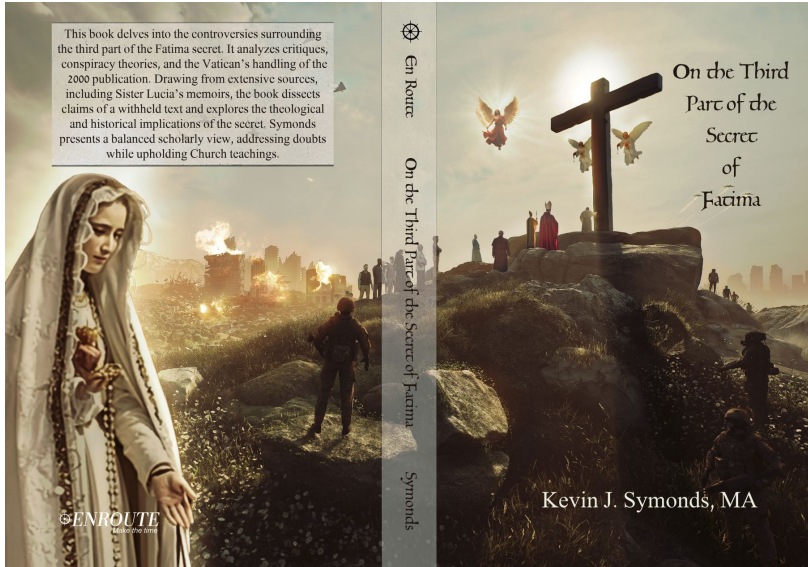


The information in this file is part of the book

On the Third Part of the Secret of Fátima, 2nd edition

([En Route Books and Media, 2024](https://enroutebooksandmedia.com))

By Kevin J. Symonds, M.A.



Some material was removed from the Appendices for space considerations and made available as a PDF file online.

Added to the material is a list of people with a basic description of their role in the history of Fátima and with emphasis upon their involvement with matters pertaining to the third part of the Secret.

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—APPENDIX A—

TRANSCRIPT OF THE JUNE 26, 2000 VATICAN PRESS CONFERENCE ON THE THIRD PART OF THE SECRET OF FÁTIMA

The following transcript is in the Italian language with an English translation. It was transcribed by a professional transcription company in the United States based upon an audio recording. The transcription was then reviewed by this author and two translators where it was further reviewed for accuracy.

Dr. Joaquín Navarro-Valls:

Come sapete, per espressa decisione del Santo Padre Giovanni Paolo II, viene reso pubblico il messaggio di Fátima, comprensivo del segreto confidato ai tre pastorelli nelle apparizioni della Madonna del 1917 nella Cova da Iria a Fátima. In particolare, oggi viene pubblicato nella sua integralità il testo della terza parte del segreto, un segreto comunicato ai veggenti nelle apparizione del 13 luglio 1917 e

Dr. Joaquín Navarro-Valls: As

you all know, by an express decision of the Holy Father John Paul II, the message of Fátima is being made public, including the secret confided to the three little shepherds, in the apparitions of the Madonna in 1917 at the Cova da Iria at Fátima. In particular, today the text of the third part of the secret is being published in its entirety, a secret communicated to the seers in the apparitions of 13 July 1917 and put in writ-

messo per iscritto da Suor Lúcia, l'unica testimone sopravvissuta, il 3 gennaio 1944, vale a dire circa 27 anni dopo. E fu scritto, come lei stessa dice, per ordine di Sua Eccellenza il vescovo di Leiria e della Santissima Madre.

Di questo testo esiste un unico manoscritto, lo stesso che in riproduzione fotostatica viene pubblicato oggi insieme ad una traduzione dal portoghese. Questo testo di Suor Lúcia è stato custodito dal 1957 nell'archivio segreto del Sant'Uffizio o Congregazione per la Dottrina della Fede ed è stato letto almeno da tre Papi: Giovanni XXIII, Paolo VI, e Giovanni Paolo II.

Pochi giorni dopo l'attentato del 1981, Giovanni Paolo II aveva chiesto che gli fosse portata in ospedale la busta contenente la terza parte del segreto. In occasione della beatificazione poco più di un mese fa, vi ricordate, di Francesco e di Giacinta, gli altri due testimoni delle apparizioni di Fátima.

Il Santo Padre decise di ren-

ing by Sr. Lúcia, the one surviving witness, on 3 January 1944, that is to say, about 27 years later. And it was written, as she herself says, at the order of his Excellency the Bishop of Leiria and of the Most Holy Mother.

A single manuscript exists of this text, which is being published today in a photostatic reproduction, together with a translation from the Portuguese. This text by Sr. Lúcia has been, since 1957, in the custody of the Secret Archive of the Holy Office, or the Congregation for the Doctrine of the Faith, and it has been read by at least three Popes, John XXIII, Paul VI, and John Paul II.

A few days after the attack in 1981, John Paul II had asked that the envelope containing the third part of the secret be brought to him in the hospital. On the occasion of the beatification a little more than a month ago, you recall, of the other two witnesses of the apparitions of Fátima – Francisco and Jacinta.

The Holy Father decided to

dere pubblica anche la terza parte del segreto e incaricò il Cardinal Angelo Sodano Segretario di Stato, di darne comunicazione, e ciò avvenne a Fátima alla presenza del Papa il 13 maggio scorso.

Le apparizioni di Fátima si iscrivono nella serie di segni soprannaturali che percorrono tutta la storia umana. Il messaggio che proviene da Fátima nella sua, nel suo insieme è ampiamente conosciuto, mancava soltanto conoscere il testo della cosiddetta terza parte del segreto ed è questo testo che oggi abbiamo rilasciato ai giornalisti. Il Santo Padre ha voluto che questa pubblicazione integrale venisse accompagnata da un commento teologico-pastorale del Cardinale Joseph Ratzinger, Prefetto della Congregazione per la Dottrina della Fede, e da una introduzione storica di Monsignor Tarcisio Bertone, segretario della stessa Congregazione. Questi due interventi ci permetteranno di inquadrare correttamente la totalità del messaggio di Fátima.

make the third part of the secret public also, and assigned Cardinal Angelo Sodano, Secretary of State, to make the announcement, which took place at Fátima in the presence of the Pope this past 13th of May.

The apparitions of Fátima are enrolled in the series of supernatural signs that run through all of human history. The message that originates from Fátima, as a whole, is widely known; the only thing lacking was to know the text of the so-called third part of the secret, and it is this text which we have released to journalists today. The Holy Father desired that this integral publication be accompanied by a theological- pastoral commentary by Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, and a historical introduction by Monsignor Tarcisio Bertone, secretary of the same Congregation. These two interventions will allow us to frame the totality of the message of Fátima correctly.

Saluto i telespettatori che oggi ci seguono da casa, per loro e per tutti coloro interessati mi permetto di ricordare che il testo integrale del messaggio di Fátima è disponibile in più lingue a partire dalle ore dodici sul sito interno del Vaticano.

Allora adesso la parola a Sua Eccellenza Monsignor Tarcisio Bertone per la, per questa introduzione storica.

Navarro-Valls: Grazie, Eminenza. Adesso il turno delle domande. Vedo che ci sono molte [...]. Cominciamo da questa parte. [...] poi accanto. Come, al solito, vi prego di introdurre con il nome della testata.

