

# Chapter 4

## The Third Secret

Precisely as predicted by the Virgin in 1917, World War II had started during the reign of Pius XI. By 1943 Josef Stalin was well-practiced in liquidating Catholics and exporting world communism from Soviet Russia. In June of that same year, Sister Lucy, now age 36, had come down with pleurisy. This development greatly alarmed Bishop da Silva of Leiria-Fatima and Canon Galamba, his close friend and advisor. They both feared that Sister Lucy would die without writing down the Third Secret.

### So Terrible She Could Not Write It Down

In September 1943 Bishop da Silva suggested to her that she write it down, but she declined to comply with a mere suggestion because she did not want to take responsibility for such an initiative on her own. Sister Lucy was gravely concerned that, without a formal command from her bishop, she did not yet have Our Lord's permission to reveal the Third Secret. She stated that she would, however, obey an express command from Bishop da Silva.

In mid-October 1943, during a visit to Sister Lucy at the convent in Tuy, Spain (about 250 miles from Fatima and about a 10-minute walk from the Portuguese border), Bishop da Silva gave Sister Lucy a formal order to write down the Secret. Sister Lucy then attempted every day to obey the bishop's command, but was unable to do so for the next two and a half months.

### The Virgin Herself Instructs Sister Lucy to Reveal the Secret

Finally, on January 2, 1944 the Blessed Virgin Mary appeared to Lucy again, to strengthen her and confirm that it is indeed God's will that she reveal the final part of the Secret. Only then was Sister Lucy able to overcome her trepidation and write down the Third Secret of Fatima.<sup>60</sup> But even so, it was not until January 9, 1944 that Sister Lucy wrote the following note to Bishop da Silva, informing him that the Secret had finally been committed to paper:

I have written what you asked me; God willed to try me a little, but finally this was indeed His will: it [the text] is sealed in an envelope and this [the sealed envelope] is in the notebooks ...<sup>61</sup>

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<sup>60</sup> *The Whole Truth About Fatima* - Vol. III: *The Third Secret*, (English Translation, Immaculate Heart Publications, Buffalo, New York, U.S.A., 1990, republished in 2001) p. 46.

<sup>61</sup> The text of this indented paragraph is a translation, not dependent on the French version of Frère Michel but rather translated from the original text of Sister Lucy in Portuguese as provided to us by Father Alonso in an article in *Fatima 50*, published on October 13,

One critic of the first edition of this book objected that this quote was an erroneous translation of Frère Michel's French text (see footnote 61—we do not depend on Frère Michel's French version). Thus, says the critic, Sister Lucy definitely refers to only a single text comprising

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1967 in Fatima itself.

Father Alonso, in that article from *Fatima 50*, quotes twice from Sister Lucy's letter of January 9, 1944 to Bishop José da Silva, Bishop of Leiria. The first is a reference to the order given to her from Bishop da Silva, to write down the content of a part of the Secret:

**... se eu quisesse achava bem escrever a parte que me falta do segredo, que não era para ser já publicada, mas sim para ficar escrito ...**

*... if I thought it well to write the part of the secret that I did not give before, which was, as yet, not for publication, but that, yes, could be written down ...*

In the second quote Sister Lucy tells Bishop da Silva she has accomplished the task and communicates some details about it:

**Já escrevi o que me mandou; Deus quis provar-me um pouco (.) mas afinal era essa a sua vontade: Está lacrada dentro dum envelope e este dentro dos cadernos...**

*Now I wrote what Your Excellency ordered me [to write]: God wanted to try me a little (.) but finally this was His will: It [the part of the secret that I did not give before] is sealed inside an envelope and this [envelope] [is] inside the notebooks.*

One can observe that in the second quotation, when speaking of the envelope, the Portuguese adjective used is feminine: *lacrada* (sealed); whereas the local noun *envelope* is masculine, so this indicates there is a remote noun being modified by *lacrada*. If the reader refers back to the first quotation he can then understand that *lacrada* modifies the feminine noun *a parte* (the part) or more precisely *a parte que me falta do segredo* (“the part of the secret that I did not give before”).

The Portuguese pronoun *este* (this), on the other hand, which follows five words after the word *lacrada*, is masculine, so it, therefore, cannot refer to *lacrada* but must instead refer to the local masculine noun *envelope* (envelope).

So Sister Lucy was explaining to Bishop da Silva that there was a missing part to the Third Secret which she did not give before, and that this missing part was sealed in an envelope that she had placed inside her notebooks.

The text of the Third Secret vision revealed by the Vatican in June 2000 was written on notebook paper. On May 31, 2007 Cardinal Bertone revealed on public television (*Porta a Porta*, RAI) in Italy that it was a broad piece of lined paper folded once in the middle and in this way comprised four connected pages. The four-page vision text is a total of 62 lines and, it is clear, was originally bound in a notebook with other pages.

