

## Appendix II

# 101 Grounds for Doubting Cardinal Bertone's Account

Among other things, this book has surveyed in detail the evidence that convinced Antonio Socci that it "is certain" Cardinal Bertone and his collaborators are hiding a text of the Third Secret of Fatima containing "the words of the Madonna [which] preannounce an apocalyptic crisis of the faith in the Church starting from the top" and probably "also an explanation of the vision (revealed on June 26, 2000) where there appear the Pope, the bishops and martyred faithful, after having traversed a city in ruins."<sup>324</sup>

This appendix, rather than reviewing the evidence as a whole, focuses on the specific grounds for doubting the veracity of Cardinal Bertone's account, according to which: (a) the vision published in 2000 is the entirety of the Third Secret; (b) the Virgin had nothing to say about the vision's meaning; and (c) Heaven left the "interpretation" of the vision to Bertone and his predecessor, Cardinal Sodano. As the reader will see, many of the grounds for doubt arise from Bertone's own statements and omissions over the past seven years.

### **Bertone evades the testimony of Archbishop Capovilla and the evidence presented by Antonio Socci.**

1. In July 2006 Archbishop Loris Capovilla, the personal secretary to Pope John XXIII reveals to Solideo Paolini:
  - that there are two different envelopes and two different texts pertaining to the Third Secret: the "Capovilla envelope" and the "Bertone envelope";
  - that the "Capovilla envelope" was kept in the papal apartment of John XXIII, in a desk called "Barbarigo," located in the papal bedchamber;

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<sup>324</sup> Socci, *Fourth Secret*, p. 82.

- that after Pope John read the text of the Secret inside that envelope in August 1959, he placed the text back into the envelope, resealed it, and instructed Capovilla to write on the outside “I give no judgment,” along with the names of all those Pope John had asked to read the Secret;
  - that Paul VI retrieved the “Capovilla envelope” from the same desk where Pope John left it (“Barbarigo”) and read its contents in 1963—*two years before* the date Bertone says Pope Paul read the Third Secret for the first time—and then resealed the envelope, as had John XXIII.
2. The “Bertone envelope,” on the other hand, was always kept in the Holy Office archives, and Pope Paul, according to Bertone’s account, read its contents in 1965—two years *after* Pope Paul had read the contents of the “Capovilla” envelope.
  3. In the face of Capovilla’s explosive testimony proving the existence of another envelope and text of the Secret, Cardinal Bertone remains silent, even after Antonio Socci publishes that testimony to the world in November 2006 as part of his book *The Fourth Secret of Fatima*.
  4. Bertone fails to deny or even to mention Capovilla’s testimony *even when Giuseppe De Carli brings it to his attention* while interviewing Bertone for *Last Visionary of Fatima*.
  5. *Last Visionary* fails to address a single point Socci raises in *Fourth Secret*, including the testimony of Capovilla, even though *Last Visionary* is supposed to be a rebuttal of *Fourth Secret*, wherein Socci presents massive evidence of a cover-up of a text of the Secret.
  6. During his television appearance of May 31, 2007 on the Italian television show *Door to Door*, a few weeks after *Last Visionary* is published, Bertone continues to avoid any discussion of Socci’s points, including Capovilla’s testimony, even though the very title of the show (“The Fourth Secret of Fatima Does Not Exist”) is a direct attack on the title of Socci’s book.
  7. Although this installment of *Door to Door* is an attack on Socci’s book, Socci is not invited to participate in the show or even to submit questions to Bertone.

