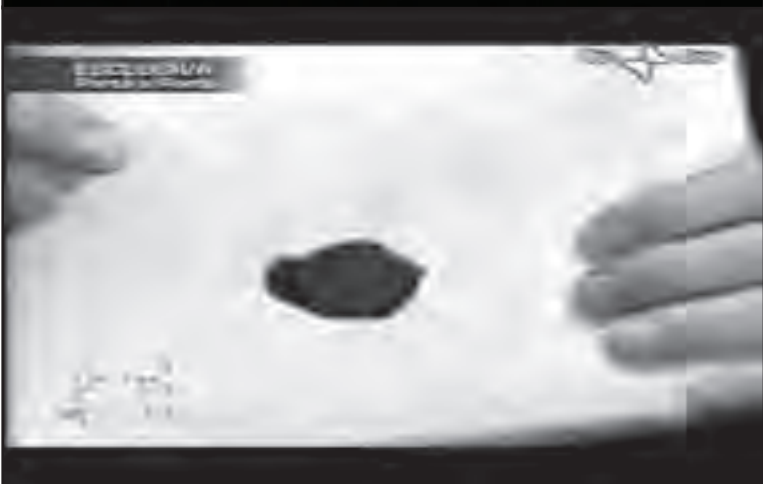
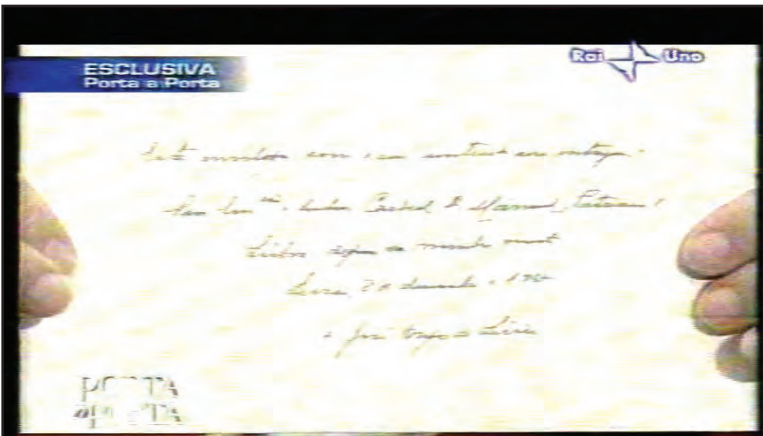
the papal apartment but some came from the archives of the Holy Office, now called the Congregation for the Doctrine of the Faith. Hence the next question:

Ferrara: I understand, but *living people* said that there is an envelope [the Capovilla envelope] there [in the papal apartment] —

De Carli [interrupting]: It doesn’t appear that way to me —

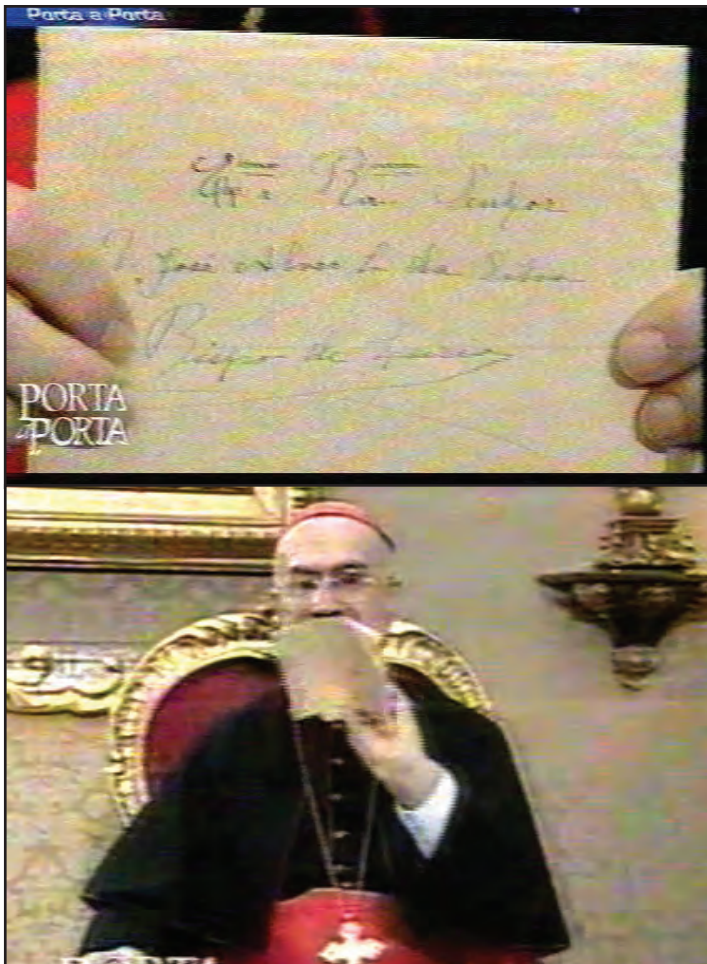
Ferrara: — But *we never saw the envelope*.

De Carli: *I saw the envelope, and I said that what’s reproduced in here [Last Secret, formerly Last Visionary] is exactly what I had photographed by my own photographer, and not by the one for the Holy See, because I did not trust them completely. I asked Bertone: “Seeing that we are here, would you let me go look at the Capovilla envelope? ... It is the same envelope. The Bertone envelope corresponds with the Capovilla envelope.*



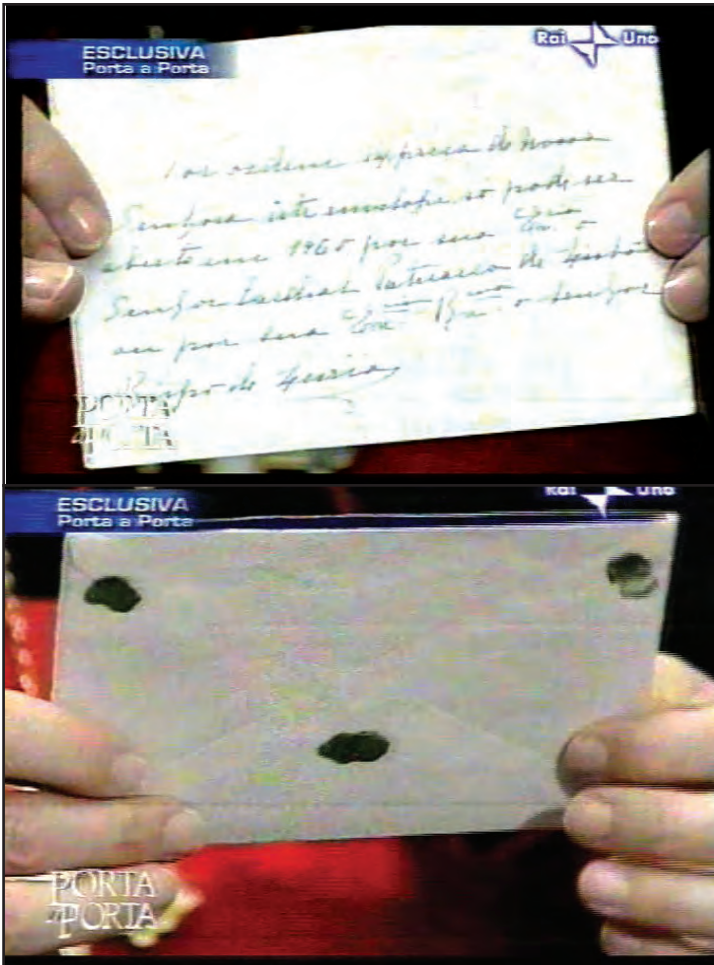
This is the 2nd envelope – both front and back – that Cardinal Bertone showed on TV. The wording on the front is by Bishop da Silva, the Bishop of Fatima who received the Secret from Sister Lucy. He sealed the back flap with 1 wax seal. There is no writing of Monsignor Capovilla on this envelope and is therefore not the Capovilla envelope.

Again De Carli referred to his *distrust* of the Vatican's photographers and his personally commissioned photograph of the Capovilla envelope, claiming that his more reliable photo was reproduced in *Last Secret*, when in fact *no such photograph appears there* – a fact not discovered until after De Carli had left, as he did not provide a review copy of the book until he was depart-



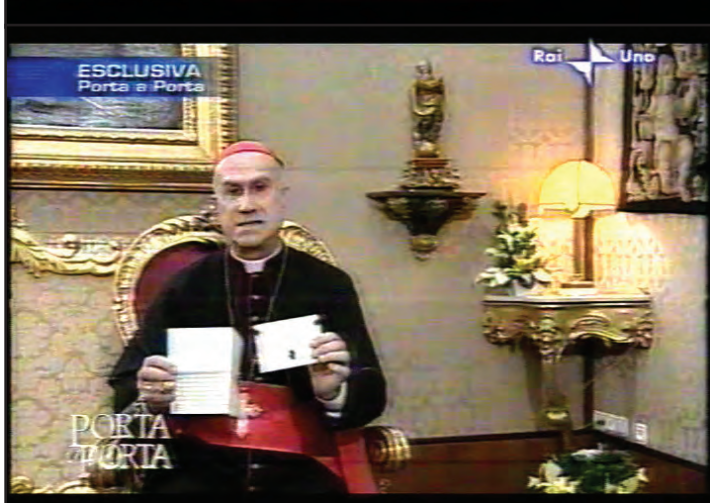
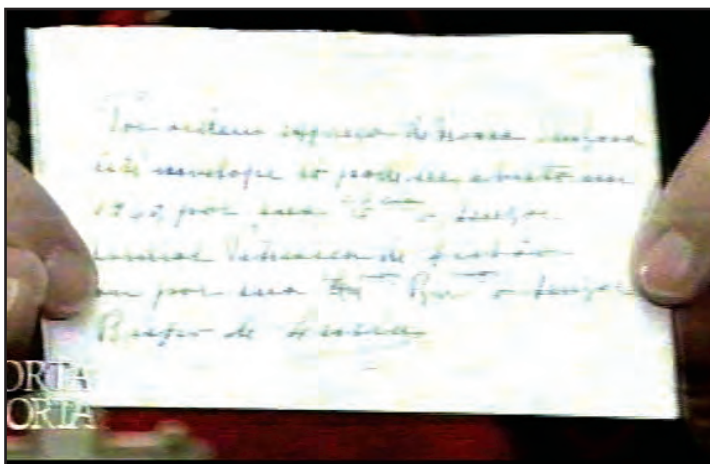
This is the front and back of the 3rd envelope that Cardinal Bertone showed the world on May 31, 2007 on Italian TV. This envelope was not sealed. The writing on the front is by Sister Lucy indicating the envelope is addressed to the Most Reverend, Most Excellent Bishop Jose Alves da Silva, Bishop of Leiria-Fatima. Obviously there is no writing on it by Monsignor Capovilla. It is not the Capovilla envelope.

ing the premises. This contention prompted a third attempt to elicit an admission that the Capovilla envelope, with its handwritten notations by the Archbishop, is not the one displayed on *Porta a Porta* nor at any other time by Cardinal Bertone:



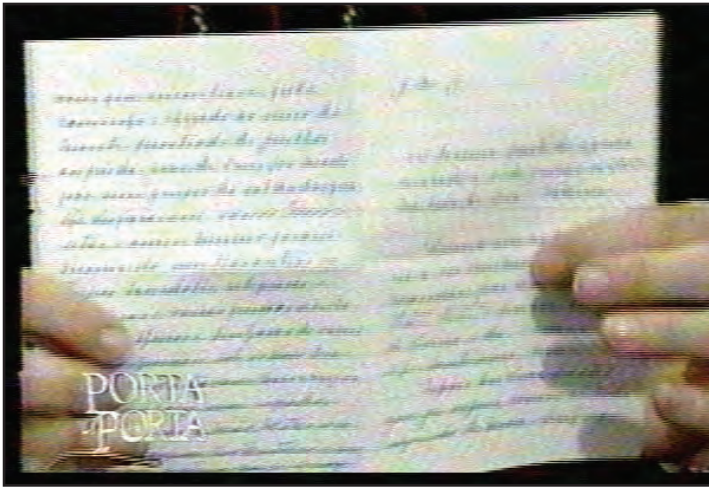
This is the front and back of the 4th envelope Cardinal Bertone displayed to the world on TV on May 31, 2007. There is no writing on the back, and it is sealed closed by 3 wax seals. On the front is Sister Lucy's handwriting expressing Our Lady's explicit order about opening it in 1960. There is no writing of Monsignor Capovilla on it. Obviously the Capovilla envelope was not shown so far.

Ferrara: With all due respect, it is not possible that those two envelopes are the same, because *the outside of the Capovilla envelope has the writing of Archbishop Capovilla, but this envelope has never been shown. The world has not seen it!*



This is the fifth and last envelope shown by Cardinal Bertone on TV on May 31, 2007. The front has the same words written on it by Sister Lucy as Envelope No. 4 (see page 15) but you can see it is different from #4 by the words *Nossa Senhora*. On this envelope, both these words are in the first line of writing. On Envelope No. 4 the word “*Nossa*” is the last word in the first line. In the lower picture you see the back of envelope No. 5 and there are no words written on it. The 3 seals are in slightly different locations from envelope No. 4. Obviously, this too is not the Capovilla envelope.

