

Chapter 15

Bertone versus Benedict

Throughout this book we have developed the theme of a Vatican “Party Line” on Fatima dictated by the Secretary of State, with even Pope John Paul II hewing to its requirements: that the Message of Fatima be consigned to the past, that the Third Secret be “interpreted” as merely a depiction of past events (supposedly culminating with the 1981 assassination attempt) and that its explicitly Catholic call for the consecration and conversion of Russia be “revised” in keeping with a “new orientation” of the Church. This new orientation involves “ecumenism,” “dialogue,” and Vatican diplomacy, including the Vatican-Moscow Agreement according to which Vatican II observed (and the Vatican apparatus continues to observe) a shameful silence in the face of Communist persecution of the Church.

We have also shown that key figures involved in implementing this Party Line have left the “scene of the crime,” so to speak, since the first edition of this book appeared: the former Secretary of State, Cardinal Angelo Sodano; the former head of the Congregation for the Clergy, Cardinal Castrillón Hoyos; and, of course, the former Cardinal Ratzinger, who is now Pope Benedict XVI. But, as the preceding chapter demonstrates in considerable detail, one key figure remains very much involved in perpetuating the Party Line: the current Vatican Secretary of State, Cardinal Bertone. As should be obvious from what we recounted in Chapter 14, Cardinal Bertone perseveres in the Party Line even more vigorously than his predecessor—and this despite the devastating revelations of 2006-2007, which have exposed it as nothing less than a fraud upon the Church, as even Antonio Socci, an acquaintance and collaborator of the Cardinal, was forced to conclude.

At the same time, however, the former Cardinal Ratzinger has undergone a certain transformation of his former “revisionist” views on Fatima—views evidently dictated by the Party Line. As Pope, the former Cardinal Ratzinger—

- Has abandoned the view, expressed in his theological commentary on the Message of Fatima in June of 2000, published as part of *TMF*, that the Triumph of the Immaculate Heart occurred 2,000 years ago when Mary agreed to become the Mother of God. Today, Pope Benedict speaks of that Triumph as a future event, and declares: “May it be so!”
- Has thus implicitly abandoned the view, expressed by Cardinal Bertone in his Introduction to *TMF*, that Fatima “belongs to the past” and that publication of the vision of “the Bishop dressed in white” on June 26, 2000 “brings to an end a period of history marked by tragic human

lust for power and evil”—a preposterous and reprehensible falsehood designed to lull the faithful to sleep in the face of grave danger.

- Has abandoned the view, also expressed in *TMF*, that the Immaculate Heart is like any heart that draws close to God. Today, Pope Benedict declares that the Immaculate Heart is the Heart most like that of Jesus, the Heart closest to His among all of humanity. He no longer places the words “Immaculate Heart” in the skeptical quotation marks and lower case letters we saw in *TMF*.
- Has abandoned the view implied by his citation to Edouard Dhanis as an “eminent scholar” on Fatima—Dhanis having contended that everything Sister Lucy reported about the consecration and conversion of Russia was her own invention. Today, Pope Benedict pronounces the Message of Fatima to be “the most important prophetic message of the 20th Century.”
- Has admitted that the Church is in the midst of a terrible crisis of faith and discipline, which is no doubt foretold in the part of the Third Secret consisting of the 25 lines attested to by Cardinal Ottaviani, and which the Pope has read. Pope Benedict, unlike his immediate predecessors, does not speak of the “renewal” or “springtime” of Vatican II, but of a true ecclesial disaster of unprecedented proportions.

In view of these papal words and deeds, the divergence between Benedict XVI and Cardinal Bertone and his Party Line on Fatima is now so dramatic that it is fair to speak of a situation that can be described as “Bertone vs. Benedict.”

Furthermore, it is evident that the former Cardinal Ratzinger, precisely because he has read the Third Secret in its entirety (giving tantalizing hints of its contents in 1984), is today as Pope attempting to implement (however partially) a program of ecclesial “course correction” that would seem to be aimed at addressing what the unpublished part of the Third Secret predicts: a truly apocalyptic collapse of faith and discipline in the Church, leading to what the Pope himself called (in September 2009) a “secularized ecclesial environment” and a “desert without God.” We have seen that the Pope’s attempt to change course has included his historic “liberation” of the Latin Mass, his lifting of the “excommunication” of the bishops of the Society of Saint Pius X, and his extraordinary exclusive invitation to the Society’s representatives to engage in “theological discussions” with the Vatican concerning the enormously problematical Vatican II texts (which discussions commenced on October 26, 2009).