Luigi Accatoli: Sono [Luigi] Accatoli, *Corriere della Sera*. Chiedo all'Arcivescovo Bertone: riguardo alle notizie certe della sua introduzione, vedo che si riferisce al Papa attuale che legge la terza parte del segreto dopo l'attentato. Io

I greet the television viewers who are following us today at home; for them and for all who are interested, I'll take the liberty to note that the full text of the message of Fátima is available in multiple languages starting at 12 o'clock on the internal site of the Vatican.

Now, then, the floor belongs to his Excellency Monsignor Tarcisio Bertone for the, for that historical introduction.

[Here were the presentations by Bertone & Ratzinger.]¹

Navarro-Valls: Thank you, Eminence. Now it is time for the questions. I see that there are many [...]. Let's begin from this side. [...] then across. As usual, I ask you to introduce [your questions] with the name of your newspaper.

Luigi Accatoli: I am [Luigi] Accatoli, *Corriere della Sera*. I am asking Archbishop Bertone: regarding the "confirmed news" in your introduction, I see that you make reference to the current Pope, who read the third part of the secret after the attack. I used

credevo di sapere, ho scritto, quindi sono un po' timoroso che avesse conosciuto la terza parte del segreto subito dopo l'elezione a Papa e che l'avesse richiesta per rivederla dopo l'attentato, essendo al Gemelli. Chiedo se questa mia presunzione, presunta informazione può essere anche essa notizia certa o se va smentita.

Bertone: Mi sembra che dalle informazioni certe, orali e di archivio, la Sua presunzione non è notizia certa. Le altre sono notizie certe – mi dispiace doverlo dire.

Navarro-Valls: Può specificare un po' di più lo stesso tema?

Bertone: Cioè, cioè: il Santo Padre Giovanni Paolo II ha letto per la prima volta il testo della terza parte del segreto di Fátima dopo l'attentato, dopo aver richiesto il testo essendo all'ospedale Gemelli.

Navarro-Valls: Tornielli?

Andrea Tornielli: Andrea Tornielli del *Giornale*. Volevo chie-

to believe that I knew – (then) I wrote – so I am a little afraid – that he had learned the third part of the secret shortly after his election as Pope and that he had asked to see it again after the attack, while he was at the Gemelli. I'm asking if my assumption, assumed information, can also be [part of] that “confirmed news” or if that is not the case.

Bertone: It seems to me that – from the known information, oral and in the archives – your assumption is not a piece of confirmed news, and the others are confirmed news. I'm sorry to have to say it.

Navarro-Valls: Can you be a little more specific about that topic?

Bertone: That is, that is, the Holy Father John Paul II read the text of the third part of the secret of Fátima for the first time after the attack, after having asked for the text while he was at the Gemelli hospital.

Navarro-Valls: Tornielli?

Andrea Tornielli: Andrea Tornielli from the *Giornale*. I wanted

dere al Cardinale Ratzinger se c'è qualche elemento in più, come si arriva all'identificazione del vescovo vestito di bianco con Papa Wojtyła. Siccome qui abbiamo un Papa che cade ucciso, e la, la visione è simbolica e per stessa ammissione della, di Suor Lucia questa immagine è allo specchio, se non potesse essere interpretata come una visione più ampia che riguarda un po' la storia di tutti i papi di questo secolo, eh ricordo anche l'attentato che ha subito Paolo VI.

Invece all'Arcivescovo Bertone volevo dire, nella nota introduttiva storica il passaggio su Papa Giovanni è molto sintetico e si dice che Papa Giovanni ha restituito la busta sigillata al Santo Uffizio. Ora, l'Arcivescovo Loris Capovilla, suo segretario, in libri, interviste, testimonianze e documenti vari dice che invece il Papa trattenne questa busta, e mettendola in un tiretto della sua scrivania, e che lì fu trovata da Paolo VI dopo che questi l'aveva richiesta e non l'aveva

to ask Cardinal Ratzinger, eh, if there is some further element: how do you reach the identification of the bishop clothed in white with Pope Wojtyła? Since here we have a Pope who is slain and falls, and the, the vision is symbolic, and by the very admission of, of Sr. Lucia, that image is the mirror – if it couldn't be interpreted as a broader vision that relates somewhat to the history of all the popes of this century; eh, I also remember the attack made on Paul VI.

In turn, I wanted to say to Archbishop Bertone: in the introductory historical note the passage on Pope John is very brief and it says that Pope John returned the sealed envelope to the Holy Office. Now, Archbishop Loris Capovilla, his secretary, says instead in books, interviews, testimonies, and various documents that the Pope retained the envelope, placing it in a drawer in his desk, and that it was found there by Paul VI after he had asked for it, and

trovata, eh non l'aveva trovata e l'aveva richiesta; tanto che, racconta, fu chiamato lui stesso, Capovilla, per dire a Paolo VI dove questa busta si trovava. Volevo chiedere se era possibile chiarire anche questo, grazie.

Ratzinger: Forse subito, subito questo.

Bertone: Sì. Dunque, dagli archivi e da una annotazione precisa di Giovanni XXIII che è stata anche pubblicata, risulta che lui ha ricevuto la busta dal commissario del Sant'Uffizio Padre Philippe. L'ha trattenuta presso di sé, l'ha letta, naturalmente l'ha letta, poi l'ha risigillata, e l'ha rimandata al Sant'Uffizio con la decisione di non pubblicarla perché si poneva nel '59 la domanda: "pubblichiamo" o "non pubblichiamo". Eravamo alla vigilia del 1960, quella data fatidica che sembrava così importante. Il Papa ha letto, ha risigillato e ha rimandato e, Monsignor Capovilla, proprio, ha rimandato la busta sigillata, così risulta dai nostri archivi. Che poi abbiano

they didn't find it, eh, they didn't find it, and he had asked for it; so that, Capovilla recounts, he himself was called to tell Paul VI where the envelope was. I wanted to ask if it could be possible to clarify also this; thank you.

Ratzinger: Maybe right now, right now this answer.

Bertone: Yes, So, from the archives, and from a precise note by John XXIII which has also been published, it is clear that he received the envelope from the commissioner of the Holy Office, Fr. Philippe. He kept it himself, he read it – naturally he read it – then he resealed it, and sent it back to the Holy Office with the decision not to publish it, because in '59 the question arose, "do we publish it" or "not publish it"; we were on the eve of 1960, that fateful date which seemed so important. The Pope read it, he resealed and sent it back, and Monsignor Capovilla himself sent the envelope back sealed, as is clear from our archives. That they might have kept a note then

tenuto una nota, non il testo, non la busta sigillata contenente il manoscritto di Suor Lucía, questo non risulta assolutamente perché è ritornata nell'archivio del Sant'Uffizio, [...] che abbiano trattenuto una nota riportando qualche parte del terzo segreto, può darsi, nel cassetto, eccetera, ma non la busta sigillata, così dai nostri archivi.