De Carli: I saw it. *I did not take a photograph of the actual enve-*



This is a close-up shot of the single sheet of paper – the one *foglio* – upon which are 62 lines written by Sister Lucy describing the “Bishop dressed in White” shot and killed by a band of soldiers. This is what Cardinal Bertone is holding in his right hand in the lower picture on page 16. He took this *foglio* out of the last envelope, but in all this he never showed us the Capovilla envelope despite what De Carli claimed. (See pages 11 to 23 of this Epilogue.)

lope, but on it there is what Pope John XXIII told Msgr. Capovilla, after consulting the other cardinals — there is the list of those Cardinals — [and] “I decided not to publish the Secret” [the dictation of John XXIII].

Now it appeared that De Carli was conceding that he has not actually photographed the Capovilla envelope, as earlier suggested, but rather had only viewed it. But even what he claimed to have viewed could not have been the Capovilla envelope, as the next exchange demonstrated:

Ferrara: But the envelope remains hidden from the world. The world has never seen this envelope. *Where is it?*

De Carli: I have seen it. It is found at the Congregation for the Doctrine of the Faith. *It is a large envelope, yellowish.* [The aged outer envelope of the Bishop of Fatima.] *Inside there is another envelope.* [Lucia’s unsealed outer envelope.] *Inside it there is another*

one. [Lucia's first sealed envelope bearing the "1960" command.] And finally there is the envelope of Sister Lucy. [The second sealed "1960" envelope.] It is a sheet of 4 sides, 63-64 lines handwritten — the text that you see is the one photographed in this book.

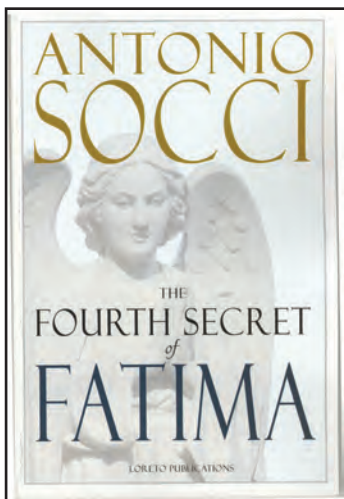
Ferrara: Why has the Cardinal never shown this envelope to the world?

De Carli: Because when a Secretary of State, Cardinal Bertone, says that *the envelope* [shown on *Porta a Porta*] corresponds to what was read by John XXIII, either John XXIII, Pope Paul VI, John Paul II and Benedict XVI are liars, or we need to believe it. The fact that Benedict XVI has made an official introduction to this [*The Last Secret*], which is considered the official position of the Church, means that the Pope believes that this is the truth. Otherwise, even the current Pope is a perjurer and a liar.

Here De Carli described, not the Capovilla envelope, but yet again the same set of envelopes displayed on *Porta a Porta*, none of which bore the handwriting of Archbishop Capovilla and none of which, therefore, could have been the Capovilla envelope. And, once again, he claimed that *Last Visionary* was the "official position of the Church" merely because it featured a letter of introduction from the Pope — the same Pope who had also sent Socci a letter thanking him for *his* book accusing Bertone of a cover-up! (See Chapter 7.) As for De Carli's suggestion that the "Fatimists" were accusing the Pope of being a "perjurer and a liar" because they rejected the "interpretation" of the Third Secret in *Last Secret*, within a few days of De Carli's appearance, as we shall see, *the Pope himself would reject that interpretation* in statements made before the whole world. Irony of ironies, De Carli and Bertone would find themselves *in opposition to the Pope* despite his "official" introduction to their book, which had never been the "official position" of the Church in the first place.

The questioning on this crucial point also focused on De Carli's insistence (in the answer set forth above) that the envelope displayed on *Porta a Porta* "corresponds" to the Capovilla envelope — the same curious choice of words employed during the "Cardinal Bertone Show."

Ferrara: But please: *corresponds is not equal*. There are two enve-



Antonio Socci with the front cover of his book.

lopes [the Bertone and the Capovilla envelopes]. We saw one of them — an envelope — but we never saw the *other* envelope.

De Carli: Because it doesn't exist. *The Capovilla envelope is the same as the Bertone envelope!* You heard Capovilla, when they spoke of a Fourth Secret: "That which I read corresponds to what was revealed in June 2000." I don't know what more you want to know.

De Carli's continued insistence that the envelope displayed on *Porta a Porta* was the same as the envelope *not* displayed on *Porta a Porta* — namely, the Capovilla envelope — prompted a further attempt to break through the stone wall of denial:

Ferrara: The Bertone envelope, we saw it on television, but *we never saw the Capovilla envelope, because it is not the same envelope.* It is obvious.

De Carli: It is a theory, yours, but it is sustained on hypotheses. I went to the facts. The facts are the declaration of Capovilla (the only witness), who says that the Secret read by Pope John XXIII is the same Secret, the same text read on June 26, 2000. I'm sorry, but one cannot do more than this. I understand that this causes a whole accusatory system to collapse, *if my thesis is right. My thesis* says that the witnesses present — and an historian cannot go and invent things for himself — affirm what fol-

lows. Capovilla affirms what follows. Bertone affirms what follows. The Pope affirms what follows, giving credit to Bertone's thesis. You might even be right in theory, but not in the line of practice, of study, of research, of historical examination.

Notice De Carli's telling description of his explanation as a mere "thesis." The "thesis" that Capovilla had affirmed that the text he read was also read by John XXIII was an evasion that failed to address the real issue, which Capovilla never addressed because he was never questioned about it: i.e., the existence of a companion text contained in the envelope bearing Capovilla's handwriting, whose contents Paul VI read in 1963 after retrieving it from Pope John's writing desk, two years before the date given in the "official" account. The next question reminded De Carli of what was written on the Capovilla envelope and pressed him to admit the obvious fact that this envelope was simply not the one displayed on *Porta a Porta*:

Ferrara: The document of Archbishop Capovilla³ said clearly that there is an envelope on the outside of which is found my [Capovilla's] writing. On *Porta a Porta*, Cardinal Bertone did not show this envelope. It is a fact. Therefore, there are two envelopes. With all due respect, you haven't answered my question.

Here, finally De Carli began to retreat in the face of the undeniable evidence. Under the pressure of the moment, he contended that Archbishop Capovilla's historic handwriting was on the *back* of the outer envelope Bertone had displayed on *Porta a Porta*, and that Bertone had simply failed to turn the envelope around on camera so that viewers could see the reverse side:

De Carli: Yes, these are useful precisions. However, do not fasten yourselves on these things, which are important but not critical. I personally went to see the writing on the envelope there. When Cardinal Bertone showed it on *Porta a Porta* it is not like he didn't want us to see it. He took the envelope in his hands, which was simply turned to the other side. And if you go back to listen to the recording, Cardinal Bertone at one point read the sentences that Pope John XXIII dictated to Msgr. Capovilla to write on the envelope, but he did not turn it around to the camera so that we could see it. But these are small things. The envelope is the same, it is the same.

3. His "confidential note" of 1967. See Chapters 6 and 10, and reproduction of original typewritten text (English and Italian) at Appendix I, pp. 217-221.

Then again, *they could have tricked me*, showing me something different. But my clear *impression* was that the envelope is the same: the Capovilla envelope is equal to the Bertone envelope.

Having retreated to the position that it was his “clear *impression*” that the two envelopes were the same, while admitting “they could have tricked me,” De Carli here made a devastating slip, attributable (one must assume in charity) to the pressure of the moment as opposed to any preconceived intent to deceive. For, in fact, on the *Porta a Porta* video, it is clear that Bertone *had* turned the envelope he displayed on *Porta a Porta* “around to the camera” to reveal that there was *no seal on the other side and, in doing so, he also showed there was no writing*. [In fact, Bertone showed all four envelopes, front and back. All four envelopes had nothing written on the back.] Father Gruner was quick to note that De Carli was mistaken by reference to the photographs in this very book (see photos on pages 12-17 of this supplement):

Father Gruner: ... [T]here was this document signed by Capovilla, who said that Pope Paul VI asked him why his name was on the envelope. And Capovilla answered: “Because John XXIII wanted to put my name as well as the names of the others who saw the Secret, and also the fact that the Pope did not give his own judgment on it.” When he was on television, Cardinal Bertone showed both the front and the back of [an] envelope, before the cameras. You can see the photo in this book [*The Secret Still Hidden*] of all parts of [that] envelope, but *there is no name or writing of Archbishop Capovilla!*

Furthermore, a review of the videotape of the *Porta a Porta* broadcast reveals that at no time during the broadcast (nor at any other time) had Bertone “read the sentences that Pope John XXIII dictated to Msgr. Capovilla to write on the envelope.” Capovilla was not even *mentioned* during the broadcast on *Porta a Porta*, on May 31, 2007! Bertone did not read those sentences of Capovilla’s because they were not on any of the envelopes he produced on camera. This was purely an invention — again, under the pressure of the moment, as De Carli could hardly have *planned* to argue that a videotape would confirm something that is not on the videotape because it never happened.

What De Carli had dismissed as “little things” were in fact

the complete undoing of the “official” version — yet again. Given that De Carli was now clearly denying incontrovertible evidence, and asserting the existence of evidence that patently did not exist, this author pressed him for a final and decisive admission. The question elicited further stonewalling, but also further missteps:

Ferrara: Therefore, obviously, there is another envelope! Are we agreed?

De Carli: I say no, we are not in agreement, absolutely. I stand on my *thesis* [!], which is that of Bertone, which is that of Ratzinger, that *there is no other envelope*, that the envelope [of Capovilla] was not switched [with another envelope] because there might be another document to be kept hidden. *I saw the envelope on which there were written the sentences that John XXIII had dictated to Mons. Capovilla.* If you wish to read the full interview with Mons. Capovilla, you will also understand what happened with Paul VI and *why Paul VI kept this important document in his apartment.* And then why he read it after three days [from his election]. Now I do not remember, I’ll have to check the pictures you mention [from *Porta a Porta*] but the envelope I saw and that I photographed has on the frontispiece — the second envelope — the phrases that John XXIII dictated to Mons. Capovilla: “I will not decide. I’ll leave to my successor all choices concerning publication of the Secret.”

Notice that De Carli had now retreated to describing his position as a “thesis,” while continuing to insist that the Capovilla envelope in the papal apartment was the same as the Bertone envelope in the Holy Office archives. He further claimed that he had not only seen but photographed the Capovilla envelope, even though no such photograph appears in *Last Secret* and this assertion contradicted his statement only moments earlier (quoted above) that “*I did not take a photograph of the actual envelope.*”

Notice also that De Carli appears to have confused the Capovilla envelope with “the second envelope” Bertone displayed on *Porta a Porta*. Bertone had shown both the front and the back of that envelope, revealing that there was *no writing on the back* nor any wax seal. In fact, the flap had not even been licked and sealed shut. This, Bertone himself confirmed, was

Sister Lucia's *unsealed* outer envelope addressed to the Bishop of Fatima. This "second envelope" — our Envelope #2, discussed in Chapter 8 — cannot possibly be the Capovilla envelope, which everyone admits was *sealed*, unsealed by Paul VI after being retrieved from the writing desk of John XXIII, and then *resealed*. And, of course, the "second envelope" does not bear the handwriting of Archbishop Capovilla. (See Chapters 8 and 10. Also see photos on pages 12-17 of this supplement.)

Clearly, at this point De Carli was reeling in confusion in his attempt to deny the undeniable: that the Capovilla envelope and its contents remain well hidden in the Vatican. But in the very act of denying this in such a plainly incredible manner, while admitting that "they could have tricked me," De Carli had only confirmed it before the whole world, as his statements streamed out over the Internet.

The Papal Letter to Socci

De Carli was confronted with the Pope's telling letter of thanks to Socci for his book *Fourth Secret*, a letter devoid of even a trace of papal disapproval of what Socci had written. Moreover, the Pope's letter of introduction to *Last Visionary*, now called *Last Secret*, had taken no position on the Capovilla envelope or indeed a single one of the details of the controversy, although (as discussed below) the letter undermines the entire official account by confirming that the Secret involves multiple sheets of paper even though Bertone and De Carli now maintain it involves only one. Moreover, the Pope's letter avoids any mention of Socci's grave accusations, *which Bertone's book was supposedly written to refute*. We have already seen that rather than defending Bertone against Socci, the Pope had merely "confine[d] himself to generalities," as Socci noted,⁴ conspicuously failing to mention that a prominent Catholic layman had publicly accused his own Secretary of State of what amounted to a crime against the Church and humanity! On this point De Carli ventured an opinion clearly contradicted by the facts:

Ferrara: Yes, but you know well that the Pope is also pleased by Socci's book. He sent to Socci a thank-you note.