**Bertone evades, then blatantly misrepresents,  
Lucia's telltale "etc" – the gateway to the Third Secret.**

8. For the past seven years of an ongoing controversy, Bertone has refused to answer any questions about the words following Lucia's "etc" in the momentous declaration of the Virgin: "In Portugal, the dogma of the Faith will always be preserved etc.", which Lucia recorded in her Fourth Memoir as part of the integral text of the Great Secret revealed by the Virgin on July 13, 1917, and which Fatima scholars unanimously regarded as the opening words of the Third Secret.
9. Bertone, collaborating in *Message of Fatima* (2000), the Vatican commentary on the vision of "the Bishop dressed in white," falsely describes the Virgin's words ending in Lucia's "etc" as merely "some annotations" by Lucia, when he knows the phrase is part of the integral text of the Great Secret as spoken by the Virgin herself and recorded in the Fourth Memoir.
10. To avoid the momentous words of the Virgin recorded in the Fourth Memoir, which they would have to explain to the faithful, Bertone and his collaborators use the less complete Third Memoir, offering no explanation for this strange decision other than the demonstrably false claim that the Virgin's words in the Fourth Memoir are mere "annotations" by Lucia.
11. Yet, in another context, Bertone himself quotes from the Fourth Memoir *precisely because it is more complete than the Third*.
12. During the press conference of June 26, 2000, at which *Message* was published, Bertone states to the press: "It is difficult to say if it [the "etc"] refers to the second or the third part of the secret [i.e., the Great Secret of July 13, 1917]... it seems to me that it pertains to the second." Hence *Bertone does not deny that the "etc" could in fact be part of the Third Secret*, which would mean that the Third Secret includes the Virgin's *spoken words*.
13. Bertone refuses to address the "etc" issue, even though he himself makes a mocking reference to the issue in *Last Visionary*, only to avoid answering any questions about it.
14. Despite what he claims are ten hours of unrecorded interviews with Lucia concerning the Third Secret and the Message of Fatima in general, Bertone mysteriously fails to ask her whether there are any words of the Virgin following the famous "etc", even though he knows this matter is at the very heart of the

Third Secret controversy. In the alternative, Bertone does ask Lucia about what is contained within the “etc”, but he conceals her answer.

15. During the same ten hours of interviews Bertone mysteriously fails to ask Sister Lucia if the Virgin ever explained what *Message* calls the “difficult to decipher” vision of “the Bishop dressed in white,” and if so, whether there is a text of the Virgin’s explanation. In the alternative, Bertone does ask Lucia if the Virgin ever explained the vision, but conceals her answer.
16. During a radio broadcast on June 6, 2007, Bertone falsely asserts that the Virgin’s words in the Fourth Memoir end with ellipses (...), not with “etc”, when he knows full well that the “etc” –indicating further words of the Virgin–has been at the heart of the Third Secret controversy for decades, so that he could not have mistaken the “etc” for ellipses, and further knows that it is absurd to suggest that the Message of Fatima ends with the Virgin trailing off in the middle of a thought.
17. During the same broadcast Bertone falsely suggests that the telltale words of the Virgin concerning the preservation of dogma in Portugal (but evidently not elsewhere) are not important because they are merely part of Lucia’s “memoir,” which he characterizes as “another writing,” when he knows that Lucia’s memoirs are the source texts of the integral Message of Fatima, and that *he himself used the less complete Third Memoir* to obtain the text of the Great Secret the Vatican published in 2000.

**Bertone demolishes his own position  
on national television.**

18. During the appearance on *Door to Door* in May of 2007, Bertone himself finally reveals—after seven years of failing to mention it—that Sister Lucia prepared *two different sealed envelopes* for transmission of the Third Secret, each bearing the notation “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.”
19. Bertone himself thus verifies the “two envelopes, two texts” theory of Socci and the “Fatimists,” since it could hardly be the case that Lucia would use two sealed envelopes, with the “1960 order” on each, for one text.

20. Contrary to what he revealed on television, Bertone reports in *Last Visionary* that during his purported interview of Lucia on April 27, 2000, he asked her to identify only *one* sealed envelope as hers.
21. During the same appearance on *Door to Door* Bertone also reveals for the first time that the text of the vision of the bishop in white is *not* a letter to the Bishop of Fatima – which is how Lucia described the text of the Secret she had transmitted to the Bishop – but rather is written *on four contiguous pages of her notebook, comprising a single sheet of folio paper.*
22. Bertone himself thus confirms the contention of Socci and the “Fatimists” that, just as Sister Lucia herself revealed, the Secret was contained *both* in her notebooks *and* in her letter to the Bishop of Fatima.
23. Contrary to what he says on television on May 31, 2007, in *Last Visionary*, Bertone asserts that during the meeting of April 27, 2000 Lucia authenticated *sheets* (“fogli” in Italian) of paper pertaining to the Secret, not the single sheet he produced on *Door to Door* and which he described as “the folio (sheet of paper)... the only *authentic* folio (“l’unico foglio autentico”), the only folio in which is contained the Third Secret.”
24. During the appearance on *Door to Door*, Bertone makes it a point to display an envelope containing a 1967 translation of a text of the Secret (while failing to display the translation inside), but he does not display or even mention the 1959 translation of a text of the Secret, *specially prepared for John XXIII*, whose existence Archbishop Capovilla himself later reveals during a television broadcast staged by Bertone in September 2007.
25. Bertone inadvertently reveals during his appearance on *Door to Door* that the Third Secret contains “words” and an “interior locution” that Lucia committed indelibly to memory, when the vision of the bishop in white contains no words of the Virgin, only one word spoken by the angel (“Penance,” uttered three times) and no interior locution: that is, no address by the Virgin to her.
26. Bertone also finally admits during the *Door to Door* appearance that Cardinal Ottaviani affirmed “categorically” that there is a one-page text of the Secret comprising 25 lines, as opposed to the four-page text of 62 lines setting forth the vision of the bishop in white. Yet, in *Last Visionary*, Bertone claimed that he