Ratzinger: Alla prima parte della domanda posso rispondere brevemente che naturalmente un tale testo simbolico permette un margine di interpretazione e non una assoluta identificazione storica. Perciò realmente possiamo vedere sintetizzato in questa visione la storia dei martiri di un secolo e in questo senso anche la passione dei Papi in questo secolo, e non esclusivamente l'attentato del 13 maggio '81, ma certamente in questa storia delle sofferenze dei Papi questo attentato che veramente portava il Papa alla soglia della morte è il punto culminante che va particolarmente identificato come nocciolo di questa visione.

-- not the text, not the sealed envelope containing the manuscript from Sr. Lúcia, that absolutely does not follow, because it was returned to the archive of the Holy Office [...] – that they kept a note reporting some part of the third secret, it may be, it may exist in a drawer, etc., but not the sealed envelope, according to our archives.

Ratzinger: I can respond to the first part of the question briefly: naturally such a symbolic text allows a margin for interpretation and not one absolute historical identification. Because of that, we truly can see summarized in this vision the history of the martyrs of a century, and in that sense also the passion of the popes in this century, and not exclusively the attack of 13 May '81; but certainly, in this history of the sufferings of the Popes, this attack which truly brought the Pope to the brink of death is the culmination which is particularly identified as the kernel of this vision.

Navarro-Valls: Aura Miguel?

Aura Miguel: Sono Aura Miguel de *Rádio Renascença*, Portugal. Suor Lúcia non ha mai fatto nulla “senza il permesso del cielo”, come a lei le piace dire. Come mai questa data del 1960, cioè lei stessa in questo documento adesso pubblicato dice che ha scritto solo quello che ha visto e non ha interpretato, invece è stata lei stessa che ha scritto la data 1960: volevo capire un po’ di più.

L'altra domanda riguarda la frase “In Portogallo rimarrà sempre il dogma della fede” che fino a questo momento noi tutti interpretavamo come appartenente alla terza parte del segreto; anzi non si è mai commentato riguardo la prima e la seconda perché tutti pensavano che riguardava la terza e ha suscitato anche, anche tutte queste speculazioni sulla fine del mondo, eccetera; invece adesso capiamo che non c'entra nulla con la terza parte del segreto. Volevo sapere allora come dobbiamo considerarla, grazie.

Navarro-Valls: Aura Miguel?

Aura Miguel: I am Aura Miguel from *Rádio Renascença*, Portugal. Sr. Lúcia has never done anything without the permission of Heaven, as she likes to say. Why this date of the 1960, that is, in this document being published now, she herself says that she only wrote what she saw and she did not interpret; on the other hand, it was she herself who wrote the date 1960. I wanted to understand a bit more.

The other question regards the sentence, “In Portugal the dogma of the faith will always remain”, which up to this moment we all were interpreting as belonging to the third part of the secret; and yet no one has ever commented in regard to the first also and the second, because everyone thought that it related to the third, and it also raised – all these speculations about the end of the world, et cetera. On the other hand, now we understand that it has nothing to do with the third part of the secret. I wanted to know then how we ought to think of it; thank you.

Bertone: Dunque, anzitutto nel colloquio con Suor Lucía non si poteva non porre la domanda sulla data 1960 perché era un po' la data che era ritenuta cruciale, decisiva.

Come ho scritto nella presentazione e poi nel testo preciso che riferisce il colloquio, ho chiesto a Suor Lucía “come mai la data 1960? È stata suggerita da nostra Signora direttamente?” Suor Lucía ha detto “no, sono stata io, ho avuto l'intuizione di mettere io quella data perché prima non si sarebbe capito, si sarebbe capito solo dopo”. Rimane un po' un mistero il 1960, ma certamente rinvia a dopo, alla piena comprensione della visione dopo i fatti accaduti.

E poi riguardo a quell'altro problema: ecco questo è un po' un problema particolare, questo della – come diceva [incomprendibile] – del Portogallo: è difficile dire se si riferisce alla seconda parte, o alla terza parte. Certamente è una aggiunta

Bertone: So, above all, in the conversation with Sr. Lúcia, we could not fail to ask the question about the date 1960, because it was, a bit, the date considered crucial, decisive.

As I wrote in the presentation, and then in the specific text which refers to the conversation, I asked Sr. Lúcia, “Where does the date 1960 come from? Was it suggested by our Lady directly?” Sr. Lúcia said, “No, it was me. I had the intuition to put down that date, I, because earlier it wouldn't have been understood; it would only have been understood later.” The [date of] 1960 remains a bit of a mystery, but certainly it points to a later time, to the full understanding of the vision after the events have taken place.

And then regarding that other problem: see, that is a bit of a particular problem, the problem of, as you were saying, [incomprehensible], about Portugal: it is hard to say if it refers to the second part, or to the third part. Certainly it is an addition which Sr. Lúcia

che ha fatto Suor Lucia in quella famosa redazione, in una nuova redazione, con i puntini, eccetera, che lascerebbero supporre chissà che cosa, mentre invece poi quando inizia nel testo preciso, come avete visto, che è un testo staccato dalla prima e dalla seconda parte, inizia a riferire sulla terza parte del segreto non fa più nessuna sutura, non mette più nessun riferimento a quella espressione “Il Portogallo conserverà la fede”, e quindi è difficile dire se appartiene alla seconda o alla terza parte, sembra di più che appartiene, appartenga alla seconda parte.

Navarro-Valls: Marco Politi?

Marco Politi: Marco Politi di *Repubblica*. Eminenza, chiederei conforto su due punti nella lettura del documento. Il primo: in nessuna parte della sua spiegazione, mi pare, del suo commento, mi pare che lei metta direttamente in comunicazione la visione di questa persona che cade colpita da pallottole e da frecce con l'attentato del 1981.

made in that famous version, in a new version with the dots, etc. – which would let people suppose who-knows-what – while, on the other hand, with-- when it begins with the precise text, as you all have seen, it is a text detached from the first and from the second part; it starts by referring to the third part of the secret there's not another stitch [*of connection*], it makes no further reference to that expression “Portugal will preserve the faith”; and hence it is hard to say if it belongs to the second or the third part. It seems more that it belongs – it may belong to the second part.

Navarro-Valls: Marco Politi?

Marco Politi: Marco Politi from *Repubblica*. Eminence, I am going to ask for some assistance on two points in reading the document. The first: in no part of your explanation, it seems, of your commentary, it seems that you do put directly into contact the vision of this person who falls, struck by bullets and arrows, with the attack of 1981.

Lei semplicemente con un punto interrogativo mostra di comprendere che il Papa vi abbia riconosciuto il proprio destino, cioè mi pare che non c'è comunque, diciamo, con questa spiegazione ufficiale della Chiesa, un parallelo diretto dicendo "la visione si riferisce a, all'attentato".

Seconda questione: se ho ben capito, le visioni descritte a Fátima non sono state percepite dai sensi umani, non erano visibili dai sensi umani, ma erano una percezione interiore. È giusto? Grazie.

Ratzinger: Sì, cominciamo con l'ultimo, parlo di sensi interiori, non è una cosa che è presente come qui, questo microfono è presente da toccare: è una realtà che si rende visibile, nell'interno, con le capacità di percezione che sono presente nell'interno dell'uomo così che appaiono anche in una certa visibilità ma tuttavia non è quella di cose che sono presenti come realtà, oggetti sensibili nello spazio, questo

You simply show, with a question mark, that you understand that the Pope had acknowledged in it all his own destiny; that is, it appears that with this official explanation from the Church, there isn't somehow, let's say, a direct parallel saying "the vision refers to the attack."