De Carli: It is not true, it is not true. Let me talk about this

4. See footnote 233.

because I know how it goes. If you don't mind I know something more about this than you! When you send a book to the Pope, you know how many books he receives? — 200 per week, 800 each month, at least 10,000 a year. The Secretary of State, the employees, the Monsignors, write a note, which says: "Thank you on behalf of His Holiness for having sent the book, which had the content etc., etc." The letter that Socci received is of this standard kind. It's a form letter; it means that the Pope has not even looked at that book.

Of course, Socci had not received a mere form letter, but rather a personal letter from the Pope himself, which prompted Salza to ask why the Pope would make such a gesture if Socci had falsely accused Bertone of covering up the Third Secret.

Salza: If Mr. Socci lied, why does the Pope not condemn him?

De Carli: Because it's not a matter of faith.

Salza: It is not a matter of faith?

De Carli: Fatima is just a private revelation; it adds nothing to revelation.

That Fatima is "just a private revelation", according to De Carli, had nothing to do with the question. Why indeed would the Pope not condemn Socci, or even rebuke him privately, for what would be the gravest of calumnies against the Vatican Secretary of State, but instead send him a letter thanking him *for the very book containing the calumny* and "the sentiments which suggested it"?

The Virgin's "express order" concerning 1960

De Carli was also asked to address another element of incontrovertible proof of cover-up: that Bertone has misled the Church and the world concerning the Virgin's "express order" regarding revelation of the Third Secret in 1960 as indicated on *both* of the sealed envelopes Bertone had revealed on *Porta a Porta*. Here John Salza took the lead with a question that produced another staggering misstep:

Salza: According to Cardinal Bertone, Sister Lucy never received any indication from the Virgin Mary that the Secret should have been revealed in 1960. Yet Cardinal Bertone said



Pope Benedict XVI, speaking about the Third Secret of Fatima, said: “today we see it in a really terrifying way: that the greatest persecution of the Church does not come from enemies outside, but arises from sin in the Church.” – May 11, 2010

that Sister Lucy had confessed to him that she chose that date, without direction by the Virgin. However, on *Porta a Porta*, Cardinal Bertone showed the two envelopes of Sister Lucy to the cameras, evidencing that it was a fact that it was by explicit order of the Virgin that the Secret should not be disclosed before 1960. And so how can we reconcile this testimony? Is it possible that the account of Cardinal Bertone is not true?

De Carli: No. This 1960 question is one that I have also posed to myself many times, because Sister Lucy wrote on the envelope that “you must open it in 1960.” But I think the answer by Cardinal Bertone is a convincing answer. [!] Please note that we are dealing with a Sister *who could neither read nor write*. She began to read and write when she was about 30, 35 years old — so 15 years, if not 20, after the apparitions. She began to understand the value of words, but she never had a good understanding of time.

So, De Carli’s attempt at an explanation was that Sister Lucia *did not know how to write* when she *wrote* on both of her sealed envelopes: “By express order of Our Lady, this envelope can

only be opened in 1960 by the Cardinal Patriarch of Lisbon or the Bishop of Leiria.” To this nonsensical proposition, De Carli had added the demonstrably false assertion that Lucia did not learn to read or write until she was thirty- or thirty-five years old, when in fact she had learned when she was still a teenager — also by “express order” of the Virgin during the second Fatima apparition, on June 13, 1917, *precisely so that she could make the Message of Fatima known to the world in writing*. It is a documented historical fact that Lucia was writing to her bishop as early as 1922, when she was only fifteen years old.⁵

This notion of an ignorant and illiterate peasant girl who had no idea what she was doing when she wrote the Virgin’s express order on the two envelopes is part of what Father Gruner called “fables told by those who do not believe in Fatima. The Fatima documentation is very well done, and it negates the theory according to which Sister Lucy did not know what she wrote. This is a fabrication,” he told De Carli.

When Father Gruner pressed him further on this issue, De Carli had to admit that he had no real explanation for why Bertone had claimed the Virgin never said anything to Lucia about the Secret being linked to 1960, when the two envelopes confirm exactly the opposite:

Father Gruner: Cardinal Bertone said that the writing on the envelope was Sister Lucia’s, right? “By order of Our Lady do not open it before 1960.” They were both written by Lucy, right? *So why did Bertone say that Sister Lucy had confessed to him that it was*

5. Lucia wrote a letter on June 21, 1921 to her mother only several days after she had left Fatima on June 16, 1921. Contrary to what De Carli affirmed, she had learned to read and write when she was only 14 years old or less. Lucia wrote additional letters to her mother on July 4, July 17, October 2, October 23 and December 18 of 1921, followed by letters to her mother and others on January 2, February 2, April 16 and June 4 of 1922. She was only 15 years old at this time and wrote quite well. Frère Michel de la Sainte Trinité quotes excerpts of some of these letters in *The Whole Truth About Fatima*, Vol. II, pp. 217-221.

Lucia wrote her first account of the apparitions in a letter to her confessor on January 5, 1922 (before she was 15). See Father António Maria Martins, S.J., *Cartas da Irmã Lúcia*, (printed by Fraternidade Missionária de Cristo-Jovem, Samerio-Braga, 1978) pp. 80-84. This 4 1/2-page handwritten letter is photographically reproduced on pp. 468-476 of *Documentos de Fatima* (Porto, 1976).

her idea, that it was not the idea of Our Lady? What explanation do you provide for this contradiction?

De Carli: *I do not know what to say.* That mystery of 1960 remains. There's an explanation that, in my opinion, is plausible and I think could be accepted, which is that, in my opinion, Lucy saw that date of 1960 as very far from her, so it was like saying: "Open this in the next century." She imagined that in 1960 — remember that she wrote it in 1944, so 1960 is sixteen years after that date — she would probably no longer be.

Father Gruner: Yes, but she said "according to *the explicit order of Our Lady.*" In this writing she denies that it was her idea and says that it was the order of the Madonna. Why did Bertone say that Lucy confessed to him that it was just her idea?

De Carli: I collected only what Cardinal Bertone told me. I cannot invent things. I write what I hear, what I see, what I think, and what I record. You can think whatever you wish ...

The discrepancy of the envelopes

On the question of the revelation by Bertone on *Porta a Porta* of not one, but *two* envelopes, bearing Our Lady's "express order" concerning 1960, Father Gruner asked De Carli to explain why, in *Last Visionary* (now *Last Secret*), Bertone recounts having had Lucia authenticate only *one* such envelope. Perhaps not realizing that he was treading in a minefield planted by Bertone himself, De Carli provided an explosive answer:

Father Gruner: When Cardinal Bertone stated [in *Last Visionary*] that Sister Lucy authenticated one envelope, on the *Porta a Porta* TV program [he] showed two envelopes, on which Sister Lucy had written words. How come in the earlier book — I don't know if this is going to be changed in the next book which appears tomorrow — how come it states that Sister Lucy authenticated just one envelope?

De Carli: I don't recall this detail, sorry, I just don't have recollection of that, that part of the book has not been changed. I myself saw that document. I took my photographer with me, who photographed it for me. *And there is an envelope which has written on it: "For delivery to the Bishop of Fatima," and a second envelope on which had been written: "to be opened after 1960."*

That is, De Carli himself was shown *only one envelope* bearing the Virgin's order concerning 1960 when his photographer took a photograph of the document (the vision) published in 2000. Yet, on *Porta a Porta* a *second* such envelope suddenly "jumped out of the top hat," to employ a phrase of Socci's. Thus it seems that De Carli himself was deceived in this matter, just as he had, apparently, been sold a bill of goods about Sister Lucia's ignorance and illiteracy. The truth of his own words — "They could have tricked me" — and his repeated expressions of distrust in Vatican photographers here seem to be confirmed. And, given his evident lack of knowledge of the Fatima documentation and the historical details of the Third Secret controversy and the life of the seer, De Carli would have been particularly susceptible to being misled by those who wished to use him for their purposes.

Persevering in the line clearly dictated to him by Bertone, De Carli aped Bertone's contrived attempt to explain away the clear and telling connection between the Secret and the year 1960:

De Carli: In my opinion it is plausible that when she wrote 1960 — I do not know if it was under inspiration or not — she might have thought of this date as a remote date, far in time from her, and she must have thought "I will certainly not be here in 1960 and therefore this Secret can be revealed." *It depends precisely on Sister Lucy's mindset, and on her intellectual and cultural formation.* In her other memoirs she also speaks about time, but one sees that there is a temporal extension that is above ours. She experiences time in a different way. She is not a woman who has a perfect knowledge of time. In posing the year 1960, I think she thought: "I will surely not be here any longer, so the Secret can be revealed."

What did Sister Lucia's "mindset" and "intellectual and cultural formation" have to do with the express order of the Virgin, written on two different envelopes, that the Secret must be opened not later than 1960? Equally irrelevant was the suggestion that Lucia thought she would be dead by 1960, at the age of 53, when she lived with 80-year-old nuns and would live herself nearly half a century beyond 1960, dying in 2005 at the age of 97. The claim that Lucia lacked a "perfect knowledge of time" was but another example of how she has been depicted as an

illiterate rube in order to discredit her incontrovertible testimony. The Virgin's express order linking public disclosure of the Secret to 1960 cannot be explained away by belittling the seer. Yet De Carli, following Bertone, continued a desperate attempt to deny the obvious: that the Mother of God Herself wanted the Church and the world to know that something about the Secret pertained to the year after which John XXIII announced the Second Vatican Council.

The Secret "belongs to the past" canard

Still another patently indefensible element of the "official" position is that the Third Secret "belongs to the past," according to Cardinal Bertone, following Cardinal Sodano. De Carli's answer to the pertinent question was clearly at variance with the "official" version, as De Carli himself seemed eager to note:

Father Gruner: ... I do not understand why Cardinal Bertone told us that the age of lust for power and evil is over now — that is, on June 26, 2000, with the decision to reveal the Third Secret. We're seeing that this time of evil and lust for power for mankind is not over yet!

De Carli: *This is certain.* By reading the Third Secret, we understand that the Third Secret is also valid today. It is not just relegated to the past. I tried to show this in the book with a reflection by Cardinal Bertone, who then arrives at *my thesis*. Read it carefully. The Third Secret is not something that concerns only an event of the past, but is something that concerns us today, as well. It has, therefore, a power that goes far beyond a mere historical memory.

While De Carli, at least, now admitted that the Third Secret does *not* belong to the past, a review of *Last Secret* does not reveal any such change of position by Bertone himself, but only his "reflection" (in a newly added chapter) that "it is good, therefore, that they [the events of Fatima] are consigned to the collective memory, leaving behind traces not deprived of meaning."⁶ What is that nebulous remark supposed to mean? And notice that De Carli indicated that Bertone had supposedly "arrived" at *his* "thesis," not that Bertone had actually admitted to an error of fact about the portent of the Secret.

6. *Last Secret*, p. 40.

In 2007 Bertone said:

Last Visionary: The media have doggedly refused to resign themselves to the fact that the prophecy is no longer open to the future, but refers to something that now belongs to the past. They are unwilling to accept the obvious. The part that remains valid, and that is still just as urgently relevant as ever, is Our Lady's message, which is what is most important about the prophecy in the first place.⁷

In 2010 Bertone said essentially the same thing:

Last Secret: The journalistic obstinacy consists of not allowing themselves to accept that the prophecy has been realized in the past, in the indicated event [the assassination attempt on the Pope in 1981]. But, as has been wisely noted regarding also the martyrdom of the Church, that it would be prolonged over the centuries — even into our own 21st Century. It is well to note the fundamental message of the Virgin, which goes beyond the prophecy, remains valid and concerns us at the present time.⁸

Those “notes” of “fifteen hours” of conversation

Concerning De Carli's reference to Bertone's “notes” of fifteen hours of conversation with Lucia, John Salza elicited a series of answers which revealed that De Carli knew little more than anyone else about what (if anything) they contain:

7. This English translation is from p. 67 of the English edition (published in 2008) of Cardinal Bertone's 2007 book, *Last Visionary*: “Cosa andiamo a sindacare noi? Non possiamo toccare niente, non ci è permesso mettere in fila gli eventi in uno schema precostituito. L'accanimento mediatico è quello di non volersi capacitare che la profezia non è aperta sul futuro, è consegnata al passato. Non ci si vuole arrendere all'evidenza. È il messaggio di fondo della Vergine, che trapassa l'intera profezia, che rimane valido e di stringente attualità.”

8. Since the English version of the second edition of Cardinal Bertone's book is not available, this is our translation of the following original Italian taken from p. 89 of *L'Ultimo Segreto di Fatima*: “Cosa andiamo a sindacare noi? Non possiamo toccare niente, non ci è permesso mettere in fila gli eventi in uno schema preconstituito. L'accanimento giornalistico è quello di non volersi capacitare che la profezia si è realizzata nel passato, nell'evento indicato. Ma, come è stato saggiamente notato, riguarda anche il martirio della Chiesa che si prolunga nei secoli, anche in questo nostro XXI secolo. A ben guardare, è il messaggio di fondo della Vergine, che trapassa l'intera profezia, che rimane valido e di stringente attualità.”