did not know what the Cardinal was talking about.

27. Curiously, Bertone says that he is “a little amazed” by Ottaviani’s testimony, instead of denying it outright and producing witnesses or documents that could readily disprove the testimony, if such witnesses and documents existed.
28. Bertone further declares to the TV audience that he does not find Ottaviani’s testimony about a one-page, 25-line text of the Secret “*so convincing* as to say that there exists a sheet of paper (*foglio*) of 25 lines...”, as if the matter were open to debate, when he would not speak this way if he were quite certain Ottaviani was wrong.
29. In a contrived attempt to explain away Cardinal Ottaviani’s testimony, which he cannot deny or refute, Bertone falsely suggests on *Door to Door*, and in a radio broadcast during the following week (June 6, 2007), that Ottaviani could have counted 25 lines on two pages of the four-page text of the vision—somehow thinking the two pages were one page!—when Bertone knows very well that the two pages he indicated on both occasions contain 32 lines of text and could not possibly have been mistaken for one page of 25 lines.

**Bertone fails to obtain a retraction from Capovilla,  
finally admitting to the existence of the never-produced  
“Capovilla envelope.”**

30. When, at Bertone’s request, De Carli finally interviews Capovilla in August 2007, *he fails to obtain a retraction* of any element of Capovilla’s testimony to Paolini as recounted by Soggi in *Fourth Secret*.
31. An earlier version of De Carli’s interview of Capovilla—also devoid of any retraction—is first published in a *women’s magazine*, indicating an attempt to “float” an unofficial “trial balloon” that will be passed off as a change of Capovilla’s testimony, when no change has in fact occurred.
32. According to De Carli’s transcript of his August 2007 interview of Capovilla, Paolini is *not even mentioned* during the interview, nor is Soggi’s publication of Paolini’s account of what Capovilla told him.
33. The deliberate avoidance of any discussion of Paolini’s report of what Capovilla told him can only mean that Capovilla is not

willing to deny or even modify what he said to Paolini.

34. During the interview with De Carli, Capovilla not only fails to deny or modify his testimony to Paolini, he *confirms the existence of the “Capovilla envelope”* containing the Third Secret, kept in the papal apartment in the desk called “Barbarigo” and bearing the words Capovilla had written on the outside at the direction of John XXIII.
35. Although his own witness now confirms its existence, *Bertone fails to produce the “Capovilla” envelope or to give any explanation for its non-production*, which he would certainly do if there were an innocent explanation.
36. Having failed to obtain a retraction of Capovilla’s testimony, De Carli, at Bertone’s behest, tries to supply (during the telecast Bertone stages in September 2007) the conclusion he could not extract from the witness: “I [De Carli!] conclude, therefore, there is not a Capovilla envelope to contrast to a Bertone envelope. The two envelopes are the same document.”
37. Yet, Bertone and De Carli both know that Capovilla himself said no such thing to De Carli, but on the contrary – according to De Carli’s own transcript of his interview of the Archbishop – Capovilla confirmed there is a “Capovilla envelope” bearing the Archbishop’s notations, *which Bertone has never produced*.
38. Bertone thus falsely represents to the public (through his agent De Carli) that there is no distinct “Capovilla envelope,” when his *own evidence* now demonstrates that it exists but has not been produced.
39. After seven years of having failed to reveal its existence, Bertone (through De Carli) now concedes that an envelope containing a text of the Third Secret and bearing Capovilla’s notations was kept in the papal apartment during the pontificates of John XXIII and Paul VI, even though, in *Last Visionary*, he scoffs at the claim that there was an envelope in the papal apartment as distinct from the Archives of the Holy Office.