Second question: if I have understood correctly, the visions described at Fátima were not perceived by human senses; they were not visible to human senses but were an interior perception: is that right? Thank you.

Ratzinger: Yes, let's begin with the last part. I am speaking of interior senses. It's not a thing which is present like this microphone here – it's present to the touch, it's a reality that makes itself visible, in the inner side, with the capabilities of perception that are present in man. This way, they also appear with a certain visibility, but in any case, it is not the visibility of things that are present as realities, sensible objects in space. It seems evi-

mi sembra evidente che le realtà: il Papa, la città distrutta, eccetera, non erano presenti come era presente forse un albero – è una presenza diversa che nell'interno tuttavia si rivela come una presenza che non viene dalla mia fantasia.

Politi: Mi scusi: e la Bianca Signora, a sua volta? Dove si colloca?

Ratzinger: Forse non dobbiamo andare troppo avanti con queste definizioni ma anch'io direi è una presenza molto reale, ma è una presenza distinta da oggetti di questo mondo, di questa materia, della fisica, per così dire.

Al primo punto, come ho già accennato nell'altra risposta, non esiste una definizione ufficiale o interpretazione ufficiale, della Chiesa, di questa visione. La visione si apre con il progresso della storia del secolo scorso, nel '60 evidentemente o '60, sì, quando il Santo Padre Giovanni, Giovanni XXIII, ha aperto, ancora non c'era da vedere la corrispondenza storica a que-

dent to me that the real things: the "Pope", the "destroyed city", etc., were not present in the way perhaps a tree was present; it's a different presence that reveals itself, nonetheless, interiorly, as a presence that does not come from my imagination.

Politi: Sorry, and what about the White Lady? Where can we locate her?

Ratzinger: Maybe we should not go too far ahead with these definitions, but I would also say it is a very real presence, but it is a presence distinct from objects of this world, this matter, of the physical, so to speak.

On the first point, as I indicated in the other response, there is no official definition or official interpretation of this vision by the Church. The vision opens with the progress of the history of the past century. In '60 evidently or – '60, yes, when the Holy Father John, John XXIII, opened [*it*], again there was no way to see the historical correspondence to this vision.

sta visione. Nello svilupparsi si vede come, si vede sempre più come è una sintesi molto profonda della storia di un secolo, almeno di un mezzo secolo e proprio con l'attentato si vede ancora il punto culminante di questa storia che va molto oltre del punto ma che appare come punto centrale.

Così nella luce della storia sviluppata, adesso passata, possiamo decifrare questa visione e capire che cosa la Madonna ci voleva dire con queste, con questa visione, ma non è intenzione della Chiesa di imporre una interpretazione. Mi sembra, la storia stessa, la corrispondenza tra visione e realtà vissuta e sofferta: indica che questa è la linea da seguire, e se io ho detto "il Papa ha capito che si trattava della sua sorte", mi identifico con questa percezione del Papa nel mondo della grande sofferenza, mi sembra, era proprio il momento nel quale nessuno più poteva capire di che cosa realmente parla l'immagine.

In the way things developed, we can see how – we can see more and more how it is a very profound synthesis of the history of a century, at least of a half century; and with the attack itself, we can see again the culminating point of this history, that it goes well beyond that point, but that it appears as the central point.

So, in the light of the history that developed, which is now past, we can decipher this vision and grasp what the Madonna wanted to say to us with this, with this vision; but it is not the intention of the Church to impose an interpretation. It seems to me, the history itself, the correspondence between vision and lived and suffered reality, it shows that this is the line to follow, and if I said, "The Pope understood that it was about his fate," I am identifying with this perception of the pope, in the world, of great suffering, to me [*it seems*] it was right the moment in which no one could understand better what the image is really speaking about.

Navarro-Valls: Marco Tosatti, poi andiamo a Svidercoschi.

Marco Tosatti: Marco Tosatti, *La Stampa*. Eminenza, se dovessimo spiegare perché per 50 anni la Chiesa non ha rivelato questo segreto, a una persona molto semplice, Lei che cosa direbbe? Grazie.

Ratzinger: Dunque fino al '60 abbiamo avuto questo, per così dire, "embargo" da parte della veggente stessa. La domanda si pone dal momento del '60. Come risulta dalla nostra documentazione, Papa Giovanni ha parlato anche con il suo confessore che cosa fare e in coscienza ha deciso di non pubblicarlo, lo stesso Paolo VI.

Io non potevo parlare né con l'uno né con l'altro, ma immagino che in questo momento l'immagine ancora non parlava, e non aveva senso adesso offrire all'umanità una immagine indecifrabile, che avrebbe creato solo speculazione, forse anche insulti, non so. Si doveva aspettare realmente il momento nel quale si dischiudeva la realtà dietro questa visione. Quindi, penso, era una riflessione pragmatica,

Navarro-Valls: Marco Tosatti, then Svidercoschi.

Marco Tosatti: Marco Tosatti, *La Stampa*. Eminence, if you had to explain why the Church has not revealed this secret for 50 years, to a very simple person, what would you say? Thank you.

Ratzinger: Well, until '60 we had had this "embargo", so to speak, from the seer herself. The question arose immediately at 1960. As emerged from our documentation, Pope John even spoke with his confessor about what to do, and in conscience he decided not to publish it; and Paul VI did the same.

I couldn't speak to either one or the other, but I imagine in that moment the image was still not speaking, and it made no sense to offer to humanity an undecipherable image that would have created only speculations: perhaps even insults, I don't know. It was necessary to really wait for the moment in which the reality behind this vision disclosed itself. Hence, I think it was a pragmatic reflection: we

non dobbiamo presentare all'umanità una cosa ininterpretabile: era necessario aspettare lo svilupparsi della storia nella quale man mano si rende comprensibile il contenuto di questa visione e la beatificazione dei pastorelli si offriva come momento giusto, per dire finalmente, anche alla fine di un secolo, di un millennio, "adesso abbiamo capito in grandi linee in ogni caso che cosa è il contenuto" e così con un significato positivo era possibile proporre all'umanità e alla Chiesa questo testo.

Navarro-Valls: *La Croix*, poi Svidercoschi, poi Kramer.

Guillaume Goubert: Guillaume Goubert, journal *La Croix*. Vorrei sapere se si può affermare che questo messaggio concerne solo il passato, che la visione è ormai compiuta e che non c'è, per così dire, pericolo per il futuro.

Ratzinger: Penso di sì perché naturalmente il martirio è una realtà presente in tutti i secoli, e in questo senso concerne naturalmente anche il futuro.

mustn't present humanity something [*un*]interpretable, and it was necessary to wait for the development of history in which gradually the content of the vision becomes comprehensible, and the beatification of the little shepherds offered itself as the right moment to say, finally, even at the end of a century, of a millennium, "now we have grasped, in broad outline anyway, what the content is", and so, with a definite meaning, it was possible to present this text to humanity and to the Church.

Navarro-Valls: *La Croix*, then Svidercoschi, then Kramer.

Guillaume Goubert: Guillaume Goubert, *La Croix* newspaper. I would like to know if it is possible to state that this message only concerns the past: that the vision is complete by now and that there is, so to speak, no danger for the future.