Father Nicholas Gruner, John Salza, and Christopher Ferrara at one of the “Crossfire” sessions during *The Fatma Challenge Conference*, as they challenge De Carli on Bertone’s comments.

Salza: Where are the notes of Cardinal Bertone about the interviews with Lucy — fifteen hours of them!

De Carli: Cardinal Bertone has them, and I have consulted them. Otherwise, how could I have written the book? I was six days with him, checking his notes, asking questions and recording them.

Salza: And, in your opinion, why have they not been published?

De Carli: All the notes are in my book.

Salza: *All?*

De Carli: Yes, almost all of them; then there are other things — fifteen hours of conversation. But you cannot remember everything, even when you have a meeting of three hours.

Salza: What could they possibly talk about for fifteen hours?

De Carli: *It's the same question that I've asked myself.* I asked the question to the Cardinal. Do not think that I didn't ask the same questions you're asking now because I am a journalist; I'm not a fifth column of the Church, even if I am a Catholic and even if I am a devotee of Fatima and I really like it as a sanctuary. But I asked the questions that I asked as a journalist who wants to see the truth come to the surface.

Anyone who has read *Last Visionary*, and its second edition as *Last Secret*, would know that the content related to direct conversations with Sister Lucia could not have involved even fifteen *minutes* of conversation, much less fifteen hours. Both versions of the book present perhaps four sentences attributed to the seer out of the alleged fifteen hours of interviews. The contention that “all” or “almost all” of Bertone’s mysterious notes — a full day’s worth of conversations with Lucia — had been incorporated into the book was ludicrous.

Indeed, De Carli admitted that he has asked *himself* what the two could have discussed for so many hours. In other words, *De Carli has no idea from Bertone’s “notes” what they discussed* because those notes do not actually reflect fifteen hours of conversation. And it is impossible to say what they do reflect, since Bertone refuses to publish either his “notes” or the “edited minutes” (*verballi redatti*) that Sister Lucia supposedly “signed with full conviction,” according to both *Last Visionary*⁹ and the “new, improved” *Last Secret*. Here it must be noted that De Carli was apparently never given access to the purported “edited minutes” for either version of the book, so that neither he nor anyone else has been able to confirm their existence, their contents or the signature of Sister Lucia.

Archbishop Capovilla’s “Confidential Note”

Yet another piece of incontrovertible evidence brought to De Carli’s attention was the “confidential note” by Archbishop Capovilla, in which he recorded that on June 27, 1963 Paul VI had read a text of the Third Secret retrieved from the Barbarigo writing desk in the papal bedchamber of John XXIII — a fact radically at odds with the “official” account, which asserts that Paul VI read the Secret for the first and only time on March 27, 1965. (See Chapter 6.) We have already seen (in Chapter 10)

9. *Last Visionary*, p. 100.

that during the “Cardinal Bertone Show” in September 2007, De Carli attempted to explain away this devastating discrepancy by leading Capovilla to suggest during his interview of the Archbishop that Pope Paul read the same text twice — in 1963 and 1965 — even though Capovilla himself demolished that contention *in the same interview* by stating that after the reading in 1963 “the envelope was resealed [*richiude* in Italian; “resealed” or “reclosed”] and *it was not spoken of further.*”

That is, according to Capovilla himself, *the envelope was not spoken of again* after the reading of its contents and its resealing in 1963. Capovilla’s own testimony, far from supporting Bertone’s contrivance, rules out a second reading in 1965, which would have required reopening the resealed (or “reclosed”) envelope.

What did De Carli have to say about this, now that he could be questioned directly about it? Curiously, his earlier reliance on Capovilla as the only reliable living witness was suddenly replaced by skepticism about the Archbishop’s testimony:

Father Gruner: Just one other point: Socci, referring to the interview by Solideo Paolini on this subject, said, “How come there are two dates: that of June ‘63 and the other one of March ‘65?”

De Carli: This, too, is in my book. Because I wondered why there were two dates, but only one recorded officially. The fact is that *we are not sure about the second date, the only one who gave us two dates is Mons. Capovilla.* Now, he is a precise man and has marked that date in his diary, but it doesn’t appear in the official archives. I don’t have the certainty arising from the record of audiences of what was done by Paul VI, which in this case does not correspond to the archives of the Secretary of State and the Congregation for the Doctrine of the Faith. And if this is coming only from one man, even if it’s his [John XXIII’s] secretary, then I do not think it can be considered official. It has to be included in the interview [shown on the “Cardinal Bertone Show”], but we still consider the official date June 26 or 27, 1963 [*sic*]. I’m a little confused myself, too, with the dates.

Notice, first of all, De Carli’s admitted confusion about the dates: he gave June 26 or 27, 1963 as the “official” date for the reading of the Secret by Paul VI, rather than March 27, 1965 (ac-

ording to *TMF*, the “official” Vatican booklet on the Third Secret published on June 26, 2000). Clearly, he lacked a command of the most basic facts concerning the controversy, even though Bertone had used him to produce a book on it. As for the claim that Capovilla’s note does not “correspond to the archives of the Secretary of State and the Congregation for the Doctrine of the Faith,” it should have been obvious to De Carli that there is more to the story than what is contained in those archives, for Capovilla categorically places a text of the Secret in the papal apartment.

Here De Carli effectively conceded that he had no answer to this evidence other than *to cast doubt on the testimony of the very witness he had pronounced most reliable only moments before*. Worse, De Carli had pronounced utterly reliable Capovilla’s memory that the text Pope John read in 1959 “corresponded” to the vision published in June 2000 — which, once again, is not at issue — while casting doubt on *a written record* of what the Archbishop witnessed and confirms today concerning the reading of the Third Secret by Paul VI in 1963.

Here it must be noted that *Last Secret*, in a dramatic departure from *Last Visionary*, “adjusts” the “official” account to claim that Paul VI “read it [the Secret] two times, according to what has been reported by Monsignor Capovilla. Certainly on March 27, 1965, and he opted for its non-publication.”¹⁰ But we have seen that the claim of two readings of the *same* text in the *same* envelope is flatly contradicted by Capovilla himself, who testified that the envelope opened in 1963 was resealed and that it was not spoken of after that.

Capovilla’s testimony to Paolini

We have seen that at no time was Archbishop Capovilla asked by Bertone, De Carli or anyone else to deny specifically his admission to Solideo Paolini — “Exactly so!” — in response to the question whether there were two different envelopes and two different texts pertaining to the Third Secret. (See Chapters 7 and 10.) Confronted on this telling point, De Carli not only declared that Paolini was a liar who invented his conversation with Archbishop Capovilla, but also claimed to have in his possession yet another secret document the Vatican is not allowing anyone to see:

10. *Last Secret*, p. 70.

Father Gruner: ... Why did he [Capovilla] not deny what Paolini said?

De Carli: No, easy now, no. Let us speak of how that interview was obtained. It was a meeting, this Solideo Paolini, who went to Mons. Capovilla. It was a simple chat, and then he pulled from it an interview that truly and properly did not exist, *and much of that interview was invented wholesale.*

Ferrara: Why did no one ask Archbishop Capovilla “yes or no” regarding the fact that he answered Paolini “Precisely so!” as an answer to his question if “There are two texts of the Third Secret of Fatima?” Why has no one asked him this?

De Carli: Look, I have in hand [i.e., available to him] a letter by Mons. Capovilla sent to the Secretary of State and to the Holy Father in which he denies he ever responded in such way to Solideo Paolini. He denies it. So either this Solideo Paolini is a liar, and has profited from it, or Mons. Capovilla is a liar. *I believe Solideo Paolini is a liar.*

Ferrara: May I have a copy [of the letter]? ...

Salza: Why have you not published this letter from Capovilla, if it could answer all the questions?

De Carli: Because it’s private correspondence, I can’t; I’m sorry.

So, De Carli publicly accused Paolini of being a liar and then refused to publish his evidence for the charge — a purported letter from Capovilla to the Pope and the Secretary of State — claiming it was “private”! Yet he had been given a copy of that same “private” letter, and was now dangling its alleged existence before the entire world while refusing to produce it. With tactics like these, it was no great wonder that fewer and fewer Catholics were lending credence to the “official” account. And it is most significant that *Last Secret* makes no mention of this secret but not-so-secret letter, even though De Carli, the co-author of *Last Secret*, had freely revealed its existence in connection with his promotion of that very book at *The Fatima Challenge* conference.

What of the “attachment” to the text of the vision whose exis-

tence Capovilla admitted in an audio recording that was played for members of the press by Paolini and Socci before they were expelled from the venue for the “Cardinal Bertone Show”? Recall that *Il Giornale* reported the next day that Capovilla’s revelation, which the Vatican has never denied, “would confirm the thesis of the existence of a second sheet with the interpretation of the Secret [by the Virgin],” and that consequently “the mystery, and above all the polemics, will continue.” (See Chapter 10.) Here, rather than deny Capovilla’s explosive revelation as captured on audiotape, De Carli simply ignored the revelation and harped on Capovilla’s irrelevant observation that there is no “Fourth” Secret of Fatima, while making another misstep in the process:

Father Gruner: ... We know that this attachment exists. It is only that Cardinal Bertone and Cardinal Sodano believe that, while it was written by Sister Lucy, it is “not part of the Secret” because it was created by the mind of Sister Lucy. But this attachment is there. *Nobody denies it!* Are you denying today, under your name and/or on behalf of the Cardinal, are you denying that there is this other attachment to the Secret, containing the words of Our Lady that would explain the Third Secret? Or at least that it contains what some of us believe to be the true words of Our Lady, and that others rather believe to be words of Sister Lucy — thus not authentic — but at least that this text exists?

De Carli: We could go on for hours, and we will never agree. Now I, concerning the interview that I did, [asked] but is there a Fourth Secret? “When I heard ‘Fourth Secret’ [said Capovilla], I was puzzled. But what do you mean ‘Fourth Secret’? The text that I read, the one that I read, Cardinal Ottaviani read, he read that, the others read that — here are all the names.”

Notice that De Carli paraphrased Capovilla’s testimony about the Vatican prelates who had read the text inside his “Capovilla envelope” and “here are all the names” — meaning the names he himself had written on the outside of the envelope. *But it is precisely the Capovilla envelope that Bertone has failed and refused to produce.*

De Carli went on to suggest that perhaps Capovilla, whom he had described moments earlier as “a credible witness, the only



Giuseppe De Carli, co-author of Cardinal Bertone's book *The Last Secret of Fatima*, was willing to come forward to try to defend his position at *The Fatima Challenge*. De Carli learned many facts from *The Fatima Challenge* that had apparently been withheld from him. On his departure, he warmly embraced Father Gruner and said: "Thank you, Father Gruner, for the great work you are doing." On May 11 and 13, 2010, just a few days after he came to *The Fatima Challenge*, he heard Pope Benedict XVI tell him and the whole world, "Anyone who thinks the prophetic mission of Fatima is over is deceiving himself."

living one," had a failing memory on the subject of what the Third Secret contained:

It is clear to me that over the years, these people who read the Secret, since they didn't have the original text in their possession anymore ... sometimes they might have lost a few words, a sentence here, another one there, etc. Thus is constructed the hypothesis of a message that did not correspond exactly to that which had been read by the Cardinals, *because their memory did not hold up from beginning to end.*

So here emerges a Secret that is different from what they had actually read. I do not know if I can explain this correctly, this is a very delicate step, how there came to be this theory of another text that the Church did not wish to publish. Because those who read it — and they were not just the Pope and Mons. Capovilla, because as he said at least nine other people read it — over the years have begun to talk about what they read, *but not being able to remember well what they have read*, it came about that there were different texts, different interpretations.

From different interpretations it was said: “You see, the text that has been published is not the one of which it was spoken for years.” That’s all.

So, De Carli would attribute Capovilla’s audiotaped admission that there is an “attachment” to the text of the vision to a loss of memory about what he had seen and read. But if the vision were all there is to the Secret, and if Capovilla — like everyone else — has seen the published text of the vision, his memory would have been refreshed, and he certainly would not have testified to an *additional* text, going *beyond* the vision, plus an *additional envelope* containing that text (the Capovilla envelope) based on a *loss* of memory. The contention was absurd.

What about the “etc”?