**Bertone changes his story on the text  
in the papal apartment, thereby creating  
many new discrepancies in his account.**

40. Forced by Capovilla’s testimony to concede that there was, after all, an envelope containing a text of the Third Secret in the

papal apartment, not the archives, and that Paul VI read this text in 1963, not 1965 as Bertone had claimed, Bertone has De Carli ask Capovilla leading questions during the August 2007 interview which suggest—for the first time in seven years of controversy—that Paul VI read the same text twice, in 1963 and 1965, and that the text Pope Paul read in both years was merely the text of the vision the Vatican published in June 2000. This suggestion is “floated” during the *Telepace* broadcast, staged by Bertone in September 2007.

41. Bertone’s attempt to change his account to fit the evidence—evidence whose existence he had previously denied or appeared to deny—creates the following fatal discrepancies:
- If Paul VI read in 1965 the same text he read in 1963, then that text would be the one *inside the “Capovilla envelope”, which Bertone has never produced; for as Capovilla told De Carli, after reading a text of the Secret in 1963, Paul VI placed it back in the “Capovilla envelope” and resealed the envelope.*
  - If there is nothing to hide, then Bertone would have produced the “Capovilla envelope” on television.
  - The “official account” has never mentioned that Paul VI read a text of the Secret in 1963, even though that reading was a momentous historical event.
  - There would have been no reason for the official account *not* to mention this momentous historical event *unless* the text Pope Paul read in 1963 was (and is) being hidden.
  - If Paul VI read in 1965 the *same* text he read in 1963, the official account of the 1965 reading would have mentioned this also—unless, again, there is something to hide.
  - As Bertone himself now reveals through Capovilla, Paul VI resealed the envelope containing the text he read in 1963, stating that he would “do as much as” Pope John had, meaning leave it to others to judge the text. Why, then, would Paul VI *reopen* the envelope he had *resealed* in 1963 in order to read the same text again in 1965?
  - Even if Paul VI decided to reopen the envelope he had resealed in 1963 in order to give its contents a second reading in 1965, how is it that neither his diaries, nor

the records of the members of his staff, nor any Vatican document whatsoever, reflect that the Pope decided to revisit the same text he had previously decided to leave to others to judge?

- According to De Carli's own transcript, Capovilla stated that after the 1963 reading of a text of the Secret by Paul VI "The envelope was resealed *and I don't know if it was spoken of further.*" Thus Capovilla, contrary to what Bertone suggests (via the leading questions posed by De Carli), *could not have known* whether Pope Paul reopened the same envelope and read the same text again in 1965.

**Bertone feigns ignorance of whether  
John Paul II read a text of the Secret in 1978.**

42. In *Last Visionary*, Bertone states he is "convinced" and it is his "opinion" that John Paul II did not read the Secret in 1978, within days of his election, even though papal spokesman Navarro-Valls so reported to the press—a report that indicates a text in the papal apartment, not yet disclosed.
43. Confronted with the testimony of Navarro-Valls, Bertone mysteriously declines simply to ask Navarro-Valls, the Pope himself (while he was still alive) or any number of other knowledgeable witnesses if the report is true, even though he had ample time to do so in connection with his written interview in *Last Visionary*. Alternatively, Bertone does verify the report and has hidden the fact that John Paul II did indeed read a text of the Secret in 1978, three years before the date given in Bertone's account.
44. Despite repeated questioning even by De Carli, his handpicked interviewer, Bertone claims that John Paul II, the very "Pope of Fatima," waited until the third year of his pontificate (1981) to read the Third Secret, when Paul VI read it within days of his election.
45. Pressed by De Carli for the third time during the interview in *Last Visionary*, Bertone incredibly suggests John Paul II was too busy "reevangelizing the world" to read the Third Secret in 1978.
46. Nos. 42-45 suggest Bertone's determination not to admit that John Paul II read the Secret in 1978, when there would

be no reason not to admit it unless there is something to hide concerning that earlier reading.