In the voluminous, well-documented history of the Third Secret of Fatima, many details are recorded about a text which is obviously something different from this 62-line text. Sister Lucy mentions in her letter of January 9, 1944 to Bishop da Silva (which we quoted above) that she has sealed in an envelope “the part of the secret that I did not give before”. Bishop Venancio testified that during the transfer of the Secret from Bishop da Silva's office in Leiria to the Papal Nuncio in Lisbon in 1957, in the envelope he held up to the light to observe its contents, the text was written on a single, ordinary sheet of paper, and was 20 to 25 lines in length. Cardinal Ottaviani also testified to it being written on a single sheet of paper and it was 25 lines long.

So once again, the second quote published in the magazine *Fatima 50*, which had been originally written in the letter of January 9, 1944 from Sister Lucy to Bishop da Silva, tells of how this one-page text, sealed in an envelope, was originally placed by Lucy inside her notebooks. This is because in one of those notebooks is where she had written the larger 4-page companion text, 62 lines in length, which described the vision, and placing them together like that was for the purpose that both the description of the vision and the explanation of the vision could be read together as two component parts of a unified whole. See also footnote 353 in Chapter 13.

the Secret. In response it should be noted that this book actually went beyond the French text of Frère Michel's book to his original source in the Portuguese, and our French critic needs to do the same to get to the real truth of the matter.<sup>62</sup>

In the meantime, this linguistic argument over the meaning of "it" has been rendered academic by the explosive developments that have occurred since the first edition appeared in 2002, which are discussed in some detail in Chapter 14. Suffice it to observe for the moment that these developments were triggered by the publication of *Il Quarto Segreto di Fatima* [*The Fourth Secret of Fatima*] in November 2006 by Antonio Socci, an Italian Catholic celebrity and public intellectual who has been a collaborator with both the currently reigning Pope (when he was Cardinal Ratzinger) and the current Vatican Secretary of State, Cardinal Bertone. In *Fourth Secret* Socci—frequently citing this very book—presents the overwhelming evidence, including the breakthrough testimony of a living eyewitness, Archbishop Loris F. Capovilla, personal secretary to Pope John XXIII, that there are two texts and two envelopes comprising the whole of the Third Secret, only one of which has been disclosed. To his own surprise, Socci reached precisely the opposite of the conclusion he intended to prove when he set out to refute what he calls "the Fatimists": in his book Socci now acknowledges that there is a text which accompanies the text of the vision of "the Bishop dressed in white" published by the Vatican on June 26, 2000, a text "not yet revealed," which contains "what follows the words of the Virgin interrupted by the 'etc.'"<sup>63</sup>

As attested by no less than Archbishop Capovilla, the personal secretary of John XXIII, the missing text of the Secret is evidently contained in what the Archbishop calls the "Capovilla envelope" (to distinguish it from the "Bertone envelope") on which he wrote his name, the names of those who had read its contents, and the statement by John XXIII that "I leave it to others to comment or decide." The Archbishop further revealed that the "Capovilla envelope" was kept in a desk called "Barbarigo" (named after Saint Gregory Barbarigo [† 1697], who had owned it) in the bedroom of John XXIII and not in the Holy Office archives, where the "Bertone" envelope was kept, and that Paul VI retrieved the envelope from "Barbarigo" and read its contents in 1963, not 1965, as the Vatican account claims.<sup>64</sup> The existence of these two envelopes finally explains why three different Popes (John XXIII, Paul VI and John Paul II) read texts of the Secret on two different dates, years apart—i.e. the text in the Holy Office archives and the text in the papal apartment. Bertone has failed and refused to produce the "Capovilla envelope" located in the papal apartment, even though the whole world

<sup>62</sup> This point is further explained in Chapter 13.

<sup>63</sup> Socci, *The Fourth Secret of Fatima*, English ed., p. 132; popular ed., p. 92; Italian ed., p. 142.

<sup>64</sup> *Ibid.*, English ed., p. 136; popular ed., p. 94; Italian ed., p. 146; see also Appendix II in this book, *The Devil's Final Battle*.

now knows of its existence because Cardinal Bertone himself on his own television presentation in September 2007 acknowledged Archbishop Capovilla's testimony to this fact.

Furthermore, as shown by none other than Cardinal Bertone himself on national television in Italy on May 31, 2007, we have since come to learn that there are two sealed envelopes pertaining to the Third Secret prepared by Sister Lucy, on each of which she wrote the identical warning: "By express order of Our Lady, this envelope can only be opened in 1960 [only] by the Cardinal Patriarch of Lisbon or the Bishop of Leiria."<sup>65</sup> Sister Lucy never mentioned the existence of a second sealed envelope in any of her *published* writings (vast quantities of her writings remain under lock and key), even though we now know that the second envelope exists because Bertone showed it to the world on television.