Cardinal Bertone, on the other hand, continues as before, pursuing unswervingly the worldly wisdom of a Vatican bureaucracy that wishes to be done with Fatima once and for all. In Chapter 14 we outlined how the revelations of 2006-2007 exposed the Party Line as a tissue of lies. We recall here three of the most flagrant lies the Cardinal has perpetrated over the past several years, despite conclusive evidence

that he cannot possibly be telling the truth:

- That Sister Lucy “confessed” to him that Our Lady of Fatima never said anything to her about the Third Secret being connected to 1960, when Bertone himself produced on television *two* envelopes (clearly meant for two different texts pertaining to the Secret) on each of which Sister Lucy had recorded the “express order of Our Lady” that the contents were not to be revealed until that year. This falsehood alone destroys the Cardinal’s credibility.
- That the “Capovilla envelope” Bertone has never produced is the same as the “Bertone envelope.” It is Bertone himself who presented the testimony of Archbishop Capovilla on television that the “Capovilla envelope,” containing a text pertaining to the Secret and lodged in the papal apartment, bears the Archbishop’s handwriting, a list of the names of the prelates who had read its contents, and the dictation of Pope John XXIII that “I leave it to others to comment or decide.” It requires unbelievable audacity for Bertone to maintain that what he has never produced is the same as what he has produced. Yet he persists in this falsehood even though it is perfectly obvious that it is false.
- That publication of the vision on June 26, 2000 “brings to an end a period of history marked by tragic human lust for power and evil.” The terrorist attacks of September 11, 2001; the wars in Iraq and Afghanistan; the rise of a neo-Stalinist, abortion-ridden Russia and a new Sino-Soviet military alliance; the worldwide economic collapse of 2008-2009 (provoked precisely by greed) and the continuing descent of the entire world into ever-worsening moral depravity, make a mockery of this falsehood. And yet the Cardinal refuses to recant it.

We refer the reader to the preceding pages for the facts regarding all the falsehoods that comprise the Party Line on Fatima. All of these falsehoods, of course, have served the Big Lie that Fatima “belongs to the past” and that its prophecies need no longer concern us.

Cardinal Bertone persists in the Big Lie—and all the smaller lies that serve it—despite the very public collapse of his version of events, and the very public correction he has received from Socci and other Catholics whose legitimate objections he has utterly failed to answer, even as he pretends, with great fanfare, to have given an answer. Consider these key events recounted on the preceding pages, which remind us of the pertinacity with which the Cardinal clings to his utterly discredited testimony:

- On November 22, 2006, Antonio Socci published his devastating exposé on the Third Secret, including the testimony of Archbishop Capovilla that there are two texts and two envelopes (the “Capovilla envelope” and the “Bertone envelope”) pertaining to the Secret. Pope Benedict himself sent Socci a personal note of acknowledgment and

thanks for his book, even though Socci had accused Bertone of a cover-up of the second text.

- In the face of this damning indictment, Bertone not only refused to back down, but published his own book on May 10, 2007, attacking Socci while failing to address a single point he had raised.
- When Socci replied publicly (on May 12, 2007) that Bertone's book had ignored every single issue and had thus conceded Socci's entire case, Bertone's only answer was silence.
- On May 31, 2007, however, Bertone appeared on the Italian television show *Porta a Porta* to attack Socci a second time—again without answering him. In the process, Bertone not only failed to address the evidence Socci had presented, but also revealed devastating new evidence against his own position, including the existence of two different sealed envelopes pertaining to the Third Secret, each with its own order from the Virgin that it could not be opened before 1960, and Bertone's admission that Cardinal Ottaviani had testified “categorically” to the existence of a text of the Third Secret comprised of one page and 25 lines.
- When, on June 2, 2007, Antonio Socci publicly replied that Bertone's appearance on *Porta a Porta* had only confirmed that he was concealing the second text of the Third Secret, Bertone once again observed a telling silence.
- On September 21, 2007, his position now in shambles, Bertone conducted his own telecast during which he not only failed (yet again) to answer any of the questions that Socci—and now Bertone's own disclosures—had raised, but also produced a heavily-edited videotape interview of Archbishop Capovilla, during which the Archbishop *confirmed the existence of the very envelope (the “Capovilla envelope”) Bertone has failed and refused to produce*, even as Bertone audaciously and falsely continued to maintain that he has produced everything.
- Before the start of the telecast of September 21, 2007, Socci was thrown out of the building in which the telecast was conducted so that he would not be able to pose any questions to Bertone, but not before he played for other journalists an audio tape in which Archbishop Capovilla is heard to admit that there is an “attachment” to the text of the vision of “the Bishop dressed in white”—an attachment that has never been published, and probably contains the explanatory words of the Virgin. When the Italian press reported on this revelation the next day, Bertone again observed a telling silence, conspicuously failing to deny that there is an unpublished “attachment” to the text of the vision.
- In June-July 2008 the Italian translation of a book by the Catholic attorney and commentator Christopher A. Ferrara was published (the original English was published a few months earlier), wherein

all of the developments mentioned above and numerous others are presented in a way that systematically demonstrates that Cardinal Bertone is not telling the truth about the Third Secret. Although Ferrara's book was published in Italian and circulated throughout Italy, Bertone offered no response other than to complain privately about the book in a letter to a priest, without addressing any of the points it raises—thus repeating his suspicious silence with respect to the questions raised by Socci's book.