**Bertone defends a patently untenable “interpretation”  
of the vision of the bishop in white.**

47. Bertone, following the lead of his predecessor, Cardinal Sodano, insists that the vision of a Pope being executed by soldiers outside a half-ruined city signifies Pope John Paul II escaping death at the hands of a lone assassin in 1981 – an “interpretation” even the Vaticanist Vittorio Messori categorically rejects as untenable during Bertone’s appearance on *Door to Door*.
48. Bertone fails to explain why, if that is all the vision signifies, it was kept under lock and key in the Vatican for nearly 20 years after the attempt.
49. Yet, Bertone asserts preposterously that the mere decision to publish the vision in 2000 “brings to an end a period of history marked by tragic human lust for power and evil...” – in which case, why was the decision not made sooner?
50. Bertone’s “interpretation” of the vision makes the 1981 assassination attempt the very culmination of the Message of Fatima, even though the Pope recovered from his wounds, resumed an active life of skiing, hiking and swimming for the next twelve years, and died nearly twenty-five years after the attempt from the complications of Parkinson’s disease.
51. In 2001, in the communiqué concerning his alleged interview of the seer in November 2001, Bertone claims that Lucia “fully confirms” his interpretation of the vision. But in May 2007, in *Last Visionary*, Bertone says “not in these terms” when asked directly by his own chosen interviewer, De Carli, if Lucia had accepted the interpretation.
52. All told, Bertone has given *six different and inconsistent versions* of Lucia’s alleged statement to him that she “accepted” his “interpretation” of the vision.
53. Bertone asks the faithful to believe that the Virgin Mary had no words of explanation concerning a vision he has “interpreted” in a manner plainly at odds with what the vision depicts.
54. Bertone asks the faithful to believe that the Virgin left it to him and his predecessor to explain the meaning of the vision to the

Church and the world, some 83 years after the Virgin confided it to the seers, and that Lucia herself consented to be guided, not by the words of the Virgin delivered from Heaven, but by two Vatican cardinals (Bertone and Sodano) who have no competence in the matter whatsoever.

**Bertone accuses Lucia of inventing the Virgin's order  
that the Secret was not to be revealed before 1960**

55. Over the course of seven years Bertone claims repeatedly – in *Message*, in *Last Visionary*, and during his television appearance on *Door to Door* – that Lucia “confessed” to him during unrecorded interviews that the Virgin never told her the Third Secret was not to be revealed until 1960, and that she (Lucia) arbitrarily selected that year for the revelation of the Secret.
56. Throughout the seven years he makes this claim, however, Bertone fails to reveal (until the appearance on *Door to Door* on May 31, 2007) that he has in his possession not one, but *two*, envelopes on which Lucia had written: “*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.*”
57. Bertone has an obvious motive to obtain Lucia’s “confession” that she invented the “express order” of the Virgin regarding 1960: the Virgin’s linkage of the Secret to 1960 destroys his ridiculous “interpretation” linking the vision of the bishop in white to the failed 1981 assassination attempt as the culminating Fatima prophecy, and further points to a relation between the Secret and events around 1960, including the Second Vatican Council, which John XXIII had announced in 1959.
58. Bertone gives three different and totally inconsistent versions of the “confession,” based on his unrecorded “interviews” of the seer:
  - In the first version Lucia allegedly says: “I had the intuition that before 1960 it would not be understood, but that only later would it be understood.”
  - In the second version the “intuition” disappears, and Lucia allegedly says: “I felt that 1960 would be a date very far from the writing of the ‘Secret’ in 1944 and because I had thought that I would be dead in that year, therefore

the last obstacle to the interpretation and to the disclosure of the secret would have been taken away.”

- In the third version Lucia allegedly says: “It was I who set that date. It was I who thought that 1960 would be a term sufficient to be able to open the envelope. And I thought that perhaps I would be dead and not be involved in the Secret.”
59. All three versions of the “confession” are patently incredible for the following reasons:
- As a child, Lucia would not reveal the Secret without Our Lady’s permission, even under threat of death.
  - Sister Lucia would never, on her own, make a “decision” when to reveal the Secret Our Lady had ordered her to “tell no one” except Francisco.
  - The seer chosen by the Mother of God would not simply invent an “express order” from Mary and then forge it on two envelopes, thus misleading her superiors, the Church and the whole world for over 60 years.
  - 1960 was not “very far” from 1944 (the year the Virgin ordered her to write down the text of the Secret); and even if it were, that a date was “very far” from 1944 was not a logical reason for Lucia to “decide” that *this* date, of all dates, would be a good time to reveal the Secret she was (at that time) under heavenly orders *not* to reveal.
  - Of all the years that elapsed between 1944 and her death in 2005, Sister Lucia had no reason arbitrarily to “choose” 1960 as the year to reveal the Secret—*sixteen* years from 1944—rather than a round number like ten or twenty years from 1944.
  - If, as Bertone himself admits, the Virgin directed Lucia to write down the Secret in 1944, the Virgin could not have failed to direct also the date for its revelation
  - Sister Lucia could not have had the premonition that she would be dead in 1960 when she lived to the advanced age of 97, and nowhere in any of her writings do we find the least suggestion that she anticipated dying before her 53<sup>rd</sup> birthday.