The “official” account had always been fatally compromised by its glaring failure to ask Sister Lucia a single question about the very heart of the Third Secret controversy: that fateful “etc” which Sister Lucia had placed at the end of the recorded Great Secret in her Fourth Memoir to indicate the beginning of its third and final part, which clearly related in some way to a crisis of Catholic dogma outside of Portugal. Pressed on this patent evidence of a cover-up, De Carli pleaded a lack of memory:

Father Gruner: During the video interview [of Capovilla, shown on the “Cardinal Bertone Show” in September 2007] there are no direct questions to Bertone or to Capovilla. A direct question can only lead to an equally direct answer: Yes or No. For example, it seems to me — I do not know it precisely because I do not have all the documentation with me — but until now I’ve never seen the question by Cardinal Bertone to Sister Lucia: “What does the ‘etc’ mean? Is there something behind this or not? Yes or no?” This is one question. But there are others. *Can it be said that Bertone asked this of Sister Lucy?*

De Carli: *I do not remember this.* When I’m not sure I do not answer. With regards to that “etc” — following the phrase “Portugal will not lose the Catholic faith and Catholic nations etc” [sic], what’s in that “etc”? — I said to Bertone: “Look, many have imagined that behind that ‘etc’ is another text which doesn’t exist.” And he answered — *I don’t recall any longer what he answered to me. I am sorry, on this point I do not have a precise recollection.*

Asked once again to comment on the “etc” controversy, De Carli conceded that it did indeed represent the beginning of the Third Secret of Fatima:

Salza: Only one more [question], please: Is it possible that Our Lady could have concluded Her words with an “etc” — as if She would have been able to forget what She had said? How do you explain that etcetera? Could you give us an explanation?

De Carli: The “etcetera” was by Sister Lucy. She had suspended that etcetera *because she had yet to write the last part of the Secret*. That etcetera said: “leave it for me.” But that etcetera gathered a lot of attention by the bishops, by her confessors — not to mention journalists, “doomsayers” and apocalypse-sayers. And when Sister Lucia was finally pressed, put on the ropes, *she filled in the etcetera with the Third Secret*.

Now, if the “etc” represents something that Lucia later “filled in ... with the Third Secret” — which indeed it was — then it is obvious that what Lucia “filled in” could only have been the *words of the Virgin Mary* following Her reference to the preservation of dogma in Portugal, because the “etc” interrupts a sentence in which the Virgin was speaking. And yet De Carli claimed a lack of memory about what Bertone told him concerning this utterly crucial point.

What can one say? More than ten years after the controversy over the completeness of the Vatican’s disclosure of the Third Secret began, we still have no answer from the Vatican party to the one question that would reveal the truth of the matter: What were the *words* of Our Lady which conclude the Great Secret of Fatima by completing its third and final part? It seems that the plan is to keep those words from us forever, if possible.

The testimony of Cardinal Ottaviani

Confronted with the testimony of the late Cardinal Ottaviani that the text of the Third Secret he had in view was 25 lines in length, not the 62 lines of the vision, De Carli joined Bertone in affirming that *this was indeed Ottaviani’s testimony*, but offered the “thesis” (as had Bertone) that Ottaviani had somehow mistaken a 62-line text for one with 25 lines:

Father Gruner: On television, on the *Porta a Porta* [telecast] of May 31, 2007, there was a Vaticanist who asked: “But Cardinal

Ottaviani said that the text consists of 25 lines, why then has this text 62 lines?" And Cardinal Bertone affirmed that Cardinal Ottaviani had said this, trying to explain how he had erred. I do not know — in your book is there an answer to this question?

De Carli: Yes, this is also in my book. The thesis — since I cannot interview him because he is in the embrace of God — the thesis is that Ottaviani was wrong to say 25 lines, he was wrong.

Pressed further on the point, De Carli admitted that he had no real answer to the glaring discrepancy between what was published in 2000 and what Cardinal Ottaviani described:

Father Gruner: But this explanation by Cardinal Bertone, who said that perhaps Ottaviani had not looked at the other side, and the fact that even adding these two sides the sum is ... 31-32 ... not 25 lines — how could he be so wrong? And how is it that the Bishop of Fatima [who] looked up to the light — one can only say that there are [according to him] two envelopes [not four] — and said that there were 25 lines, how come this text has 62 lines instead? Bishop Venancio put everything in writing. It's in the archives of Fatima.

De Carli: *I cannot answer this*, and when I cannot answer I do not answer. I have the notes of the meeting between the Cardinal and Sister Lucy. Bertone showed to Lucy the 64 lines of text, which she then turned, turned again, examined; and the precise question is: "Sister Lucy, is this the text that you wrote in 1944, which was then placed in the envelope?" "Yes, it is my text." "And this is your envelope?" "Yes, this is my envelope."

De Carli's reference to Lucia's authentication of a *single* envelope, when Bertone had displayed *three* envelopes of Lucia's on *Porta a Porta*, prompted the next series of questions, with answers that highlighted dramatically the untrustworthiness of the "official" account.

One sheet or multiple sheets: a convenient "correction"

As we have seen (cf. Chapter 8; pages 128, 136), according to Bertone, when Sister Lucia authenticated the text of the Third Secret in April of 2000, she told him: "Yes, these are my *sheets* of paper (*fogli*) and the envelope is mine; they are the *sheets* (*fogli*)

that I used and this is my writing. This is my envelope, this is my writing, this is my text.”¹¹ Recall once again that on *Porta a Porta*, on May 31, 2007, Bertone displayed a *sheet* of paper and three *envelopes* prepared by Lucia (her unsealed outer envelope and the two sealed envelopes bearing the Virgin’s express order concerning 1960). Yet, according to Bertone’s/De Carli’s *Last Visionary*, published on May 10, 2007, several weeks earlier, Lucia had authenticated *sheets* of paper (*fogli*) and only *one* envelope — *exactly the opposite* of the document ensemble Bertone displayed weeks later on camera.

This enormous and never-explained discrepancy prompted the next series of questions, in response to which De Carli revealed yet another “adjustment” of the words Bertone attributed to Sister Lucia, as allegedly recorded in Bertone’s remarkably adaptable “notes”:

Salza: But in your book with Cardinal Bertone, he said that Sister Lucy said: “Yes, these are my *sheets* [*fogli*]” — using the plural form. But what was shown on *Porta a Porta* was only one sheet. Where are the other sheets?

De Carli: This is better explained here [in *Last Secret*] because we went back to check at the Archives, which is one of the reasons why we did a second edition. There are two sides. The book reports it exactly because I repeat it several times: 4 pages on 2 sheets — two on one side and the other two on the other side. Because in the Cardinal’s notes — keep in mind that when I wrote that book [*Last Visionary*] we were in 2006, Cardinal Bertone was moving to Rome, he had shelves full of books and had these diaries, at least 50 pages of his diary notes, we read them a bit faster. So back then we relied on the 64 lines count, but now it is clear that there are two sheets (*fogli*) [!] of four pages.

Father Gruner: My Italian is not perfect, but in English we speak about a “sheet” like this [holding up one sheet of paper]. You can fold this sheet, but it is only one sheet. When Sister Lucy said that these are my sheets, she said that there was another piece of paper besides this.

De Carli: You are right to point out this thing. I should find the text. I cannot find it now [in the copy of *Last Secret* he is hold-

11. *Last Secret*, p. 70.

ing]. But the book specifies, in almost a maniacal manner, this thing about the sheets that Sister Lucy had in her hand. *It is no longer multiple sheets, but a single sheet*, divided into 4 sides, a single sheet exactly like he showed her — in half, 2 sides and 2 sides. It is repeated twice.

Salza: So you were wrong when you said that there are two sheets, and now you're saying that there is only one? We must be exact, here, because you have already said [here] that there are two sheets, and so the question is: Is there just one sheet or two?

De Carli: I'm looking at the text [of my book], because I can't remember all these details. Here is what is in the book: We talked about a large envelope, stamped with the seal of the Congregation for the Doctrine of the Faith. On the envelope [written in 1944] is the writing about 1960, and which contained another envelope, with a single sheet with lines, folded in two, and four sides handwritten by Sister Lucia.

Ferrara: The first book talks about sheets!

Salza: This is a change!

De Carli: We did a second edition of the book just to clarify better, also from an Italian point of view with regards to different language translations. And what we *wanted* to say is that it is a *single* lined sheet, folded in two, and four sides.

Salza: Therefore you made a mistake when you said that it was "sheets," in plural, right?

De Carli: I was wrong. Can't I make mistakes? Aren't we human?

Salza: But [today] you said this, two or three times, specifically.

De Carli: One can make a mistake. In fact, I wanted to check again the text [of the book] because it was important to clarify this point: a lined sheet, folded in two, written on four sides. But Fatima it is not just a lined sheet written on four sides. Fatima is the marvelous secret of Mary who appears to the three shepherds! This is what really counts.

De Carli's statements were fraught with disaster for the "official" account. For one thing, even in the midst of attempting to explain that the Secret involved only one sheet of paper, he referred to *two* sheets, evidencing his confusion on the matter. Further, the "mistake" about the number of sheets involved — one rather than two or more — could not have been *his* mistake because, according to Bertone in *Last Visionary*, it was *Sister Lucia* who had referred to *sheets* of paper



Sister Lucy of Fatima

(*fogli*) and Bertone had provided, as noted above, a purported *verbatim quotation of the seer* to that effect. But, as has happened so often in the annals of the "official account," the words of "Sister Lucy" were altered to meet current exigencies. So, whereas in *Last Visionary* she is quoted as having said "these are my *sheets* of paper (*fogli*) ... they are the *sheets* (*fogli*) that I used," in *Last Secret* "Sister Lucy" now says "Yes, yes, this is my *paper*." As De Carli had put it: "it is *no longer* multiple sheets, but a single sheet ..." In other words, when it is necessary to change the "official account" to meet serious objections, what Sister Lucy said before is "no longer" what "she" says now, when she is conveniently dead! Simple!

Yet not so simple. For in his non-committal letter of introduction to *Last Visionary*, reproduced without change in *Last Secret*, none other than Pope Benedict XVI relates that in preparing the "theological commentary" on the Secret when he was Cardinal Ratzinger (cf. Chapter 4) he had "prayed and meditated deeply on the *authentic* words of the third part of the Secret of Fatima, contained in the *sheets* [*fogli!*] written by Sister Lucia." Or, in

the original Italian: “le parole autentiche della terza parte del segreto di Fatima contenute nei *fogli* scritti da Suor Lucia.”¹² So, *the Pope himself* reveals that the Third Secret involves *multiple* sheets of paper, whereas Sister Lucy, who once said this as well, “no longer” says it — according to Bertone and De Carli, now that the visionary is no longer alive to contradict them. But not even Bertone would dare to claim that *the Pope* was mistaken when he wrote *fogli* instead of *foglio*! Nor was Bertone in any position to “correct” the papal letter of introduction. He was stuck with it, and with the glaring discrepancy it causes — the umpteenth — in his ever-changing story.

And notice the Pope’s telltale reference to “the *authentic* words of the third part of the Secret” in said *fogli*, indicating yet again what Socci (as we saw in Chapter 8) has called a “road to the truth” opened up by the Pope’s suggestion that “there exist words of the secret held ‘*not authentic*’.”¹³ That is, the Pope is hinting that there is indeed another text containing what someone has conveniently adjudged to be “inauthentic” words of the Virgin, and that he read this text as one of the *fogli* (sheets) to which he refers in his letter of introduction, although it is not considered part of what Bertone and Sodano have deemed the “authentic words” of the Secret. But, as Socci says: “Courage, then: publish everything. ‘The truth will make you free.’”¹⁴

Quite telling was De Carli’s above-quoted explanation that before producing the second edition of *Last Visionary*, “we [he and Bertone] went back to check at the Archives” to verify whether the Secret involved *fogli* or a single *foglio*. Really? But why would it be necessary to “check” the Archives? There was no question that the text of the vision was written on one *foglio*, folded in half to make four writing pages, two on each side, as Bertone had shown the world during the *Porta a Porta* telecast. What were they expecting to find when they “checked” the Archives? That perhaps their eyes had deceived them and the one *foglio* had really been two (or more) *fogli* all along? Or that the one *foglio* had magically divided itself into two (or more) *fogli* when the Pope read “le parole autentiche ... contenute nei *fogli* scritti da Suor Lucia,” only to recombine themselves

12. *Last Secret*, p. 10.

13. See footnote 240.

14. *Ibid.*

into the one *foglio* that made its appearance on the *Porta a Porta* show? Or were De Carli and Bertone perhaps “checking” to see if they had overlooked one of the texts of the Third Secret of Fatima, which perhaps had fallen on the floor or was misfiled? It is simply not credible that De Carli and Bertone would rush back to the Archives to “check” on whether the vision was written on more than one sheet of paper. Lawyers know that a witness can get into severe difficulty if he tries to embellish his story with details that did not actually occur. The urgent visit to the Archives to “check” on something there was no possible reason to check is one such embellishment.

Why did he appear?

After having submitted to questioning that only demonstrated, yet again, why the “official account” had been deprived of all credibility, De Carli excused himself and left the conference. The net impression one had of his appearance was that of a decent man who, years earlier, had entered into a battle for which he was poorly equipped, as he himself admitted, had raised his flag for the wrong side, and now, perhaps, had begun to entertain some serious doubts about the version of the facts De Carli was expected to defend. “They could have tricked me” is a phrase that could not be more revealing of a man having second thoughts.