Ratzinger: I think so, because naturally martyrdom is a reality present in every century, and in this sense, it naturally concerns the future also.

Non c'è secolo senza martirio, ma qui si tratta di una storia molto specifica, di una storia di persecuzione, di una storia di violenza, di una storia di distruzione delle città, dell'essere umano. Penso che questo mondo delle distruzioni, delle violenze, delle guerre culminante finalmente nell'attentato al Papa attuale è il contenuto concreto, positivo, di questa visione, che non indica il percorso della storia futura: ci indica il martirio come fatto di questo secolo, e ci indica che la corrispondenza al martirio deve essere la penitenza, la conversione, dare forza all'amore contro la forza della violenza. Altri avvenimenti certamente non indica: indica una cosa in questo senso anche permanente per la storia, che il martirio ci sarà sempre perché l'odio ci sarà sempre e l'amore è sempre l'unica forza che può affrontare questo problema e superare le forze dell'odio.

Navarro-Valls: Crista Kramer, poi Svidercoschi, poi Orazio La Rocca.

There is no century without martyrdom, but here it is a matter of a very specific history, a history of persecution, a history of violence, a history of destruction of cities, of the human being. I think that this world of acts of destruction, of acts of violence, of wars culminating finally in the attack on the current pope, is the concrete, definite content of this vision, which does not show the course of future history: it shows us martyrdom as a fact of this century; it shows us that the counterpart to martyrdom must be penance, conversion, giving power to love against the power of violence. It certainly does not show other events; it shows one thing, in this sense, that is also permanent through history, that there will always be martyrdom because there will always be hate, and love is always the only force that can face up to this problem and overcome the forces of hate.

Navarro-Valls: Crista Kramer, then Svidercoschi, then Orazio La Rocca.

Crista Kramer: Sono Crista Kramer [von Reisswitz] del giornale *Neue Bildpost* e voglio sapere se nel terzo segreto viene detto che il vescovo cade in terra, è morto e cammina tra i morti, se questo potrebbe essere collegato anche ad una visione di una terza guerra mondiale, come è stato nelle speculazioni. Perché Einstein per esempio ha detto in riguardo a una possibile guerra atomica, “se ci fosse un’altra guerra ci sarà solo una guerra con le frecce”. Come si potrebbe vedere questa cosa? Cioè si potrebbe fare un’interpretazione dicendo “potrebbe essere stato una visione di una terza guerra mondiale nel momento in cui c’era la minaccia di una guerra atomica in quanto non c’erano ancora gli accordi che dopo sono stati fatti nel 60’-’70”.

Ratzinger: Io direi di no, non si dovrebbe troppo storicizzare, per così dire, queste visioni. Ci sono, come sappiamo, anche interpretazioni dell’Apocalisse dove volevano già trovare l’indicazione delle bombe atomiche,

Crista Kramer: I am Crista Kramer [von Reisswitz]² from the newspaper *Neue Bildpost*, and I want to know if – in the third secret it says that the bishop falls to the ground, dies, and walks among the dead – if this could also be linked with a vision of a third world war, as it has been in speculations, because Einstein, for example, said in regard to a possible atomic war, “if there were another war, it would only be a war with arrows”; how could we see this? That is, could one make an interpretation saying, “this may have been a vision of a third world war at the moment when there was the threat of an atomic war, inasmuch as the agreements which were made later, eh, in the 60s and 70s, didn’t exist yet.”

Ratzinger: I would say no, we mustn’t historicize these visions, so to speak, too much. There are, as we know, also interpretations of [*the book of*] the Apocalypse in which people want to find signs of atomic bombs already – all

tutti i titani degli armamenti futuri. E si trova sempre qualche espressione per far capire, coincide con queste nuove scoperte terribili ma sono applicazioni sbagliate del genere “apocalisse”, del genere “profezia” il quale non intende dare dettagli dei possibili terrori del mondo ma intende dare solo, da una parte, la sofferenza, il pericolo, la minaccia, come tale, senza strumentalizzare in dettagli e poi anche la risposta possibile. E l’accento è sulla risposta, anche in questo cosiddetto “terzo segreto”: le minacce, le crudeltà vanno indicate per svegliare la coscienza dell’umanità e per chiamarci alla forza dell’amore e della fede, e così direi, da tutti questi testi, non solo da questa terza visione, si deve tener lontane interpretazioni storicistiche che vogliono identificare avvenimenti o realtà delle invenzioni umane. Si tratta di una cosa molto più generale, [della] del nostro pericolo, delle minacce che pesano su di noi e anche del cammino da prende-

the titans of future armaments. There is always some expression to make this understood: it coincides with these new terrible discoveries, but they are mistaken applications of the genre of apocalypse, of the genre of prophecy, which does not intend to give details of possible terrors to the world, but only intends to give, on one hand, suffering, danger, menace, as such, without making use of it in detail; and then also giving the possible response. And the accent is on the response, in this so-called “third secret” too. The threats, the cruelty are shown to wake up the conscience of humanity, and to call us to the power of love and of faith, and so I would say about all these texts, not only about this third vision, we have to keep away from historicist interpretations that want to identify events or realities of human inventions. It’s about something much more general, our danger, the threats that weigh on us, and also about the path to take, and above all

re, e soprattutto far coraggio che c'è sempre, anche in un mondo mezzo distrutto, una forza superiore e che quindi la morte non ha l'ultima parola.

Navarro-Valls: Svidercoschi e poi andiamo a La Rocca. Un momento...

Gian Franco Svidercoschi: Per ritornare sul discorso del perché, diciamo, del ritardo, di questo allungamento della prudenza della Chiesa dal '60 ad oggi, Lei in qualche modo ha già risposto parlando giustamente della evoluzione della storia, e poi mi permetto anche di ripetere quella sua bellissima frase "l'immagine non parlava" allora, a quei tempi. Ha ripetuto anche e anche c'è la relazione di Monsignor Bertone, della diversa sensibilità, delle scelte diverse che hanno fatto i papi, è cambiata la situazione storico-politica e indubbiamente questo. Ma io Le chiedo: non è che la Chiesa abbia pagato un prezzo troppo alto per questo lungo silenzio, questo lungo segreto sul segreto?

In fin di conti la terza parte del segreto non contiene altro,

to take courage that there is always, even in a half-destroyed world, a superior power, and that hence death does not have the last word.

Navarro-Valls: Svidercoschi and then La Rocca. One moment...

Gian Franco Svidercoschi: To get back to the discussion of the "why", let's say, for the delay, for this prolongation of the Church's caution from '60 to today, you have, in a way, already responded, speaking rightly of the evolution of history, and so I take the liberty of repeating your very nice phrase "the image was not speaking" then, at that time. And repeated also and in the report of Monsignor Bertone, it also spoke of the different sensitivity, of the various choices the popes made; the historical-political situation has changed, and this undoubtedly. But I ask you, has the Church not paid a price too high for this long silence, this long secret about the secret?

When all is said and done, the third part of the secret doesn't

a parte l'accento al vescovo bianco, non è nient'altro che, diciamo, un po' la, il corollario di quello che è già stato detto nelle precedenti parti, cioè questo martirio esisteva già nel 1960.