In sum, Cardinal Bertone is a thoroughly impeached witness who stubbornly persists in defending his testimony long after his credibility has been destroyed. He thus represents an even greater problem for the Church—by far—than his predecessor in the office of Secretary of State. For Bertone is not only committed to defending the Party Line, but also his personal reputation, which has been damaged by a public scandal in which one of Italy's most prominent Catholics, Antonio Socci, has accused him of concealing the words of the Mother of God. This is what accounts for Bertone's furious public relations campaign in defense of his discredited testimony, including a book and two television appearances that have only confirmed the incredibility of his account. And yet Bertone digs in his heels, refusing to admit the obvious implications of his own disclosures and admissions. He has thus created in himself a major obstacle to the Church's obedience to the Message of Fatima. It is literally the case that the personal pride of a lone Vatican bureaucrat has placed the Church and the world at risk.

Now, back in the year 2000 Bertone was the former Cardinal Ratzinger's subordinate as Secretary of the Congregation for the Doctrine of the Faith, and both Ratzinger and Bertone were carrying out the Party Line under former Secretary of State Sodano. Under those circumstances, it was at least arguable that Cardinal Ratzinger was able to justify to himself that the testimony of then-Archbishop Bertone—as the emissary Sodano had sent to interview Sister Lucy—was reliable in April of 2000 in connection with the impending publication of the vision of the “Bishop dressed in white.” Again in November 2001 Cardinal Ratzinger still felt justified in believing the testimony of Archbishop Bertone for that infamous “interview” from which, out of an alleged two hours of unrecorded conversation with the seer, Bertone published exactly nine words he attributed to her concerning the Third Secret. Perhaps at that time Ratzinger felt he had no choice but to follow the testimony of Archbishop Bertone and the dictates of Cardinal Sodano, the then Vatican Secretary of State, as indicated by his numerous deferential references to Sodano's “interpretation” of the vision in his theological commentary in *TMF*—an “interpretation” Sodano had absolutely no authority or competence to make, but which he simply arrogated to himself.

And, as we have suggested earlier, perhaps under the “compromise solution” hypothesized by Socci, in 2000 the former Cardinal Ratzinger

felt justified in adopting a mental reservation concerning the still hidden one-page text of 25 lines that undoubtedly contains the words of the Virgin explaining the vision. Pursuant to the “compromise solution,” it may well have been determined that during Bertone’s “interviews” of Lucy (of which, conveniently, there is no independent record of any kind) he would obtain Lucy’s “agreement”—that is, the obedient cloistered nun’s submissive acceptance or at least non-objection—to the proposition that the unpublished text might not be “authentic.” Then Pope John Paul II could be permitted to reveal only the substance of the “disputed” text by way of his apocalyptic references to the “tail of the dragon” at Fatima on May 13, 2000, and those veiled references, together with the vision, could be presented as the “entire” Third Secret without any overt misrepresentation, exactly as Socci suggests.

But this speculation aside, the former Cardinal Ratzinger is now the Pope, and since he became Pope evidence has surfaced which makes it objectively impossible to believe Bertone’s testimony. Indeed, the Pope’s own dramatic changes of position since his election to the papacy indicate that he knows quite well that the Third Secret contains precisely those prophetic warnings we have not yet been allowed to see. Then too there is the Pope’s telling note to Socci, thanking him for a book in which Socci accuses the Vatican Secretary of State of deliberately concealing part of the Third Secret. One can be certain that if Socci had falsely accused Bertone of such a grave misdeed, the Pope would have told him so and directed him to make reparation for the scandal.

Clearly, then, the Pope knows he cannot commit to Cardinal Bertone’s version of the facts because it does not correspond to the truth. And yet the Pope, in the face of decisions made before he became Pope, finds himself in a quandary: the text which, in fact, actually is not yet published has been “revealed” in a veiled way by John Paul II at Fatima, but under the “compromise solution” which involved that veiled revelation of the missing text which itself has been conveniently deemed by the anti-Fatima Cardinals Bertone and Sodano and the anti-Fatima Party in the Vatican to be “questionable” or—even worse—“inauthentic.” How can the Pope now reveal it without risking a revolution in the papal household?