In short, developments since 2002 have "broken the case" on the Third Secret, which is precisely why Socci's book declares: "that there is a part of the Secret not revealed and considered unspeakable *is certain* [emphasis added]. And today—having decided to deny its existence—the Vatican runs the risk of exposing itself to very heavy pressure and blackmail."<sup>66</sup>

### A Single Sheet of Paper

Even before recent developments "broke" the case, it was already apparent that the Third Secret involved two documents: one sealed in an envelope, and the other in Lucy's notebooks. For why else would Lucy have advised the Bishop of Fatima in her letter of January 9, 1944 that a text of the Secret was in a sealed envelope and that this envelope "is in the notebooks"? Clearly, the notebooks contain something related to the Secret or there would have been no point in including them in the delivery of the envelope.

What must have happened is that sometime between the letter of January 9, 1944 and Sister Lucy's personal delivery of the Third Secret to the Bishop of Gurza on June 17, 1944 (for delivery by him to Bishop da Silva), the second text found its way into a *second* sealed envelope, appropriately bearing its own "1960 order." While Sister Lucy did not mention this other envelope in her January letter (or thereafter in any writing of which we know), we are certain it was created *because, as just noted, Cardinal Bertone revealed its existence on television* on May 31, 2007. Exactly when and how the second envelope came into the picture is probably shown somewhere in the 24 volumes of Fatima documentation, including Sister Lucy's correspondence, prepared for publication by Father Alonso but suppressed by his ecclesiastical

<sup>65</sup> Cf. Christopher A. Ferrara, *The Secret Still Hidden* (Pound Ridge, New York: Good Counsel Publications, Inc., 2008), Chapter 8, including still shots from the telecast video in which Cardinal Bertone displayed the two envelopes to the camera; see also the two photos—Figures 2 and 3—on page XV in the photo section of this book, *The Devil's Final Battle*.

<sup>66</sup> Socci, *The Fourth Secret of Fatima*, English ed., p. 162; popular ed., p. 111; Italian ed., p. 173.

superiors, presumably on orders from the Vatican (except for two heavily edited volumes that were eventually released for publication).

But let us focus for the time being on the contents of the lone sealed envelope mentioned by Sister Lucy on January 9, 1944, reserving for discussion in Chapter 14 the revelation of the second envelope by Cardinal Bertone in 2007. Having finally committed the Third Secret to paper and placed it in a sealed envelope, Lucy was still so filled with trepidation over the contents of the Secret that she would not entrust it (or the accompanying notebook) to anyone but a bishop for conveyance to Bishop da Silva.

On June 17, 1944, Sister Lucy left Tuy, crossed the River Minho, and arrived at Asilo Fonseca where she handed to Archbishop Manuel Maria Ferreira da Silva (the Archbishop of Gurza) the notebook in which she had inserted the envelope containing the Secret. That same day, Archbishop Manuel da Silva delivered the Secret to Bishop José Alves Correia da Silva (the Bishop of Leiria) at his country home not far from Braga. Then, the Bishop of Leiria took the Secret to the Episcopal Palace in Leiria. These details will be very important in view of what is set forth in the Vatican commentary on the Third Secret ultimately published on June 26, 2000.

From the first, the unanimous testimony was that the Third Secret is written in the form of a letter on a single sheet of paper. Father Joaquin Alonso (the official archivist of the papers on the Fatima apparitions) reports that both Sister Lucy and Cardinal Ottaviani stated that the Secret was written on a single sheet of paper:

Lucy tells us that she wrote it on a sheet of paper. Cardinal Ottaviani, who has read it, tells us the same thing: 'She wrote it on a sheet of paper ...'.<sup>67</sup>

Cardinal Ottaviani, as Prefect of the Congregation for the Doctrine of the Faith in 1967, stated that he had read the Third Secret and that it was written on a single sheet of paper. He testified to this fact on February 11, 1967, during a press conference at the time of a meeting of the Pontifical Marian Academy in Rome. Cardinal Ottaviani stated:

And then, what did she [Lucy] do to obey the Most Holy Virgin? She wrote on a sheet of paper, in Portuguese, what the Holy Virgin had asked her to tell ...<sup>68</sup>

Cardinal Ottaviani is a witness to this fact. In the same press conference, he states:

I, who have had the grace and the gift to read the text of the Secret—although I too am held to secrecy because I am bound by the Secret ...<sup>69</sup>

We also have the testimony of Bishop Venancio, who was then the

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<sup>67</sup> Father Joaquin Alonso, *La Verdad sobre el Secreto de Fatima*, (Centro Mariano, Madrid, Spain, 1976) p. 60. See also Frère Michel, *The Whole Truth About Fatima* - Vol. III, p. 651.

<sup>68</sup> *The Whole Truth About Fatima* - Vol. III, p. 725.

<sup>69</sup> *Ibid.*, p. 727.