Allora, dicevo: non c'è una maniera diversa per, da parte della Chiesa, non soltanto anche per Fátima, ma per affrontare le rivelazioni private, che non entrano nel deposito della fede e quindi forse si potrebbe anche non provocare tutta quella serie di strumentalizzazioni e di scandali invece che ci sono stati proprio perché questo segreto è durato così a lungo? Grazie.

Ratzinger: Certamente la decisione dei tre Papi di non pubblicare il segreto, perché anche il Papa attuale nell' '81 non voleva pubblicarlo, era una decisione non dogmatica ma prudenziale, e si può sempre discutere su la prudenza di una decisione se politicamente un'altra prudenza sarebbe stata preferibile, quindi non è da dogmatizzare questo

contain anything else, apart from the reference [*to the*] white bishop, there's nothing else but, let's say, somewhat the corollary of what has already been said by the preceding popes; that is, this martyrdom existed already in 1960.

Then, I was saying, there's no different approach on the part of the Church, not only for Fátima, but for dealing with private revelations: that they are not part of the deposit of the faith; and so perhaps would it be possible to not even provoke all that series of exploitations and scandals which took place, really, because this secret was kept that way so long? Thank you.

Ratzinger: Certainly, the decision by three popes not to publish the secret – because even the current pope, in '81, did not want to publish it – was not a dogmatic but a prudential decision, and it's always possible to debate [*the*] prudence of a decision, if politically a different prudence would have been preferable, so we shouldn't make this

atteggiamento dei Papi.

Tuttavia, in retrospettiva, direi, certo, abbiamo pagato un prezzo per queste speculazioni che abbiamo avuto in questi ultimi decenni, ma dall'altra parte penso che era anche giusto aspettare un momento di retrospettiva. Nel '60 siamo alla soglia del Concilio, questa grande speranza di trovare una nuova relazione positiva tra mondo e Chiesa e anche di aprire un po' le porte chiuse del Comunismo, e lo stesso ancora nel tempo di Papa Paolo VI ancora siamo in digestione, per così dire, del Concilio con tanti problemi che questo testo non avrebbe avuto il suo collocamento corretto. Lo stesso subito dopo l'attentato, adesso uscire immediatamente con questo testo non avrebbe prodotto, mi sembra, la comprensione sufficiente. Io penso:

Senza dogmatizzare questa decisione ma personalmente con una sincera, sincera convinzione, penso, che era tutto sommato bene aspettare un po' la fine del

attitude of the popes a dogma.

In retrospect, I would say, certainly we have paid a price for these speculations that we have had in these last decades, but on the other hand, I think it was also right to wait for a moment of retrospection. In '60 we were on the threshold of the Council, this great hope of finding a new positive relation between the world and the Church, and also to open up a bit the doors closed by Communism, and still the same in the time of Pope Paul VI, we were still digesting the Council, so to speak, with so many problems, that this text would not have had a proper context of its own; the same [*was true*] right after the attack: to go out right away with this text then, it seems to me, would not have produced enough understanding, I think.

Without making this decision a dogma, but personally with a sincere, sincere conviction, I think that it was good, all things considered, to wait a little for the end of the cen-

secolo per avere una visione più globale e per poter capire meglio il vero imperativo e le vere indicazioni di questa visione.

Navarro-Valls: La Rocca, e poi finiamo qua.

Orazio La Rocca: Orazio La Rocca di *Repubblica*. Eminenza, perché si parla di, espressamente, di Russia atea, e non si fa riferimento nel segreto a, per esempio, al Nazismo che ha fatto ben altri guai pure? Poi, si parla di vescovo bianco e con tutto il rispetto e l'affetto per Papa Wojtyła c'è stato un vescovo bianco che è stato purtroppo ammazzato durante la messa: parlo di Oscar Romero. Potrebbe essere anche lui il vescovo bianco? Poi ultima domanda: Suor Lucía dichiara secondo alcuni articoli di stampa che sta avendo anche in questo periodo delle visioni, è prevedibile che un domani la sua congregazione possa intervenire ancora a spiegare nuove visioni? Grazie.

Ratzinger: Su questo testo?

Orazio La Rocca: No, no, leg-

tury, in order to have a more global vision, and to be able to understand the true imperative and the true content of this vision better.

Navarro-Valls: La Rocca, and then we'll finish here.

Orazio La Rocca: Orazio La Rocca from *Repubblica*. Eminence, why does the secret speak expressly of atheistic Russia and not refer to, for example, Nazism, which also brought other troubles? Then, it speaks of the white bishop, and with all respect and affection for Pope Wojtyła, there was a bishop in white who was slain during the Mass: I'm speaking of Oscar Romero; could he also be the white bishop? Then, a last question: Sr. Lúcia says, according to some articles in the press, that she has also been having visions in the present time. Is it foreseeable [that] someday your Congregation may make a statement again to explain some new visions? Thank you.

Ratzinger: About this text?

Orazio La Rocca: No, no. Read-

gendo la stampa, ha annunciato che sta avendo ancora delle visioni, com'è possibile?

Ratzinger: Allora darei ancora mezza risposta, poi Monsignor Bertone, tenendo conto del suo ultimo colloquio con Suor Lúcia, aggiungerà qualcosa.

Qui dobbiamo tener presente quanto avevo detto sulla limitazione della capacità di comprensione e una visione del tipo da me spiegato, cioè si può parlare solo nel limite e nei limiti della capacità comprensiva del soggetto in questione: in realtà, Suor Lúcia ha detto che “non sapevamo niente dalla Russia, neppure la parola Russia ci era conosciuta”. Hanno capito che si tratta di qualcosa di pericoloso.

E naturalmente non si riferiva, la Madonna, tramite questo organo limitato che era la mente, l'anima dei tre pastorelli, alla Russia come un paese con tanti cristiani, ma a un sistema anticristiano. Non è una condanna della Russia, conosciamo la grande fede del popolo russo: ma di un sistema ateo,

ing the newspapers, she announced that she was still having visions, how is it possible?

Ratzinger: Well, I would give a partial answer again, and then Monsignor Bertone, will add something, taking into account his last conversation with Sr. Lúcia.

Here we have to keep in mind what we have said about limitations in the capacity for understanding, and about a vision of the type which I explained. That is, we can only speak within the limit and – the limits of the capacity for understanding on the part of the subject in question. In reality, Sr. Lúcia said that: “we didn't know anything about Russia, not even the word Russia was known to us”. They did understand that it was about something dangerous.

And naturally the Madonna only made reference, through the limited organ which is the mind, the soul of the three little shepherds, to Russia, as a country with many Christians but an anti-Christian system. That is not a condemnation of Russia – we know the great faith of the Russian people – but of an

quello classico, per così dire, che minacciava l'umanità.

Che, in realtà, altri sistemi, particolarmente il Nazismo, erano radicalmente antideistici e minacciosi per l'umanità e per la Chiesa è evidente, e non c'è nessuna esclusività, direi, in questa parola, come ho detto: non ogni parola di una tale visione ha una corrispondenza storica esatta. Dall'altra parte ogni parola ha anche una ampiezza e si deve anche andare oltre il limite della parola per capire tutta la visione in questione, quindi esige, come si diceva prima, la capacità comprensiva dell'organo del bambino, del pastore, della pastorella, così anche la nostra capacità comprensiva che può vedere adesso più esattamente nell'ambito di una parola la realtà, le realtà minacciose, in queste parole. Adesso lascio la parola a Monsignor Bertone.