Why indeed had De Carli made such a risky appearance? It certainly spoke to his courage; and in charity it behooves us, if we are to speculate about his motives, to assume the best. What seems reasonable to assume in his favor is that, given the demolition of the “official” account by one revelation, inadvertent disclosure and misstep after another, his own journalistic colleagues prevailed upon him to accept the invitation he had received to attend the conference, and that he felt obliged in conscience to at least try to explain himself to the party—the “Fatimists” — that appeared more and more to be in the right, even to him. In fact, outside in the hallway, De Carli refused to shake Father Gruner’s hand. Rather, he *embraced* him and said warmly: “Thank you, Father Gruner, for the great work you are doing.”¹⁵

15. See [photo and caption](#) in *The Fatima Crusader*, Issue 96, Autumn 2010, p. 31. Also see page 37 of this supplement.

Then, too, perhaps De Carli himself had come to the conclusion that the vision is not all there is to the Secret, and that a missing text containing the words of the Virgin clarifies its ambiguity in a most terrifying way. During his opening remarks De Carli had described the vision as a scene in which the bishop in white walks amid “*cadaveri carbonizzati*” — charred bodies. Yet the vision refers only to a ruined city filled with bodies whose cause of death is unknown. Had he been given to know something about the Secret in its entirety — the text deemed “inauthentic” by Bertone and his collaborators? What else would explain this astonishing detail?

At any rate, De Carli’s appearance, and the conference as a whole, appeared to be a tipping point for handling of the Third Secret affair within the Vatican. The Pope himself would soon make this dramatically apparent during his trip to Fatima from May 11-14, 2010.

II.

Pope Benedict Reopens the Case

On May 11, 2010, a week after De Carli’s appearance at *The Fatima Challenge* conference, and only four days after the conference ended, Pope Benedict was on his way to Portugal for a pilgrimage to the Fatima shrine at the Cova da Iria on May 13, 2010, the anniversary of Our Lady’s first apparition at the Cova. The Fatima Center’s technical team had detected monitoring of the conference proceedings from an IP (Internet Provider) address within the Vatican. Surely, Cardinal Bertone had watched some or all of the proceedings, including De Carli’s appearance on his behalf. And it is probable that the Pope himself had seen or been informed of the proceedings — a conclusion well supported by what the Pope said on the papal plane en route to Portugal.

Speaking calmly and deliberately to reporters on the plane, the Pope reopened the entire Third Secret controversy by expressly rejecting — at last! — the universally disbelieved Sodano/Bertone “interpretation” of the vision as nothing more than a tableau of 20th Century events, including the 1981 assassination attempt, which “belong to the past.” Rather, said the Pope, the Third Secret prophesies what is happening in the Church today, is not at all limited to “the past,” and predicts *future* events in

the Church *which are still developing day by day*. Here is the question and the pertinent parts of the Pope's answer, which he gave as Cardinal Bertone literally hovered behind him on camera:

Lombardi: Holiness, what significance do the apparitions of Fatima have for us today? And when you presented the text of the Third Secret, in the Vatican Press Office, in June 2000, *it was asked of you whether the Message could be extended, beyond the attack on John Paul II*, also to the other sufferings of the Pope. Is it possible, according to you, to frame also in that vision the sufferings of the Church of today for the sins of the sexual abuse of minors?

Pope Benedict: Beyond this great vision of the suffering of the Pope, which we can in substance refer to John Paul II, *are indicated future realities of the Church which are little by little developing and revealing themselves*. Thus, it is true that beyond the moment indicated in the vision, it is spoken, it is seen, the necessity of *a passion of the Church that naturally is reflected in the person of the Pope; but the Pope is in the Church, and therefore the sufferings of the Church are what is announced ...*

As for the novelty that we can discover today in this message, it is that *attacks on the Pope and the Church do not come only from outside, but the sufferings of the Church come precisely from within the Church*, from sins that exist in the Church. This has always been known, but today we see it *in a really terrifying way*: that the greatest persecution of the Church *does not come from enemies outside, but arises from sin in the Church*.¹⁶

16. "Oltre questa grande visione della sofferenza del Papa, che possiamo in sostanza riferire a Giovanni Paolo II sono indicate realtà del futuro della chiesa che man mano si sviluppano e si mostrano. Cioè è vero che oltre il momento indicato nella visione, *si parla*, si vede la necessità di una passione della chiesa, che naturalmente si riflette nella persona del Papa, ma il Papa sta nella chiesa e quindi sono sofferenze della chiesa che si annunciano. Il Signore ci ha detto che la chiesa sarà per sempre sofferente, in modi diversi fino alla fine de mondo. L'importante è che il messaggio, la risposta di Fatima, sostanzialmente non va a situazioni particolari, ma la risposta fondamentale cioè conversione permanente, penitenza, preghiera, e le virtù cardinali, fede, speranza carità. Così vediamo qui la vera e fondamentale risposta che la chiesa deve dare, che noi ogni singolo dobbiamo dare in questa situazione. Quanto alle novità che possiamo oggi scoprire in questo messaggio è anche che non solo da fuori vengono attacchi al Papa e alla chiesa, ma le sofferenze della chiesa vengono proprio dall'interno della chiesa, dal peccato che esiste nella chiesa. Anche questo lo vediamo sempre

First of all, it is critical to note that the Pope's explosive remarks were not some off-the-cuff statement. They came in answer to a question read to him by papal spokesman Fr. Federico Lombardi, one of three questions selected as a "synthesis" of the questions to which the press pool had sought answers. As the *National Catholic Reporter* observed, the Pope "was hardly caught off-guard. The Vatican asks reporters traveling with the pope to submit questions for the plane several days in advance, so Benedict has plenty of time to ponder what he wants to say. If he takes a question on the plane, *it's because he wants to talk about it, and he's chosen his words carefully.*"¹⁷

The significance of the Pope's carefully chosen words cannot be overstated. The Pope went out of his way to bring up the Third Secret of Fatima, ten years after the subject was supposedly laid to rest by Sodano and Bertone; and he did so because *he wished to speak of the Secret and its relation to the current and future state of the Church: "future realities of the Church which are little by little developing and revealing themselves."* **Note well:** *Future realities, developing little by little and revealing themselves today, not merely "in the past."* And here the Pope spoke of something *not seen in the vision* of the bishop in white: "attacks on the Pope and the Church ... *from within the Church*" which show in "*a really terrifying way*" that "the greatest persecution ... arises from sin *in the Church.*" This went well beyond even the pedophilia scandal to a generalized assessment of the state of the Church in light of the Secret; it was a frontal attack on Bertone's and Sodano's "official" position, which in fact had never been anything but their already widely rejected opinion in the matter.

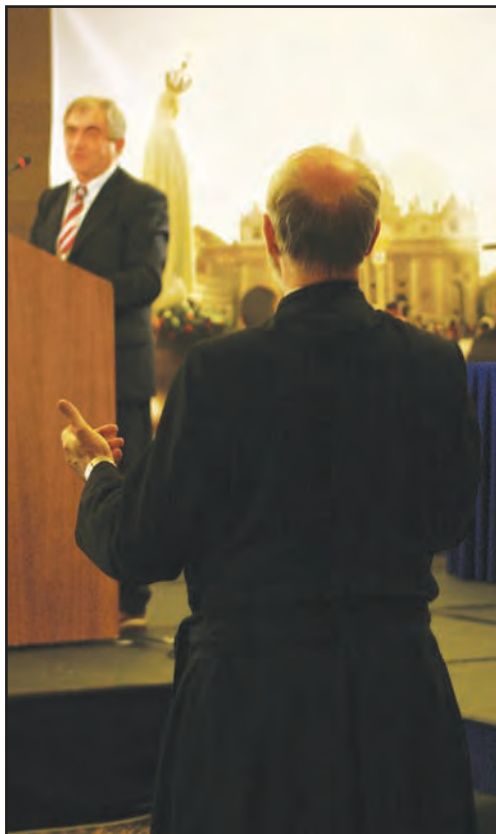
Now, the vision says nothing at all about a crisis involving attacks upon the Church and persecution of the Church *from within her* on account of the sins of her own members. On the contrary, the vision seems to depict an external persecution of

ma oggi lo vediamo in modo realmente terrificante cne ia piu granee persecuzione alla chiesa non viene dai nemici di fuori, ma nasce dal peccato nella chiesa." Transcript by Paolo Rodari, www.corriere.it/esteri/10_maggio_11/vecchi-parole-papa_fa994a90-5ce9-11df-97c2-00144f02aabe.shtml, confirmed by this author, who watched the video of the Pope's remarks.

17. "On the crisis, Benedict XVI changes the tone," *National Catholic Reporter*, May 11, 2010.

Father Gruner questions Mr. De Carli about Sister Lucy's written text of the Third Secret. He pointed out that "*foglio*" in Italian means a "sheet" and "*fogli*" means "sheets". Mr. De Carli agreed. Father Gruner pointed out that in De Carli and Bertone's book, they claim Sister Lucy said she wrote the Third Secret on sheets of paper but all that Cardinal Bertone revealed is on *one sheet* of paper. De Carli agreed but claimed that in the new edition of their book they now quoted Sister Lucy as saying she wrote the Secret on one sheet of paper.

But it must be noted that in Bertone's new May 2010 edition, Pope Benedict XVI, in the Preface, claims on page 10 that Sister Lucy wrote the Secret on *fogli* (sheets) — thus the Pope himself confirms that Sister Lucy wrote the Secret on sheets of paper. Now from the pen of Benedict XVI himself, we know that there is a missing text of the Third Secret.



the Church in the midst of a post-apocalyptic scenario where a future Pope is executed outside a half-ruined city by soldiers who are not internal enemies. There is only one way to reconcile the Pope's remarks with what the vision depicts, and it is the same way both the "Fatimists" and Socci have proposed, and as this book itself proposes: a missing text related to the vision in which the Virgin explains in Her own words how an internal crisis of faith and discipline in the Church is accompanied by a chastisement of the whole world, including the bishops, priests and laity who are killed, "one after another," by the same soldiers who have already executed the Pope.

The Pope himself appeared to confirm the existence of precisely such a text when he said that "*beyond the moment indicated in the vision, it is spoken, it is seen [si parla, si vede] the necessity of a passion of the Church, which naturally is reflected in the person of the Pope, but the Pope is in the Church and*

therefore what is announced are the sufferings of the Church.”

Note well: The Pope refers to a prophecy beyond the moment indicated in the vision, involving both words and images relating to sufferings in the Church caused, not by the soldiers seen in the vision, but rather by the Church’s internal persecution on account of the sins of her own members.

The Vaticanist Paolo Rodari was quick to recognize the significance of the Pope’s words, asking the question: “Was Socci right?” Wrote Rodari:

It is true that the Pope did not speak of a fourth secret explicitly. But to read the response he gave today to the journalists, one cannot but think of Socci, who has always linked the contents of a hypothetical fourth secret to the corruption of the Church and to the sin which is born within the Church and is presently operative. Reading what the Pope said today, it seems that for him *Fatima is not reducible only to the past and thus only to the text of 2000.*¹⁸

If there were any doubt of this, the Pope all but extinguished it two days later on May 13 when, during his homily at the Mass to commemorate the anniversary of the first Fatima apparition, the Pope declared: “One would be deceiving himself who thinks that the prophetic mission of Fatima is concluded.” [*“Si illuderebbe chi pensasse che la missione profetica di Fatima sia conclusa.”*] Another direct attack on the “official” version and indeed on Bertone and Sodano themselves for having promoted it as the Party Line: “he would be deceiving himself” meant particular individuals, and it was clear that both of these individuals had promoted assiduously and precisely the fiction that the prophetic mission of Fatima had been concluded or “fulfilled” with the failed assassination attempt, and that publication of the Third Secret, as Bertone had so absurdly contended, “brings

18. Paolo Rodari, “Fatima. Aveva Ragione Socci?” [*“Fatima. Was Socci Right?”*], <http://www.ilmfoglio.it/palazzoapostolico/2675>. As Rodari wrote in the original Italian: “E’ vero il Papa non ha parlato del quarto segreto esplicitamente. Ma a leggere la risposta che ha dato oggi ai giornalisti non si può non pensare ad Antonio Socci il quale ha sempre legato il contenuto di un ipotetico quarto segreto alla corruzione della chiesa e al peccato che nasce all’interno della chiesa ed agisce nel presente. Leggendo oggi il Papa sembra che anche per lui Fatima non sia riconducibile al solo passato e dunque soltanto al testo del 2000.”

to an end a period of history marked by tragic human lust for power and evil.”