Auxiliary Bishop of Leiria-Fatima, that he was ordered by Bishop da Silva in mid-March 1957 to bring copies of all Sister Lucy's writings—including the original of the Third Secret—to the Apostolic Nuncio at Lisbon for transferral to Rome. Before bringing Lucy's writings to the Nuncio, Bishop Venancio looked at the envelope containing the Third Secret while holding it up to the light and saw that the Secret was "written on a small sheet of paper".<sup>70</sup> Frère Michel first identifies the nature of this testimony:

However, thanks to the disclosures of Bishop Venancio, at the time Auxiliary Bishop of Leiria and intimately involved with these events, we now have many reliable facts which we will take care not to neglect. I myself received them from the mouth of Bishop Venancio on February 13, 1984, at Fatima. The former Bishop of Fatima repeated to me on this subject, almost word for word, what he had already said previously to Father Caillon, who gave a very detailed account of it in his conferences.<sup>71</sup>

Here now is Bishop Venancio's testimony, according to Frère Michel:

Bishop Venancio related that once he was by himself, he took the great envelope of the Secret and tried to look through it and see the contents. In the bishop's large envelope he discerned a smaller envelope, that of Lucy, and inside this envelope *an ordinary sheet of paper* with margins on each side of three quarters of a centimeter. He took the trouble to note the size of everything. Thus the final Secret of Fatima was written on a small sheet of paper.<sup>72</sup> [emphasis added]

As we will see in Chapter 9, the text published by the Vatican in 2000 does not correspond to this document.

The evidence further shows that this single sheet of paper contained some 20-25 lines of text. On this point the testimonies of Sister Lucy, Cardinal Ottaviani, Bishop Venancio, Father Alonso and Frère Michel all agree:

... we are just as certain that the twenty or thirty lines of the third Secret ...<sup>73</sup>

The final Secret of Fatima, written on a small sheet of paper, is therefore not very long. Probably twenty to twenty-five lines ...<sup>74</sup>

Bishop Venancio looked "at the envelope [containing the Third Secret] while holding it up to the light. He could see inside a little sheet of which he measured the exact size. We thus know that the Third Secret is not very long, probably 20 to 25 lines ..."<sup>75</sup>

<sup>70</sup> Frère François de Marie des Anges, *Fatima: Tragedy and Triumph*, (Immaculate Heart Publications, Buffalo, New York, U.S.A., 1994) p. 45.

<sup>71</sup> *The Whole Truth About Fatima* - Vol. III, pp. 479-480.

<sup>72</sup> *Ibid.*, p. 481.

<sup>73</sup> *Ibid.*, p. 626.

<sup>74</sup> *Fatima, Tragedy and Triumph*, p. 45.

<sup>75</sup> Brother Michael of the Holy Trinity, *The Secret of Fatima ... Revealed*, (Immaculate Heart

As we will see in Chapter 9, the text the Vatican published comprises 62 lines.

### **Written in the Form of a Letter**

Equally clear is that the Third Secret was written down in the form of a letter to Bishop da Silva. Sister Lucy herself tells us that the Third Secret was written as a letter. On this point we have the written testimony of Father Jongen who, on February 3-4, 1946, interrogated Sister Lucy as follows:

“You have already made known two parts of the Secret. When will the time arrive for the third part?” “I communicated the third part in a *letter* to the Bishop of Leiria,” she answered.<sup>76</sup> [emphasis added]

Next we have the decisive words of Canon Galamba:

When the bishop refused to open the *letter*, Lucy made him promise that it would definitely be opened and read to the world either at her death or in 1960, whichever would come first.<sup>77</sup> [emphasis added]

As we will see in Chapter 9, what the Vatican published in 2000 is not a letter.

### **To Be Revealed to the World by 1960**

Why 1960? In 1955 Cardinal Ottaviani asked her why it was not to be opened before 1960. She told him, “because then it will be clearer (*mais claro*).” Sister Lucy had made the Bishop of Leiria-Fatima promise that the Secret would be read to the world at her death, but in no event later than 1960, “because the Blessed Virgin wishes it so.” And from Canon Casimir Barthas: “Moreover, it [the Third Secret] will soon be known, since Sister Lucy affirms that Our Lady wills that it can be published beginning in 1960.”<sup>78</sup> And, sure enough, as we will see in Chapter 14, in 2007 none other than Cardinal Bertone would reveal the existence of *two* sealed envelopes, each bearing the warning in Sister Lucy’s own handwriting that by order of the Blessed Virgin the envelope *was not to be opened before 1960* and not to be opened by anyone other than Bishop da Silva or the Patriarch of Lisbon.

This testimony introduces a third crucial fact concerning the Secret: that it was to be revealed by 1960. Indeed, in February 1960, the Patriarch of Lisbon would declare:

Publications, Buffalo, New York, U.S.A.) p. 7.