Bertone: Forse potrei dire qualcosa sul vescovo bianco e sulle altre visioni. Sul vescovo bianco nel testo stesso originale di

atheistic system, the kind that, so to speak, threatened humanity.

It is obvious that in reality other systems, particularly Nazism, were radically anti-deistic and threatening for humanity and for the Church, and, I would say, there's no exclusivity in this message in which every word of such a vision has an exact historical correspondence, as I said. On the other hand, every word also has a breadth, and it's even necessary to go beyond the limits of the word to grasp the whole vision in question; so, as I was saying before, it requires the capacity for understanding of a child's mind: the mind of the little shepherd girl; and it also requires our capacity for understanding, which now can see more exactly the reality in the range of a word, the menacing realities in these words. Now I'll give the floor to Monsignor Bertone.

Bertone: Maybe I would be able to say something about the white bishop and about other visions. On the white bishop in Sr. Lúcia's

Suor Lucía risulta che i tre pastorelli hanno intuito subito che si trattava di un Papa, loro non sapevano di quale Papa si sarebbe trattato, specialmente dell'attentato, ma certamente i vescovi erano altri, cioè assieme al Papa, il Papa che prega per tutti i martirizzati, vescovi, sacerdoti, religiosi, religiose, laici, di ogni età, sesso, posizione – dice, no – quindi hanno escluso subito che fosse un vescovo di per sé, questo lo dice proprio la confessione, direi la rievocazione della testimone sopravvissuta: si trattava di un Papa, l'individuazione del Papa è stata possibile, come è già stato detto da Sua Eminenza, dopo l'attentato, direi così, micidiale, del 1981, per cui mi sembra che l'interpretazione qui è obbligatoria, in questo senso, non senza diminuire tutto il valore degli altri martiri e degli altri sacrifici che sono stati anche ricordati proprio il 7 maggio ultimo scorso.

Riguardo ad altre visioni,

original text itself, it is clear that the three little shepherds intuited right away that it was about a pope. They didn't know which Pope it was supposed to be about, especially about the attack, but certainly the bishops were others, that is, together with the Pope, the pope who is praying for all the people martyred, the bishops, priests, religious men and women, lay people, of every age, sex, position. Therefore, let's say, no: right away they excluded the possibility that it was one bishop as such. That is what the testimony says, I would say the recollection of the surviving witness: it was about a pope. It became possible to identify the pope, as was already said by your Eminence, after the attack, I would say the deadly attack, of 1981. Because of that, it seems to me that the interpretation here is obligatory in this sense: without diminishing all the value of other martyrs and of other sacrifices that were also recalled just on the past 7th of May.

In regard to other visions,

certamente Suor Lúcia ha avuto diverse, adesso le chiamiamo “visioni”, non saprei dire se “apparizioni” ma nemmeno locuzioni ma comunicazioni speciali, con la Madonna dopo il ‘17, certamente il ‘25, ‘27, ‘29, ‘35, ancora negli anni ‘80, perché essa ha scritto tante lettere ai Papi, soprattutto a Paolo VI e a Giovanni Paolo II, dove rievoca dei messaggi speciali, e soprattutto insiste sulla pratica della devozione al Cuore Immacolato di Maria, sulla consacrazione di tutto il mondo al Cuore Immacolato di Maria. Adesso confesso che non mi ha detto che ha ancora visioni, apparizioni adesso, quindi ciò che dicono i giornali non so di dove lo derivino, ma ha avuto dopo il ‘17 certamente dei momenti di particolare comunicazione, e da, anche da comunicare, da trasmettere alle autorità competenti, questo è indubbio.

Navarro-Valls: Siamo alle 12 e mezza, mi pare adesso finisce la diretta: un saluto alle perso-

certainly Sr. Lúcia has had various – now we call them visions, I wouldn’t know to say if they were apparitions or even locutions, but special communications with the Madonna after ‘17; certainly in ‘25, ‘27, ‘29, ‘35; again in the ‘80s, because she wrote many letters to the Popes, especially to Paul VI and to John Paul II, in which she recounts the special messages, insists above all on the practice of devotion to the Immaculate Heart of Mary, and on the consecration of the whole world to the Immaculate Heart of Mary. Now I admit that she didn’t tell me that she is still having visions, apparitions now; so what the newspapers say, I don’t know where they are deriving that from; but she certainly has had moments of particular communication after ‘17, and also of communicating, sending them to the competent authorities, there’s no doubt about that.

Navarro-Valls: We are at 12:30; it seems to me the live feed is ending now. Greetings to the

ne che ci hanno seguito fin qua e continuiamo, Eminenza, con qualche domanda da sviluppare. Finiamo in quel settore, poi andiamo avanti ...

Claudia: Claudia [*incomprehensible*] in Español. Su Eminenza, esta una pregunta in español: ¿porque la iglesia si esparar tanto tiempo para revelar la tercera parte del secreto? ¿Hay una razon en especial y cual es el mensaje que quiere transmitir la iglesia hoy?

Navarro-Valls: Se vuole, può rispondere in Italiano.

Ratzinger: Sì, non sono in grado di aggiungere molto. Era, come detto, una decisione prudentiale, e ci sono i momenti nei quali una parola parla e non parla. E, mi sembra, anche dopo l'attentato era necessario un tempo di riflessione e la maturazione del processo dei pastorelli ha un po' anche indicato il cammino da prendere. Questa maturazione di un processo importante, connesso con questi avvenimenti,

people who have remained with us up to now. And we continue, Her Eminence, with some additional questions. Let's finish up in this area, and then we'll go...

Claudia: Claudia [*incomprehensible*] in Spanish. Your Eminence, this is a question in Spanish: why has the Church waited so much time to reveal the third part of the secret? Is there a reason in particular, and what is the message that you want to convey to the Church today?

Navarro-Valls: [*to Ratzinger*] If you want, you can answer in Italian.

Ratzinger: Yes, I'm not in a position to add much. It was, as I said, a prudential decision; and there are moments in which a word speaks and doesn't speak. And it seems to me, even after the attack, a time of reflection was necessary; and the maturation of the [*beatification*] process for the little shepherds also showed, a little, the way to take. This maturation of an important process connected with these

ha avuto i suoi tempi necessari, e uscire prima forse sarebbe stato anche poco conveniente. Così penso che oltre le ragioni già dette, anche la pazienza che lasciava maturare il processo e così arrivare il momento giusto indica un motivo per questa... questo ritardo.

Navarro-Valls: Vediamo un po', Orazio Petrosillo, poi Alessandra Stanley - subito, qui, o Alessandra Stanley o Orazio Petrosillo, è lo stesso, ok.