And yet reveal it he must. As Socci wrote on June 2, 2007, following Bertone’s appearance on *Porta a Porta*, the Pope himself “had opened the road to the truth” by stating in a letter Bertone included in his book that “the authentic words of the third part of the Secret were published,” which “clearly implies that there exist words of the Secret deemed ‘not authentic.’ Courage, then: publish everything. ‘The truth will make you free.’”⁴³³

The truth *will* make us free. And the Vatican Secretary of State must no longer be allowed to impede its revelation. Benedict is the Roman

⁴³³ *Libero*, June 2, 2007; see also footnote 422.

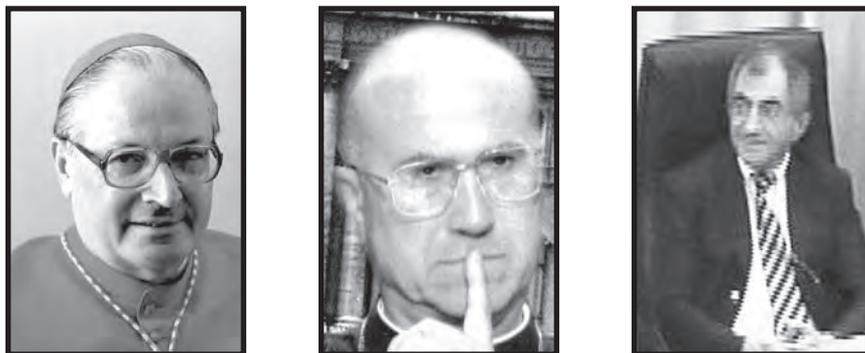
Pontiff, and Bertone is merely his subordinate. It is time for the Roman Pontiff to end the Secretary of State's domination in the Fatima affair. It is incumbent on the Pope to undo the damage Bertone and Sodano, his predecessor, have caused and continue to cause by their ongoing deception. The Roman Pontiff alone is in a position to remedy this grave injustice instantly. In addition to revealing the entirety of the Third Secret and performing the Consecration of Russia so long overdue, the remedy would involve either Bertone's public recantation of the Party Line and his own demonstrable falsehoods in support of it, or else his removal from office for the good of the Church and all humanity. We are constrained to request nothing less than this in the Petition to the Holy Father with which this book concludes.



Sister Lucy, at the time of this photograph, was a Sister of the Dorothean nuns, and about three years after this picture was taken, she received a message from Our Lord Jesus Christ Himself telling her to relay to the Pope and bishops what will happen to them personally if they delay too long to do the Consecration of Russia. Jesus said:

Make it known to My ministers, given that they follow the example of the King of France in delaying the execution of My command, like him they will follow him into misfortune.

The vision of the execution of the Pope and the bishops which was released by the Vatican on June 26, 2000 would be explained by the words of Our Lord Himself quoted above.



“The Big Three” in the Third Secret Cover-up

Angelo Cardinal Sodano (left), former Vatican Secretary of State, who “managed” the revelation of the vision of the “Bishop dressed in white” in 2000 and whose patently untenable “interpretation” of the vision as a depiction of the 1981 attempt on the life of John Paul II was widely rejected by the faithful. Sodano’s “interpretation” was cited no fewer than four times in the Vatican commentary on the vision, *The Message of Fatima*, published together with the vision on June 26, 2000. But what business is it of the Vatican Secretary of State to “interpret” the Message conveyed to the Church and the world by the Virgin Mother of God back in 1917? Here we see how Vatican “diplomacy” has made a captive of the Message of Fatima for the sake of fallible human initiatives, including “dialogue,” “ecumenism” and “Ostpolitik.”

Tarcisio Cardinal Bertone (center). Successor to Cardinal Sodano as Secretary of State, and formerly Secretary of the Congregation for the Doctrine of the Faith as Archbishop Bertone (in which capacity he co-authored *The Message of Fatima*). Bertone’s actions, disclosures and revelations between 2000 and 2008 concerning the cover-up of an unpublished text of the words of the Blessed Virgin, a text no doubt explaining the published vision, are central to the whole “detective story” and are extensively discussed in this book.

Giuseppe De Carli (right): The “Vaticanist” (journalist of Vatican affairs) whose fawning, “softball” questions and biased defense of Bertone have been instrumental to the cover-up. It was De Carli who, acting as Bertone’s private agent, conducted a heavily edited interview of Archbishop Capovilla, eyewitness to the existence of a second text of the Third Secret kept in the papal apartment. In this interview, De Carli attempted to use leading questions to induce the Archbishop to change his testimony about the existence of an unpublished text of the Secret. The effort not only failed, but on the contrary the Archbishop confirmed that the “Capovilla envelope” containing this text exists. Yet it has never been produced by Bertone or Sodano.