<sup>76</sup> *Revue Mediatrice et Reine*, October 1946, pp. 110-112. See also *The Whole Truth About Fatima* - Vol. III, p. 470.

<sup>77</sup> Father Alonso, *La Verdad sobre el Secreto de Fatima*, pp. 46-47. See also *The Whole Truth About Fatima* - Vol. III, p. 470.

<sup>78</sup> Barthas, *Fatima, merveille du XXe siècle*, p. 83. Fatima-editions, 1952. It must be noted that Canon Barthas published this account after having the privilege of meeting Sister Lucy again, on October 15, 1950 in the company of Msgr. Bryant, O.M.I., vicar apostolic of Athabasca-Mackenzie. See *The Whole Truth About Fatima* - Vol. III, p. 472.

Bishop da Silva enclosed (the envelope sealed by Lucy) in another envelope on which he indicated that *the letter had to be opened in 1960* by himself, Bishop José Correia da Silva, if he was still alive, or if not, by the Cardinal Patriarch of Lisbon.<sup>79</sup>

Father Alonso tells us:

Other bishops also spoke—and with authority—about the year 1960 as the date indicated for opening the famous letter. Thus, when the then-titular Bishop of Tiava, and Auxiliary Bishop of Lisbon asked Lucy when the Secret was to be opened, he always received the same answer: in 1960.<sup>80</sup>

And in 1959, Bishop Venancio, the new Bishop of Leiria, declared:

I think that the letter will not be opened before 1960. Sister Lucy had asked that it should not be opened before her death, or not before 1960. We are now in 1959 and Sister Lucy is in good health.<sup>81</sup>

Finally, we have the Vatican announcement of February 8, 1960 (appearing in a communiqué of the Portuguese news agency A.N.I.), concerning the decision to suppress the Secret—a document to which we shall return in Chapter 6. The Vatican announcement states:

... it is most likely that the *letter* will never be opened, in which Sister Lucy wrote down the *words which Our Lady confided* as a secret to the three shepherds of the Cova da Iria.<sup>82</sup> [emphasis added]

Thus far all the evidence points to the following: a secret written down in the form of a letter on a single sheet of paper, containing 20-25 lines of handwritten text, with 3/4 centimeter margins on each side; a secret to be revealed not later than 1960, and in that year, particularly, because “it will be much clearer (*mais claro*)” then.

It was this document that Bishop Venancio transferred to the Papal Nuncio, who then transferred it to the Holy Office (now known as the Congregation for the Doctrine of the Faith) in 1957:

Arriving at the Vatican on April 16, 1957, the Secret undoubtedly was placed by Pope Pius XII in his personal desk, inside a small wooden box, bearing the inscription *Secretum Sancti Officii* (Secret of the Holy Office).<sup>83</sup>

It is important to note that the Pope was the head of the Holy Office prior to Pope Paul VI reorganizing the Vatican in 1967. Therefore, it

<sup>79</sup> *Novidades*, February 24, 1960, quoted by *La Documentation Catholique*, June 19, 1960, col. 751. See also *The Whole Truth About Fatima* - Vol. III, p. 472.

<sup>80</sup> Father Alonso, *La Verdad sobre el Secreto de Fatima*, p. 46. See also *The Whole Truth About Fatima* - Vol. III, p. 475.

<sup>81</sup> Father Alonso, *La Verdad sobre el Secreto de Fatima*, p. 46. See also *The Whole Truth About Fatima* - Vol. III, p. 478.

<sup>82</sup> *The Whole Truth About Fatima* - Vol. III, p. 578.

<sup>83</sup> *Fatima, Tragedy and Triumph*, p. 45.

was quite appropriate for the Pope to retain the Third Secret in his possession and for the box containing it to be labeled “Secret of the Holy Office”. With the Pope being the head of the Holy Office, this box became part of the Holy Office archives. Bear these crucial facts in mind for later consideration.

### **A Prediction of Apostasy in the Church**

What about the contents of the Secret? We return now to the telltale phrase “In Portugal the dogma of the Faith will always be preserved etc.” which, as noted in a previous chapter, appears at the end of the integral text of the first two parts of the Great Secret in Lucy’s Fourth Memoir.

On this point we must consider the crucial testimony of Fr. Joseph Schweigl, who was entrusted by Pope Pius XII with a secret mission: to interrogate Sister Lucy about the Third Secret. This he did at the Carmel of Coimbra on September 2, 1952. Upon his return to Rome, Father Schweigl went to his residence at the Russicum and said to a colleague the following day:

I cannot reveal anything of what I learned at Fatima concerning the Third Secret, but I can say that it has two parts: one concerns the Pope; the other logically (although I must say nothing) would have to be the continuation of the words: ‘In Portugal, the dogma of the Faith will always be preserved.’<sup>84</sup>

Thus is confirmed the conclusion that one part of the Third Secret is indeed a continuation of the phrase whose completion the Vatican has yet to reveal: “In Portugal the dogma of the Faith will always be preserved etc.” But the text the Vatican published in 2000—the text of the vision of “a Bishop dressed in white”—is in no way a continuation of that telltale phrase and does not contain even a single word uttered by the Virgin.