- Sister Lucia could not have thought that she, the very recipient of the Third Secret, the chosen seer of God, was an *obstacle* to its disclosure and “interpretation.”
  - In *Last Visionary* Bertone claims he was sent to Coimbra to interview Lucia in April 2000, just before publication of the vision and the commentary in *Message*, because the Pope “had need of a definitive interpretation on the part of the religious.” Yet, in the same book, Bertone asks us to believe that Sister Lucia viewed her very existence on earth as “the last *obstacle*” to the Secret’s interpretation.
60. No independent witness has ever corroborated Bertone’s claim that Lucia “confessed” to fabricating the Virgin’s “express order,” even though witnesses were supposedly in attendance during the “confession.”

**Bertone relies on unrecorded, uncorroborated “interviews” and ever-changing “quotations” he attributes to the seer.**

61. Bertone conducts an alleged ten hours of interviews of the seer in order to substantiate his account, but fails to make a videotape, an audiotape or even a written transcript of these historic encounters, and does not even provide a signed statement by Lucia in her own language (Portuguese).
62. From ten hours of alleged interviews with Lucia, which would comprise thousands of spoken words, Bertone “quotes” exactly *nine words* attributed to Lucia concerning the contents of the Third Secret – the very matter in controversy – and no witness has come forward to corroborate even those nine words, although witnesses were allegedly present.
63. Bertone claims he has signed, edited “minutes” of his meetings with Lucia, but he has never produced them.
64. Bertone has never quoted Sister Lucia the same way twice on the same subject, and the fragmentary “quotations” allegedly drawn from his never-produced “notes” change every time he repeats them. In particular, Bertone has given:
- *Six inconsistent versions* of his claim that Lucia told him she “agrees” with his “interpretation” of the vision of the bishop in white. No independent witness has corroborated this claim.

- *Four inconsistent versions* of his claim that Lucia told him the consecration of Russia was effected by a consecration of the world in 1984. No independent witness has corroborated this claim.
- *Three inconsistent versions* of Lucia's "confession" that she invented the "express order of Our Lady" regarding 1960. No independent witness has corroborated this claim— not even the retired Bishop of Fatima, who attended the meeting of April 27, 2000 at which Lucia allegedly "confessed," yet conspicuously fails to confirm Bertone's account of the "confession" during his appearance on the *Telepace* telecast.
- *Three inconsistent versions* of the configuration of envelopes involved in the transmission of the Third Secret, wherein the following telling discrepancies, among others, appear:
  - None of the three versions mention the "Capovilla envelope" his own witness (Capovilla, as interviewed by De Carli) identifies, but which Bertone has never produced and whose non-production he fails to explain.
  - Bertone variously claims that Lucia personally prepared one, two or three envelopes for transmission of the Secret, depending on which version one considers, yet not until the TV appearance of May 31, 2007 does Bertone mention *two* sealed envelopes bearing the "express order of Our Lady" that the envelopes not be opened until 1960.
  - One of the versions mentions an outer envelope bearing the notation "Third Part of the Secret"— another envelope Bertone has failed to produce, and perhaps a reference to the never-produced "Capovilla envelope."

65. Bertone claims that during the interview of November 2001 Lucia told him she agrees with everything in *Message*, a 44-page document, even though *Message*

- as accurately reported by the *Los Angeles Times*, “gently debunks” Lucia’s account of the Third Secret;
  - suggests that Lucia concocted the vision of the bishop in white from images she had seen in devotional books;
  - accuses her of inventing the “express order of Our Lady” concerning revelation of the Secret in 1960; and
  - cites as an eminent expert on Marian apparitions the modernist Jesuit, Edouard Dhanis, who declared that Sister Lucia invented the entire Message of Fatima except for its call to prayer and penance.
66. Bertone claims that during the same November 2001 interview Lucia uttered verbatim as her own statement a 165-word passage from *Message*, written by Cardinal Ratzinger.
67. In May 2007, only after Lucia has died and Capovilla has revealed the existence of a second text of the Third Secret, Bertone suddenly announces – for the first time in seven years of controversy – that during one of his alleged interviews of the seer she declared: “Yes, this is the Third Secret, and I have never written other.” Yet Bertone fails to identify which of the interviews contains this never-before-mentioned statement or to provide any transcript or other independent verification of the purported quotation, and no independent witness corroborates it – even though Bertone names Bishop Serafim, the retired Bishop of Fatima, as a witness to the alleged statement.
68. When Bishop Serafim does appear during Bertone’s telecast on *Telepace* in September 2007, he conspicuously fails to corroborate Lucia’s alleged statement, even though he was brought to Rome for the very purpose of defending Bertone’s position.
69. As to all of the contested statements Bertone attributes to Lucia during ten hours of interviews he never recorded, Bertone is literally *the only witness in the world* who claims to have heard the statements.