That the Pope has made this declaration on the most solemn possible occasion — his homily during the Mass at the Fatima Shrine — gave it the force of a teaching of the Church’s universal pastor. *Some 500,000 souls in the Cova alone — not counting the millions who followed him on live television — heard the Roman Pontiff say that whoever claims the prophetic mission of Fatima is concluded has deceived himself.*

It is only typical of Vatican bureaucratic maneuvering, however, that the English translation of the Italian homily neuters the Pope’s words to read: “We would be mistaken to think that the prophetic mission of Fatima is concluded.” No! It is not “we” would be “mistaken.” The Pope said that *he* who thinks Fatima is finished would be *engaged in self-deception*, not merely “mistaken.” There was no doubt who the Pope meant by “he,” nor any doubt about who was deceived — and leading others into his state of deception.

In short, with a few well chosen words the Pope had utterly destroyed the Sodano-Bertone “interpretation” of the vision as belonging “to the past.” Their “interpretation” now joins other pseudo-official pronouncements in the discard bin of the post-Vatican II era in the Church. Even more dramatically, the Pope had not only repudiated Bertone’s and De Carli’s suggestion that *Last Visionary*, and now *Last Secret*, was the “official position” of the Church, but also *his own adherence to the “party line” dictated by the Secretary of State*, which he had followed as the former Cardinal Ratzinger, whose theological commentary on the vision declared that “we must affirm with Cardinal Sodano: ‘... the events to which the third part of the ‘secret’ of Fatima refers now seem part of the past’.”¹⁹

Socci on Pope Benedict’s “Operation Truth”

The Pope’s momentous declarations during his pilgrimage to Fatima prompted a rapid-fire series of articles from Antonio Socci on the theme of the patent vindication of the “Fatimist” cause, which had become his cause once he considered the evidence.

Writing in *Il Libero* on May 12, 2010, in an article entitled “So

19. *The Message of Fatima*, p. 43.

there was a Fourth Secret after all ...”, Socci exclaimed that the Pope’s statements “bring back again into the mainstream news the whole dossier on the Third Secret. His words upset the ‘official version’ given in 2000, *which was never considered official* – neither by Ratzinger nor by Pope John Paul II.” Referring to *Fourth Secret* and the “cheap shots” he had had to endure for writing it, Socci noted that Pope Benedict “reopens the discussion in the direction that I tried to investigate and that the documents themselves suggest.” By declaring that the Third Secret concerns “realities of the *future* of the Church, which unfold and reveal themselves day by day” and which we “now see in a really terrifying way,” the Pope, Socci continued, “reinforces the belief” that what he said about filth and corruption in the Church during his Way of the Cross meditations as Cardinal Ratzinger on March 25, 2005 was “perhaps, indeed, the revelation (even if not declared as such) of *the part of the Third Secret that was not revealed in 2000*. The part which contains *the words of Our Lady Herself*, as a comment on the vision.”

On May 13, also in *Il Libero*, Socci published a searing commentary on the Pope’s obvious demolition of Bertone’s/Sodano’s entire position. It is now a matter of black and white, Socci wrote, that “*The ‘fourth secret’ (that is, a part of the Third Secret which has not been published yet) exists, and the words of the Pope on the pedophilia scandal are the proof.*” The Pope, he continued, is “performing a great truth-telling work, even if this means *contradicting the interpretation given by the Vatican Secretaries of State.*” Sodano’s contention that the events depicted in the vision “seem to” belong to the past – from which Bertone had removed the words “seem to,” converting Sodano’s opinion into a pseudo-dogma – had been rejected by Pope Benedict, “who explains to us *the complete opposite*, which is that the Third Secret regards events which came *after* the assassination attempt of 1981 ... and even events which are still in our future.” In fact, he added, “the assassination attempt of 1981 *is nowhere to be found in Benedict’s words*, therefore it is not pointed out as ‘the’ fulfillment of the Third Secret.”

Socci went on to mention that telltale letter of Lucia’s from 1982, purportedly addressed to the Pope, in which – making no mention of the assassination attempt - she declared that “we

have not yet seen the complete fulfillment of the final part of this prophecy [i.e., the Third Secret]." Bertone, Socci reminded us, had "struck out an explosive phrase, which contradicted his version" from that letter, a fraudulent tampering with the documentary evidence, as we have seen, designed to conceal the fact that this letter, only a fragment of which was published, could not have been addressed to the Pope. (Cf. Chapter 4 and Appendix IV.) Socci pronounced this "only one of so many anomalies in this fifty-year-old story that, unfortunately, is filled with *lies* and silences, twisted interpretations and omissions."

But now, wrote Socci, the Pope has "reopened the Fatima file in such a precise and obvious way that everyone who, in these past years, rushed to give his praise to the Curial version is now caught in a panic when confronted with the Pope's words ..." Even Vittorio Messori expressed embarrassment that "Now, in the vast party of the 'Fatimites' [vast!] there will be excitement, to demonstrate that Pope Benedict XVI has betrayed himself..." But, wrote Socci in a conclusion aimed directly at Bertone and his collaborators, the Pope:

wants us to understand ... that we must never be afraid of the truth, even when it is embarrassing or painful. *Because we do not serve God with lies.* When we lie with pretense that we are doing it for God, we are actually doing it for ourselves. *God does not need our lies to defend and build His Church.* It is better to do a *mea culpa*, because God is stronger and bigger than any of our sins. Obviously, *this behavior is not understood in the Curia*, not even by the 'Ratzinger fans.'

In a postscript to the article, Socci noted a remarkable about-face by Vittorio Messori, "who, three years ago, had rushed to praise Bertone's version," but on an episode of *Porta a Porta* broadcast on May 12, 2010 had "without even batting an eyelash ... said the complete opposite of what he has said so far." As summarized by Socci, Messori freely admitted that, quite contrary to Bertone, Pope Benedict "does not see the fulfillment of the Third Secret in the assassination attempt of 1981" and "does not consider it part of the past, but sees it projected into the future, because he is now considering a new fact — the pedophilia scandal — as part of the Secret (and it is obvious that the Pope cannot make all this up: he must have taken this from the



The need for security measures (seen above) for the Pope, even at Fatima, attest to the grave warnings in the Third Secret.

complete text of the Secret ...).” Yet Messori “did not show even the least sign of recognizing that he had been mistaken all these years, nor did he treat the consequences of what he himself had said. Same for the confidant Bertone.”

As Socci put it: “Either Bertone is right (and the prophecy was fulfilled in 1981 and was concluded in the past) or Benedict XVI is right (and therefore the text of the Secret is wider, the prophecy still open and the martyrdom of a Pope and of the Church are still in our future). You cannot pretend that both versions can co-exist; it would not be logical. It would be desirable that love for truth would prevail, as well as a loyal recognition of our own mistakes ... The call of the Pope for repentance, self-critical examination, and penance should be taken much more seriously.” Almost overnight, Bertone now found himself an *opponent* of the papal view of the Secret, and rightly subject to public rebuke from the very man (Socci) he had tried to portray as a knave for disputing his patently incredible version of the facts! So much for the “official version” Bertone had labored for so long to impose upon the Church.

In yet a third article on these developments, published on his blog on May 15, Socci focused precisely on the *mea culpa* that Bertone owes the Church. The article, entitled “Advice to

Bertone: *mea culpa* and penance," focuses on the Pope's homily before the universal Church at Fatima, and the pontiff's resounding declaration to the whole Church that "He would be deceiving himself who thinks that the prophetic mission of Fatima is concluded." In light of the papal homily, even *Il Corriere della Sera* had announced in a headline: "The Fatima prophecy is not accomplished; there will be wars and terrors."

The Pope's words at Fatima, said Socci,

"contain a warning to whoever does not wish to hear and does not wish to understand. Words of Benedict XVI that ... are *the exact antithesis of the lies that, sadly, Cardinal Bertone has been spreading about for years* (caught above all by me). Here in fact is what he [Bertone] has said: 'The prophecy is not open to the future; it is realized in the past.' Thus he wrote on page 79 of his book [*Last Visionary*], repeating it a thousand times in those pages and also in interviews with journalists and on TV, where he has not hesitated to insult the one who simply spoke the truth and called for love of the truth and of the Holy Virgin, Mother of God."

"Now," Socci added, "finally the Pope has spoken and everyone can understand. That Bertone, in the face of the evidence (and the bad impression he gives of himself), has precipitously reached out to the Vaticanists to attempt a tragicomic reverse march (without a *mea culpa*), only adds to the sadness. Writes Tornielli in *Il Giornale*: 'now Bertone has *adapted his words*, stating that the prophecy can also be extended to the 21st Century.' In a little while he will say that he has always said this ... Any comment is useless."

And then this withering assessment of Bertone's tenure: "Except to note the many problems the current Secretary of State has caused the Pope, who deserves to have alongside him collaborators worthy of the task at this historical moment. Collaborators (I speak also of bishops) who will aid him in his mission. Collaborators humble and competent like him, not arrogant and inadequate. Collaborators he evidently has not found. This speaks to the drama of the situation of the Church and the solitude of the Pope."

Bertone, he concluded, could profit from reaching the age of retirement by "dedicating himself to prayer and meditation on the warnings and maternal solitudes of the Queen of Heaven.

In fact, the things of this world soon pass, and forever (including power and, above all, lies). Only the truth remains, which is Jesus Christ. That is, the Truth made flesh. And Who has said: "There is nothing hidden that will not be revealed. Nothing secret that will not be brought into the light."

From the Vatican, there was only silence on the part of Cardinal Tarcisio Bertone. There was nothing he could say against Socci's well-deserved rebukes. For Socci was right to declare that the Pope has "reopened the file" on the Third Secret and that His Holiness is "trying to prepare the Church for this immense trial ... entrusting everyone to the hands of the Madonna of Fatima. These are extraordinary hours." Indeed they are.

The Media Awaken

If it is reasonable to think that *The Fatima Challenge* conference and De Carli's appearance there had contributed to the Pope's inauguration of what Socci calls "Operation Truth" concerning the Third Secret, there is no question that what happened at the conference had prompted the Italian media to begin an Operation Truth of their own. On June 23, 2010 several major figures in the Italian press, including no less than Andrea Tornielli, appeared on the "Top Secret" television show on Rete 4, a channel operated by Mediaset, the largest commercial broadcasting company in Italy. The show discussed recent developments in the Third Secret controversy under the title "Fatima: An Unfinished Business" — *the very title of one of the talks delivered at The Fatima Challenge conference.*

As the show opened, the narrator declared that "the mystery about the Third Secret does not end with the publication of the Secret. Forty years of silence and reticence have led many people to believe that the Message contains something shocking. There are many questions which still remain open. If the prophecy refers to the failed attempt in 1981, why keep it hidden for 20 years? Those who cast doubts about the interpretation given... think that the message of Our Lady is actually pointing to the future and would describe apocalyptic scenarios related to the crisis of the faith and the end of the Church."

The narrator went on to recount (as noted here) that "Father Fuentes, a Mexican priest and postulator of the beatification of Jacinta and Francisco, published a summary of an interview he

had with the religious, whose content was disturbing. Sister Lucy stated that the Virgin was disappointed by the souls of priests and pastors and that the punishment of Heaven would be imminent." Further, the narrator continued:

There is also the testimony of Father Alonso, the official archivist of Fatima, who met several times with Sister Lucy. In his work of more than 5000 pages, the religious claims that probably the Third Secret makes concrete references to the crisis of the faith within the Church ... But there is more: ... [a] version of the Third Secret of Fatima, published by *Neues Europa* [the so-called diplomatic version], which described an apocalyptic scenario of death and destruction. *This text has never been officially denied by the Vatican.* Why then is there no trace of these words in the published message? Is it credible that this text was part of a secret, which has been kept hidden because it was too frightening?

Shortly into the broadcast, there occurred this extraordinary exchange between Tornielli and Claudio Brachino, a Mediaset journalist:

Brachino: There are interesting elements in what John Paul II said during various interviews and declarations. In Fatima he spoke about the apostasy — we should tell the public what apostasy is.

Tornielli: Yes, it's the "expulsion from the faith," the loss of faith, the ultimate and most terrible thing, because it means that we no longer believe. It should be noted that in his document *Ecclesia in Europa* John Paul II spoke about the apostasy in Europe, a term that indicates *the precise and heavy secularization of the Church, and the fall of any relationship with the absolute.*

Brachino: We will discuss this and the apocalyptic vision, but I must insist on this important element: Even among the Catholics, all over the world, *there is suspicion about the official revelation; we're not talking about the secular world or protesters who want to challenge or dispute the Church's policy. We're talking about the so-called Fatimites and other parts of the world's clergy, who do not believe the official version.*

And so the tone was set: Disbelief in the "official version" and the conviction that the whole and entire Third Secret relates to apostasy in the Church can no longer be considered unaccepta-

ble for Catholics. This was followed by no fewer than three film clips of Father Gruner providing grounds to doubt the “official version,” with the narrator making the obligatory reference to “Fatimites,” but then observing as follows: “However, one can not help but notice some inconsistencies in the text, with regards to the 1981 event of Saint Peter’s Square. In the vision of the Third Secret, the ‘Bishop dressed in White’ falls, killed by a group of soldiers, and after him other men die. Pope Wojtyla, instead, was shot by a single killer, and survived. Is it possible, then, that the official interpretation of the Fatima text is wrong?”