The conclusion that the Secret involves a continuation of Our Lady of Fatima’s reference to dogma being preserved in Portugal—and by implication not preserved in other places—is corroborated by many other witnesses, including the following:

#### **Father Fuentes**

On December 26, 1957, Father Agustín Fuentes interviewed Sister Lucy. The interview was published in 1958 with an Imprimatur and the approbation of the Bishop of Fatima as well as with an Imprimatur of his Archbishop, Archbishop Sanchez of Veracruz, Mexico. Among other things, Sister Lucy told Father Fuentes the following:

Father, the Most Holy Virgin is very sad because no one has paid any attention to Her message, neither the good nor the bad. The good continue on their way but without giving any importance

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<sup>84</sup> *The Whole Truth About Fatima* - Vol. III, p. 710.

to Her message. The bad, not seeing the punishment of God falling upon them, continue their life of sin without even caring about the message. But believe me, Father, God will chastise the world and this will be in a terrible manner. The punishment from Heaven is imminent.

Father, how much time is there before 1960 arrives? It will be very sad for everyone, not one person will rejoice at all if beforehand the world does not pray and do penance. I am not able to give any other details because it is still a secret. ...

This is the Third part of the Message of Our Lady which will remain secret until 1960.

Tell them, Father, that many times, the most Holy Virgin told my cousins Francisco and Jacinta, as well as myself, that many nations will disappear from the face of the earth. She said that Russia will be the instrument of chastisement chosen by Heaven to punish the whole world if we do not beforehand obtain the conversion of that poor nation.

Father, the devil is in the mood for engaging in a decisive battle against the Blessed Virgin. And the devil knows what it is that most offends God and which in a short space of time will gain for him the greatest number of souls. *Thus, the devil does everything to overcome souls consecrated to God, because in this way, the devil will succeed in leaving souls of the faithful abandoned by their leaders, thereby the more easily will he seize them.*

That which afflicts the Immaculate Heart of Mary and the Heart of Jesus is *the fall of religious and priestly souls*. The devil knows that *religious and priests who fall away from their beautiful vocation drag numerous souls to hell*. ... *The devil wishes to take possession of consecrated souls*. He tries to corrupt them in order to lull to sleep the souls of laypeople and thereby lead them to final impenitence.<sup>85</sup>

### **Father Alonso**

Before his death in 1981, Father Joaquin Alonso, who for sixteen years was the official archivist of Fatima, testified as follows:

It is therefore completely probable that the text makes concrete references to the crisis of faith within the Church and to the negligence of the pastors themselves [and the] internal struggles in the very bosom of the Church and of grave pastoral negligence

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<sup>85</sup> English translation of Sister Lucy's interview with Father Fuentes taken from Frère Michel's *The Whole Truth About Fatima* - Vol. III, pp. 503 to 508. Frère Michel explains that the text comes from Fatima scholar Father Joaquin Alonso's *La Verdad sobre el Secreto de Fatima* (pp. 103-106), and from the text published by Father Ryan in the June 1959 issue of *Fatima Findings* and the No. 8-9 August-September 1961 issue of the Italian magazine *Messaggero del Cuore di Maria*.

of the upper hierarchy.<sup>86</sup>

In the period preceding the great triumph of the Immaculate Heart of Mary, terrible things are to happen. These form the content of the third part of the Secret. What are they? If 'in Portugal the dogma of the Faith will always be preserved,'... *it can be clearly deduced from this that in other parts of the Church these dogmas are going to become obscure or even lost altogether.*<sup>87</sup>

Does the unpublished text speak of concrete circumstances? It is very possible that it speaks not only of a real crisis of the faith in the Church during this in-between period, but like the secret of La Salette, for example, there are more concrete references to the internal struggles of Catholics or to the fall of priests and religious. *Perhaps it even refers to the failures of the upper hierarchy of the Church.* For that matter, none of this is foreign to other communications Sister Lucy has had on this subject.<sup>88</sup>

### Cardinal Ratzinger

On November 11, 1984, Cardinal Ratzinger, then head of the Congregation for the Doctrine of the Faith, gave an interview in *Jesus* magazine, a publication of the Pauline Sisters. The interview is entitled "Here is Why the Faith is in Crisis," and was published with the Cardinal's explicit permission. In this interview Cardinal Ratzinger admits that a crisis of faith is affecting the Church around the world. In this context, he reveals that he has read the Third Secret and that the Secret refers to "dangers threatening the faith and the life of the Christian and therefore (the life) of the world."