**Bertone suddenly shifts to an emphasis  
on an “authentic” text and a mere personal  
“conviction” that all has been revealed.**

70. After Socci shows conclusively that there is (or was) a text of

the Secret located in the papal apartment, Bertone, during his appearance on *Door to Door*, begins to harp on an “authentic” text in the Holy Office *archives*, while ignoring or refusing to answer all questions about a text in the *papal apartment*, whose existence he will finally admit (through De Carli) in September 2007.

71. Instead of stating forthrightly on *Door to Door* that he has revealed the entire Third Secret of Fatima and that there are no other texts related to it (whether or not deemed “authentic”), Bertone states only that he and his collaborators “decided to publish *all that actually existed in the archives of the Holy Office...*”, when he knows very well that the burning issue in the controversy is precisely the text that was *not* in those archives but in the papal apartment.
72. During the radio broadcast of June 6, 2007, Bertone states he is “firmly convinced” there is no other text pertaining to the Secret, even though *if* he had really asked Sister Lucia, and *if* she had really told him categorically that there is no other text besides the text of the vision, he would hardly have expressed his remark as a mere personal conviction.
73. During the same radio broadcast Bertone states his “conviction” that there is no other text of the Secret is based on “the documentation that was *in the Secret Archive of the Holy Office*” – again focusing on what was in the archives, when, again, he knows very well there was a text in the papal apartment, that being the text contained in the “Capovilla envelope” he has never produced, and whose existence is not recorded in the archives.
74. During the radio broadcast Bertone also purports to base his “firm conviction” on what he calls “explicit declarations of Sister Lucia in the presence of the Bishop of Fatima” – declarations Bertone has never mentioned during the previous seven years; and he fails to quote any such “explicit declarations.”
75. During the radio broadcast Bertone fails to mention his earlier claim (suddenly announced in *Last Visionary*, published after Lucia’s death) that Lucia told *him* on some unknown date that “Yes, this is the Third Secret, and I have never written other”; Bertone now relies instead on the never-before-mentioned (and still not quoted) “explicit declarations” of Lucia in the

presence of Bishop Serafim.

76. Yet when Serafim appears during the *Telepace* broadcast on September 21, 2007, he fails to corroborate any “explicit declarations” by Lucia regarding the alleged non-existence of another text of the Secret; reading from a prepared text, he pointedly remarks that he has “nothing, almost nothing” to say, and carefully notes that he will testify to “only one fact”: that Lucia confirmed that the text of the vision is authentic, which is not in dispute.
77. Regarding the existence of another text, Serafim does affirm mysteriously that the Third Secret has been revealed “in an authentic and integral way”—thus joining Bertone in emphasizing an “authentic text” rather than simply declaring forthrightly that absolutely no other text pertaining to the Secret exists, either authentic or “inauthentic.”

**Bertone relies on a bogus “letter from Lucia”  
that he conspicuously fails to ask her to authenticate.**

78. In *Message*, Bertone fails to cite any direct testimony of Lucia that the 1984 consecration of the world sufficed for a consecration of Russia, even though he had just “interviewed” Lucia weeks before *Message* was published (the purported interview of April 27, 2000) and could readily have obtained such testimony if Lucia had been willing to provide it.
79. Instead, *Message* in 2000, and *Last Visionary* in 2007, rely on a computer-generated letter from 1989 to an unnamed addressee, even though that letter is widely known as a patent fabrication because it contains factual errors Lucia could not have made, and because Lucia never used a computer to write letters (especially back in the dawn of the personal computer age).
80. Bertone never asks Lucia to authenticate this letter during any of his three alleged interviews of the seer, spanning ten hours. Or, alternatively, he did ask her to authenticate it, she declined to do so, and Bertone has concealed this fact.
81. As if to authenticate the letter, Bertone stated in 2005 that “‘at the end Lucia even used the computer,’” only to state in 2007 (in *Last Visionary*) that Lucia “never worked with the computer.”