After some typically sceptical comments by the Vaticanist Giovanni Ercole about “extremists,” the narrator returned to the prevailing theme of reasonable doubt of the “official” version: “But there is another testimony that makes Fatima an unfinished business: Father [Don] Luigi Bianchi, the priest of Gera Lario, in the province of Como, who was a friend of Sister Lucy and met her many times, when she was still alive.”

In a video clip Bianchi reveals that “The most important thing that I asked Sister Lucy was what she thought we had to expect from this new world, considering that humanity today seems to be so hostile. She said: ‘The world is in serious danger.’” When asked by the narrator what precisely Lucia had told him about the Secret, Father Bianchi replied, “Sister Lucy told me that the Secret of Fatima is something *that is still in God’s plan.*” And that, as we have just seen, is precisely what the Pope said on the plane and during his homily at the Cova da Iria.

The narrator restated yet again the theme of a newly acceptable reasonable doubt: “So is it not yet possible to write the final word on the Fatima Secrets? The debate about the Third Secret of Fatima, which affected almost the entire 20th Century, *seems not to be closed*, not even with the death of two of its greatest protagonists, John Paul II and Sister Lucy.”

And with that introduction, Brachino and Tornielli conducted a discussion which *presumed the existence of two distinct but related texts* of the Third Secret, one of which, kept in the papal apartment, has never been revealed (precisely as Socci and the “Fatimists” contend), and has been deemed “inauthentic” by Bertone and company:

Brachino: [A]re there two texts of the Third Secret of Fatima?

Or are there multiple interpretations of the revealed text? So, are there two — implying that the Church has only revealed one text or just one part of it?

Tornielli: *Well, certainly there are inconsistencies, there is evidence that shows the existence of two manuscripts. One that was kept in the apartment of the Pope and another one at the Holy See archives. I don't think that we can call them two different texts of the Secret, because the Secret is what has been revealed, that is the vision; it is possible, however, given what Sister Lucy has sent to the Vatican during the years, that there might be an attachment, or an explanation to it ... [I]t is clear that John XXIII and his successors didn't consider it as being fully part of the Third Secret, but just as an interpretation given by Sister Lucy rather than being part of Our Lady's apparition. In this sense it was declassified to a mere, personal interpretation.*

Brachino, stating that "I have to push on this point," noted that the famous "etc" indicated that something was missing, to which Tornielli frankly replied: "Well, it certainly gives you the idea of something that continues. Indeed, in the same booklet published officially by the Vatican there is no explanation to that sentence, it remains suspended, and it seems to be referring to something else that the published version of the Third Secret actually doesn't contain."

At this point in the proceedings Brachino introduced the "story told by Socci's book on Fatima: Archbishop Capovilla admitted to Solideo Paolini in 2006 the existence of two different but complementary texts of the Third Secret. One was kept at the Holy Office archives, the other one in the apartment of the Pope ..."

After showing the same video interview of Capovilla by De Carli which we have treated exhaustively here, Tornielli simply dismissed it as unpersuasive and, in a massive setback for Bertone and his "official" version, declared that the existence of a second text of some sort pertaining to the Third Secret is now well established:

Tornielli: Yes, we have just seen the interview of Capovilla, in which he said that there is no fourth secret. *But we must remember one fact: Capovilla has repeatedly said that a text of the Secret, an "attachment," has always been kept inside the desk of the Pope, and has stated that it was he who revealed to Pope Paul VI, just a few days after*

his election, the place where the Secret was located: he told him that the text was kept inside John XXIII's desk called "Barbarigo". When John XXIII read the Secret in 1959, he decided not to publish it, and Capovilla wrote a note on the envelope (this is confirmed not only by Capovilla, but also by Paul VI, who found that note on Capovilla's envelope). Now, when it was shown on television in 2007 [on Porta a Porta], [Cardinal Bertone] showed the envelopes to the cameras, and there was no handwriting by Capovilla on it ... Not all the time when there is an evidence does it have to confirm a certain theory ... **But the existence of two texts in two different places seems to me now a well established fact.**

At this point the discussion was joined by Alessandro Banfi, a prominent Vaticanist, who praised "the reasoning that inspired Socci, with courage and great skill," to question the official version, and then asked and answered his own question, with devastating impact to the credibility of Bertone's position: "This is the matter which I think we should talk about: Is the successor of Peter in possession of a more complete version of the vision, with deeper and confidential information? *In my opinion it is quite credible.* But it was also more than possible a few weeks ago that this controversy could have never been solved. And now the Pope, as always, *has reopened the discussion about it!*" To which Brachino replied: "And he did indeed, as I said at the beginning of the transmission, in a very sensational way. Probably it was a decision that is part of Ratzinger's overall project, his new 'Operation Truth' for a different attitude within the Church, even with regards to herself."

These publicly administered hammer-blows to the Vatican Secretary of State's position were followed by discussion of "the dramatic problem of the apostasy" (Banfi), "the abandoning of the faith, but by the members of the Church themselves" (Brachino), "the abandoning of the faith inside the Church. Exactly." (Banfi). Then, following a video segment on Ali Agca and the 1981 assassination attempt, Brachino, Torielli and Banfi took aim at the Sodano/Bertone "interpretation" that events contained in the Third Secret "need to be interpreted as if they were referring to the past, and precisely to the assassination attempt against John Paul II on May 13, 1981, in St. Peter's Square." What Socci calls the "preventative interpretation" was

essentially deemed no longer operative, particularly in view of the Pope's statement on the papal plane:

Brachino: I want to ask Andrea Tornielli the following question: Between what is shown in the vision and what happened in St. Peter's Square, I don't think the two events coincide: in the vision the Pope died, but in 1981 he survived!

Tornielli: The big difference is that Pope John Paul II didn't die, he fell "as if dead", to use the same expression used by Cardinal Sodano in 2000. But we must also say, as Ratzinger himself said in the presentation of the official Secret, that these prophecies are not a "film about the future"... *but that inconsistency is there.*

Brachino: About this interpretation, Mr. Banfi, there are many things *that are actually leading us away from the true interpretation of the Third Secret that is being given now [by Pope Benedict].* If not everything has to happen afterwards, *certainly not everything has happened already!*

Banfi: True, the plot that leads to the attack against John Paul II has not been clarified yet: Okay, Ali Agca was caught and imprisoned, but it is hard to understand any connection, any link between that event and Providence, its secret designs, as Sodano tried to imply in his interpretation of the Secret. *So there's more than one contradiction that leaves us perplexed.* Moreover, the vision speaks of arrows and shots, so not just a single gunshot, but a collective attack. *The vision suggests a Vatican which seems to have been bombed and is now just a heap of rubble; the remaining faithful would climb the hill towards the cross, and those soldiers would attack them, and the Pope, with arrows and bullets, killing them all.*

In sum, Brachino concluded, echoing Socci: "The Pope re-opens the case, although he doesn't say the old interpretation is totally wrong, he said it still refers to the suffering of John Paul II and probably of the popes and *of the Catholic world.*" To this Tornielli added an observation concerning Jacinta's famous vision of a future Pope under attack: "I remember that one of the seers, Jacinta, speaking once with Sister Lucy, told her of a vision in which she saw the Pope as if he were kneeling before an altar, and people from outside were throwing stones at him..."

it is a stoning or a moral attack like the one we're seeing now." Continuing in the same vein, Brachino alluded to "the words of John Paul II said at Fatima on May 13, 1982 concerning the danger of the apostasy from God, the fight against God and all that is sacred and divine. Are we near the time predicted by St. Paul, the time of the Antichrist, who rises against God and against any sort of religion? It is a time, however, in which the Holy Spirit mobilizes the whole Church, through the Blessed Virgin." Here Brachino, just before playing a video of Pope Benedict's stunning remarks on the plane to Portugal, quoted above, returned to the theme sounded by Socci, declaring: "On May 13, 2010, another Pope, Benedict XVI, made some remarkable statements *which reopened the case*. On May 13th, a date that will remain forever in the history of Catholicism."

Brachino punctuated the video with a comment that indicated that the Italian media, joining Catholics all over the world, now recognized that a new chapter had been opened in the Third Secret controversy in a book that would not be closed until the whole story unfolds, a chapter in which the Secret as a prophecy of apostasy in the Church is foretold: "Here Benedict XVI brings to mind the speeches of Paul VI about the '*smoke of Satan within the Church*,' and it seems also to echo the great writings of Charles Hodge, who spoke about Christianity after Christ and without Christ. What comes to our minds is the dramatic question, in the form of poetry, posed by T. S. Eliot: 'Is it the Church that has abandoned humanity, or is it humanity that has abandoned the Church?'"


Ten years after the Vatican Secretary of State had ventured to put an end to the Third Secret of Fatima and the Message of Fatima as a whole, the Mediaset broadcast demonstrated a growing awareness among the faithful that the prophecies and warnings of the Virgin Mother of God to Lucia, Jacinta and Francisco were more alive, and more urgent, than ever.

An Untimely Passing

Less than three weeks after the critical dissection of the "official version" on Mediaset, Giuseppe De Carli, age 58, passed away unexpectedly at the Gemelli Polyclinic in Rome, reportedly while undergoing radiotherapy for a suddenly discovered inoperable throat cancer. Gemelli was the same hospital in

which John Paul II had called for the text of the vision in 1981 while recovering from the nearly fatal wounds Ali Agca had inflicted on him.

Did De Carli know about his terminal illness when he appeared at *The Fatima Challenge* conference, stepping from behind the Vatican's stone wall of silence and evasion to encounter his fellow Catholics on the revealing ground of a free and open discussion in search of the truth? Or did he discover his illness after his appearance at the Ergife Hotel? We do not know. But we do know that, along with the conference as a whole, De Carli's decision to appear and attempt a defense of Bertone's indefensible position must have contributed to the impetus for Pope Benedict's "Operation Truth," an operation that, one must hope and pray, will lead at last to a full disclosure of the Virgin of Fatima's message-warning to the Church and all humanity, while there is still time to avert the worst of what it foretells.

Giuseppe De Carli died on July 13, 2010, the very anniversary of the day on which the Mother of God revealed the Third Secret in its entirety to the seers of Fatima. May the perpetual light shine upon him. 

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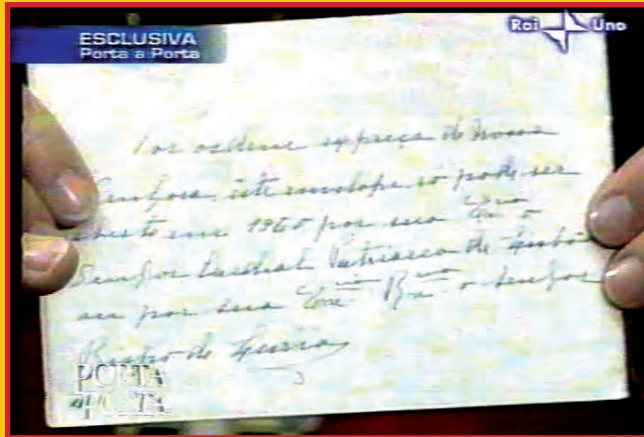
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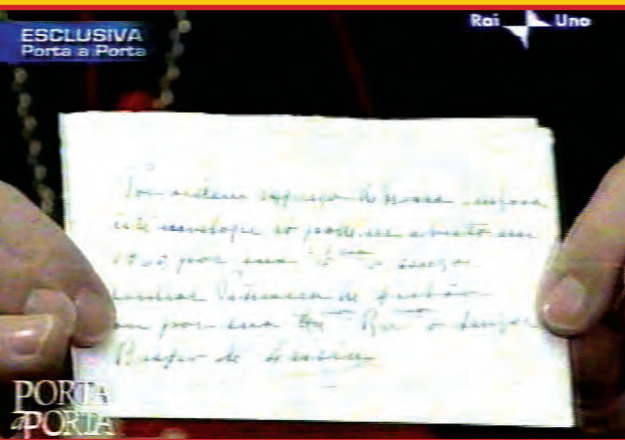
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Who Do YOU Believe? Sister Lucy or Cardinal Bertone?

Cardinal Bertone told us on May 10, 2007 that Sister Lucy “confessed” to him that she had invented 1960 as the year in which the Third Secret was to be revealed and that it was not Our Lady at all Who insisted upon 1960. “It (1960) was a fictitious date and Lucia confessed it with disarming candor.” ... Cardinal Bertone, p. 92 of *L’Ultima Veggente di Fatima*, published May 10, 2007.



YET – it is Cardinal Bertone himself who, on National TV in Italy on May 31, 2007, revealed for the first time ever that these two envelopes (photographed here) were prepared by



Sister Lucy herself for enclosing the Third Secret. Each envelope was sealed with three wax seals on the back. On the front of each, Sister Lucy wrote in her own hand the formal order: “By *express order of Our Lady*, this envelope can only be opened in 1960 ...”