The Cardinal thus confirms Father Alonso's thesis that the Secret pertains to widespread apostasy in the Church. Cardinal Ratzinger says in the same interview that the Secret also refers to "the importance of the *Novissimi*<sup>89</sup> [the Last Times/the Last Things]" and that "[i]f it is

<sup>86</sup> *The Whole Truth About Fatima* - Vol. III, p. 704.

<sup>87</sup> *Ibid.*, p. 687.

<sup>88</sup> *Ibid.*, p. 705.

<sup>89</sup> In *Il Quarto Segreto di Fatima [The Fourth Secret of Fatima]*, the respected Italian journalist and Catholic commentator Antonio Socci reviews the evidence for the existence of a yet-to-be-disclosed text of the Third Secret, reverses his own prior opinion, and concludes that the "Fatimists" are, after all, correct in deducing its existence and its suppression by the Vatican. But he objects that no such deduction is possible on the basis of Cardinal Ratzinger's reference to the "*novissimi*" (last things), which Socci maintains (cf. *Il Quarto Segreto di Fatima*, English ed., p. 95; popular ed., p. 68; Italian ed., pp. 103-104) is merely a reference to the Last Things in the life of the individual man (death, judgment, Heaven, hell and purgatory) rather than to any apocalyptic warning concerning the world at large.

In this Socci is mistaken, since the theological term *novissimi* is the Italian rendering of the same term in Latin: *novissimis*. That term embraces *both* the "last things" as to individual men, *and* the "last things" as to the world: namely, the Second Coming of Christ, the universal judgment, and the end of the physical world as we know it. (Cf. Fathers of the Society of Jesus, *Sacrae Theologiae Summa* [La Editorial Catolica, S.A., Madrid, Spain, 1953], Biblioteca de Autores Christianos edition, Vol. IV ["*De sacramentis*].

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not made public—at least for the time being—it is in order to prevent religious prophecy from being mistaken for a quest for the sensational ...” The Cardinal further reveals that “the things contained in this ‘Third Secret’ correspond to what has been announced in Scripture and has been said again and again in many other Marian apparitions, first of all that of Fatima ...”<sup>90</sup>

### Bishop Amaral

In accord with Cardinal Ratzinger regarding “dangers threatening the faith” is Bishop Amaral—the third Bishop of Fatima. In a speech in Vienna, Austria on September 10, 1984, he said the following:

Its content concerns only our faith. To identify the [Third] Secret with catastrophic announcements or with a nuclear holocaust is to deform the meaning of the message. *The loss of faith of a continent is worse than the annihilation of a nation*; and it is true that faith is continually diminishing in Europe.<sup>91</sup> [Emphasis added]

### Cardinal Oddi

On March 17, 1990 Cardinal Oddi gave the following testimony to Italian journalist Lucio Brunelli in the journal *Il Sabato*:

It [the Third Secret] has nothing to do with Gorbachev. The Blessed Virgin was alerting us against apostasy in the Church.

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*De novissimis*”, Tract VI, Book I [*De novissimi homines*”, “Of the Last Things of Men”], Chapters 1-5, pp. 874-1022; Book II [*De novissimi mundi*”, “Of the Last Things of the World”], Chapters 1-5, pp. 1023-1066; see also Father Joseph de Ste. Marie, “The Third Secret of Fatima”, *The Fatima Crusader*, Issue 18, October-December 1985, pp. S-4 and S-5.) Cardinal Ratzinger’s linkage of the Third Secret to “the dangers threatening the faith and the life of the Christian, and therefore of the world,” the “absolute importance of history,” and the “importance of the *novissimi*” in one and the same statement about the contents of the Third Secret clearly implicates the full eschatological meaning of the term as it concerns “the end” for both men and nations, which is precisely the subject of the message-warning of Our Lady of Fatima as a whole, including the second part of the Great Secret, wherein She warns that “various nations will be annihilated...”

If not a reference to the Last Day proper, “*novissimi*” in the context of the Third Secret would relate to events proximate to the Last Day, perhaps even including the appearance of the Antichrist or a forerunner. Given the enigmatic character of the Cardinal’s remarks, however, clarification is needed, and that can only come with disclosure of the very text Socci agrees has been suppressed—the text in which the Virgin explains the emergence of the scenario depicted in the wordless vision of the “Bishop dressed in white” being executed by soldiers outside a devastated city littered with corpses. Indeed, the vision itself clearly points to events involving more than the “*novissimi*” as they pertain to the death of individual men in the ordinary course of earthly existence.

<sup>90</sup> *Jesus* magazine, November 11, 1984, p. 79; see the actual Italian text of the key part of Cardinal Ratzinger’s interview in *Jesus* magazine photographically reproduced on page 352 of this book (in Appendix II), with our English translation provided in the text box on page 353. See also Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* - Vol. III, pp. 822-823; and *The Fatima Crusader*, Issue 37, Summer 1991, p. 7.