**Bertone provides deceptive translations of  
Lucia's purported 1982 letter to the Pope.**

82. In *Message* Bertone and his collaborators publish a fragment from a purported letter of Lucia to John Paul II in 1982 regarding the content of the Third Secret; nothing in the fragment indicates that it was addressed to the Pope, and neither the salutation nor the signature page is provided.
83. The phrase in the Portuguese original of the fragment "*The third part of the secret, that you are so anxious to know...*" proves that the purported letter could not possibly have been addressed to the Pope, for the Pope could not have been "so anxious to know" the Secret he had already read as of 1982.
84. Knowing this, Bertone and his collaborators systematically delete "that you are so anxious to know" from every translation of the fragment, without using ellipses to indicate the deletion. (See [Appendix IV](#).)
85. Nevertheless, the purported letter fragment demolishes Bertone's "interpretation" of the vision of the bishop in white as culminating in the 1981 assassination attempt, because the fragment, written a year *after* the attempt, not only says nothing about the attempt, but informs "the Pope" that "*if we have not yet seen the complete fulfillment of the final part of this prophecy, we are going towards it little by little...*"

**Lucia is never allowed to speak in person.**

86. Although Bertone claims there has been nothing further to reveal concerning the Third Secret since publication of the vision on June 26, 2000, he and his collaborators never allow Sister Lucia to testify in person on any of the matters at issue at any time.
87. Sister Lucia is not permitted to participate in the press conference at which the vision was published, and is not even permitted to watch it on television.

**Lucia's book fails to corroborate  
any of Bertone's claims.**

88. When Sister Lucia writes an entire book on the Message of

Fatima to “answer multiple questions in a global manner, not being able to answer every person individually,” the book fails to answer a single question concerning the Third Secret controversy (or the Consecration of Russia), and does not even mention the Third Secret (or the Consecration).

89. Sister Lucia’s book fails to corroborate a single statement attributed to her by Bertone based on his alleged ten hours of unrecorded conversation with the seer.

**Bertone speaks often, but avoids all issues  
and all independent questioners.**

90. Despite having written a book and made two television appearances and a radio appearance in an attempt to defend his account, Bertone has never once personally and directly addressed in his own words *any* of the crucial points in the Third Secret controversy, set forth above.
91. Bertone never, in his own words, explicitly denies that there is a txt containing the words of the Virgin Mary pertaining to the Third Secret which explain the vision and/or provide what is indicated by Lucia’s “etc.”
92. Bertone refuses to answer questions on the controversy from *any* independent journalist, even though the Pope himself takes questions from the press.
93. Bertone will not even speak to Socci about the controversy at the time when Socci, his personal acquaintance, was intent on defending Bertone’s position.
94. Socci, one of the most prominent and respected Catholics in Italy, is physically removed from the premises of the *Telepace* telecast like a common trespasser, after Bertone literally flees from his question by a side entrance to the auditorium.
95. Having failed for seven years to provide direct answers to any of the major questions in the controversy – and, in fact, having only provided further proof of a cover-up – Bertone maintains that he has laid all questions to rest.

**The Holy See and the Pope decline to give  
official support to Bertone's account or to criticize Socci.**

96. The Holy See offers *no* official response to the testimony of Capovilla, the reported testimony of Cardinal Ottaviani, or the internationally publicized contention of Antonio Socci that there has been a Vatican cover-up of a text of the Third Secret.
97. The Holy See offers *no* official defense of Bertone's position, which he has defended on his own by way of private interventions: his book, his two TV appearances and his radio broadcast.
98. The Pope gives *no* statement, official or otherwise, regarding the testimony of Capovilla, the reported testimony of Cardinal Ottaviani, or Antonio Socci's public accusation of a Vatican cover-up.
99. The Pope does, however, write Socci a personal letter thanking him for his book and "the sentiments which have suggested it" (while also providing a letter introducing Bertone's book but avoiding any details of the Third Secret controversy).
100. The Pope's letter to Socci does not even suggest that Socci has made false accusations, even though Socci has publicly called into question the veracity of Bertone's entire account and charged Bertone and his collaborators with hiding from the Church and the world a text that contains the very words of the Mother of God.
101. Neither the Pope nor the Holy See has provided *any* statement, official or unofficial, declaring that the text Socci contends exists and is being hidden does not exist, or any statement even *mentioning* the controversy between Socci and Bertone.