<sup>91</sup> *Fatima, Tragedy and Triumph*, pp. 243-244. See also Frère Michel de la Sainte Trinité, *The Whole Truth About Fatima* - Vol. III, p. 676.

### Cardinal Ciappi

To these witnesses we must add the testimony of Cardinal Mario Luigi Ciappi, who was nothing less than the personal papal theologian to five popes—Pius XII, John XXIII, Paul VI, John Paul I, and John Paul II. In a personal communication to a Professor Baumgartner in Salzburg (Austria), Cardinal Ciappi revealed that:

In the Third Secret it is foretold, among other things, that the great apostasy in the Church will begin *at the top*.<sup>92</sup>

### Sister Lucy

All of these testimonies are consistent with the repeated remarks of Sister Lucy herself—not only to Fr. Fuentes, as quoted above, but to many other reliable witnesses. Although bound to secrecy concerning the precise contents of the Third Secret, her remarks to reliable witnesses are full of references to churchmen “being fooled by false doctrine”; to a “diabolical disorientation” afflicting “so many persons who occupy places of responsibility” in the Church; to “priests and consecrated souls” who “are so deceived and misled” because “the devil has succeeded in infiltrating evil under cover of good ... leading into error and deceiving souls having a heavy responsibility through the place which they occupy ... They are blind men guiding other blind men,” and so on.<sup>93</sup>

### Pius XII Confirms the Secret's Prediction of Apostasy

But perhaps the most remarkable testimony of all on this score is that of Cardinal Eugenio Pacelli, before he became Pope Pius XII and while he was still serving as Vatican Secretary of State during the reign of Pope Pius XI. Speaking even before Sister Lucy had committed the Third Secret to paper, the future Pius XII made an astonishing prophecy about a coming upheaval in the Church:

I am worried by the Blessed Virgin's messages to Lucy of Fatima. *This persistence of Mary about the dangers which menace the Church is a divine warning against the suicide of altering the Faith, in Her liturgy, Her theology and Her soul. ... I hear all around me innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject Her ornaments and make Her feel remorse for Her historical past.*

Pope Pius XII's biographer, Msgr. Roche, noted that at this moment in the conversation, the future Pius XII then said (in answer to an objection):

<sup>92</sup> See Father Gerard Mura, “The Third Secret of Fatima: Has It Been Completely Revealed?”, in the periodical *Catholic*, (published by the Transalpine Redemptorists, Orkney Isles, Scotland, Great Britain) March 2002.

<sup>93</sup> These quotations are condensed from numerous letters Sister Lucy wrote in the early 1970's to two of her nephews who were priests, and to other religious she knew. See *The Whole Truth About Fatima* - Vol. III, pp. 750-753.

A day will come when the civilized world will deny its God, when the Church will doubt as Peter doubted. She will be tempted to believe that man has become God. In our churches, Christians will search in vain for the red lamp where God awaits them. Like Mary Magdalene, weeping before the empty tomb, they will ask, “Where have they taken Him?”<sup>94</sup>

It is quite remarkable that the future Pope would relate this coming devastation in the Church specifically to “*the Blessed Virgin’s messages to Lucy of Fatima*” and “this persistence of Mary about *the dangers which menace the Church.*” The prediction would be utterly senseless if it had been based on the first two parts of the Great Secret, which make no mention of such things as “the suicide of altering the Faith, in Her liturgy, Her theology and Her soul” or “innovators who wish to dismantle the Sacred Chapel, destroy the universal flame of the Church, reject Her ornaments and make Her feel remorse for Her historical past.” Nor is there any indication whatsoever in the first two parts that “In our churches, Christians will search in vain for the red lamp where God awaits them.”

How did the future Pope Pius XII know these things? If not by supernatural intuition, then by direct knowledge that some hitherto undisclosed portion of “the Blessed Virgin’s messages to Sister Lucy of Fatima” revealed these future events in the Church.

In short, every single testimony pertaining to the contents of the Third Secret, from 1944 until at least 1984 (the date of the Ratzinger interview) confirms that it points to a catastrophic loss of faith and discipline in the Church, representing a breakthrough for the forces arrayed against Her for so long—the “innovators” that the future Pius XII heard “all around me,” clamoring for the dismantling of the Sacred Chapel and changes in the liturgy and Catholic theology.

As we will show, that breakthrough began in 1960, precisely the year when (as Sister Lucy had insisted) the third part of the Secret should have been revealed. But before we return to that fateful year, when the great injustice of not revealing the Third Secret first began, we must first discuss the motive that preceded the injustice in order that we might understand why it has been perpetrated. We will now set out to uncover this motive from the known evidence as well as from the perpetrators’ own words explaining their motives regarding this and related matters.

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<sup>94</sup> Roche, *Pie XII Devant L’Histoire*, pp. 52-53.