Orazio Petrosillo: Sono Orazio Petrosillo del *Messaggero*. Due domande: ad alimentare le fantasie ha concorso quell'incontro del Papa a Fulda il 17 novembre dell' '80, incontro, dialogo, con un gruppo di cattolici tedeschi che si dice registrato. Ora, il Papa avrebbe fatto allusione a una versione apocrifia del terzo segreto. Ora, o è apocrifo il dialogo tout-court o è apocrifo il riferimento, o il Papa faceva riferimento a una versione apocrifia del messaggio, tanto più che lui avrebbe visto il messag-

events took its necessary time, and going out early perhaps not might have been very suitable either. Thus, I think that besides the reasons already mentioned, the patience which allowed the process to mature and thus the right moment to arrive, shows a motivation for this delay.

Navarro-Valls: Let's see a bit, Orazio Petrosillo, then Alessandra Stanley, ... quickly, here, Alessandra Stanley or Orazio Petrosillo, it's the same, Ok.

Orazio Petrosillo: I am Orazio Petrosillo from the *Messaggero*. Two questions: one thing that contributed to feeding imaginations was that meeting of the Pope at Fulda on 17 November in '80; meeting, conversation with a group of German Catholics, which is said to have been recorded. Now the Pope reportedly alluded to an apocryphal version of the third secret. Now, was either the conversation apocryphal tout court, or was the reference apocryphal, or did the Pope make reference to an apocryphal version of the message; all the more because

gio 7-8 mesi dopo il colloquio. Questa è una domanda su Fulda.

Una seconda domanda: perché queste due prudenze del Cardinale Sodano, il 13 maggio il Papa ucciso nel segreto e invece viene detto come morto, si fa riferimento implicitamente alla Russia, ergo al Comunismo come sistema ateo, e invece il Cardinale parla al plurale, quindi facendoci intendere anche il Nazismo, e quindi chi ci dice che il terzo segreto ormai è chiuso con il XX secolo? Perché forse il Comunismo è caduto in Europa nell' '89? Grazie.

Ratzinger: Al primo punto, secondo le mie informazioni, questo incontro è realmente apocrifo, non ha avuto luogo e non parlano, il Papa non ha mai detto queste cose.

Secondo punto: io non oso adesso interpretare il Cardinal Sodano. Le due, i due elementi da Lei indicati, non essendo ancora accessibile il testo al popolo e tutte le possibilità di interpretare

he reportedly saw the message 7-8 months after the conversation. That is a question about Fulda.

A second question: why were there these two hedges by Cardinal Sodano: on 13 May, [*there is*] the pope killed in the secret, and instead he is said to be "as though dead". It implicitly makes reference to Russia and thus to Communism as an atheistic system, and instead the Cardinal speaks in the plural, so that we hear it as including Nazism also, and therefore, who is telling us that the third secret is closed now with the 20th century? Maybe because Communism fell in Europe in '89? Thank you.

Ratzinger: On the first point, according to my information, that meeting is really apocryphal: it didn't take place, and they didn't speak; the pope never said those things.

Second point, I don't dare to give an interpretation of Cardinal Sodano. The two, two elements which you indicated, inasmuch as the text wasn't accessible to the people yet, and all the possi-

bene un testo, ha preferito, così capisco io, di parlare nella luce dell'avvenimento stesso dove il Papa era quasi morto ma non morto. È vero che nel testo stesso si parla della morte, ma è vero anche che un tale testo che parla esplicitamente della necessità di conversione, di penitenza, lascia la possibilità di un cambiamento dei fatti previsti che non sono fotografati ma sono una indicazione del massimo, al massimo e soprattutto importante è che rimane sempre la libertà umana: questo è importante in queste visioni che non fanno un film di un fatto [/evento] assolutamente irreversibile ma indicano le potenzialità della storia, i pericoli della storia, ma indicano anche la libertà umana che è in grado di cambiare queste cose. Così anche il plurale "ateismi" mi sembra una interpretazione totalmente corretta, cioè che in una parola, per i pastorelli con poco contenuto, "Russia", si può, si deve vedere, non soltanto un sistema ateistico essenzialmente,

bilities of interpreting a text well: he preferred, or so I understand, to speak in the light of the event itself, in which the pope was almost dead but not dead. It is true that the same text speaks of death, but it is also true that such a text that speaks explicitly of the need for conversion, for penance, allows for the possibility of a change to the events foreseen, which are not photographed but are an indication of the maximum. At the maximum, it is important above all that human freedom always remains. It is important in this vision that they are not making a film of an absolutely irreversible fate, but that they indicate the potentialities of history, the dangers of history; [they] also indicate the human freedom which is able to change these things. Thus, the plural "atheisms" seems to me a totally correct interpretation: that is: in one word for the little shepherds with little content, "Russia", we can see, we must see not only an atheistic system [he pauses]

immediatamente, indicato ma si tratta generalmente del problema degli ateismi, in questo senso, mi sembra, è una interpretazione che va oltre il testo ma corrisponde alle intenzioni profonde del testo.

Navarro-Valls: Alessandra.

Alessandra Stanley: Sì, grazie. *New York Times*. Volevo sapere, il Papa quando ha chiesto il testo del terzo segreto, quando stava in ospedale, perché l'ha chiesto? Volevo sapere se qualcuno, se è un'intuizione o se forse Lei l'aveva già visto il segreto? Due domande: se Lei l'aveva visto prima e perché il Papa l'ha chiesto nell' '81.

Navarro-Valls: Lei chi?

Stanley: Il Cardinale.

Navarro-Valls: Aveva visto prima il Papa o il testo?

Stanley: Volevo sapere se il Cardinal Ratzinger aveva già visto il segreto e poi volevo sapere perché il Papa l'aveva chiesto nell' '81 se non l'aveva letto.

essentially, immediately indicated, but it is about the problem of atheisms generally. In this sense, it seems to me, it is an interpretation that goes beyond the text but corresponds to the profound intentions of the text.

Navarro-Valls: Alessandra?

Alessandra Stanley: Yes, thank you, *New York Times*. I wanted to know: the Pope, when he asked for the text of the third secret, when he was in the hospital, why did he ask for it? I wanted to know if anyone, if it was an intuition, or if perhaps you had already seen the secret? Two questions: had you seen it before, and why did the Pope asked for it in '81?

Navarro-Valls: Who?

Stanley: To the Cardinal.

Navarro-Valls: Had you seen the Pope before, or the text?³

Stanley: I wanted to know if Cardinal Ratzinger had already seen the secret, and then I wanted to know why the Pope had asked for it in '81 if he hadn't read it.

Ratzinger: No, io sono arrivato a Roma in – un po' troppo – ufficialmente in novembre '82, ma di fatto in febbraio '83, e ho visto il testo in '83, quindi dopo questi avvenimenti.

Navarro-Valls: [*incomprehensible*]

Bertone: Adesso il perché. Certamente dopo l'attentato, questo è storico, dopo l'attentato già ancora dall'ospedale Gemelli, il Santo Padre ha mandato a chiedere il testo della terza parte del segreto, il perché lo lasciamo a ... [*al*] Signore e al Papa stesso e poi il 13 maggio è una data, una coincidenza eccezionale, no: i 13 maggio hanno diverse coincidenze, come sapete, anche la ordinazione episcopale di Pio XII che è stato molto devoto di Fátima, ha compiuto tanti atti ma ha mai letto il testo della terza parte del segreto, il Papa ha chiesto la terza parte e poi, come dico anche, ha subito cercato, ha pensato subito alla consacrazione della Russia e del mondo al Cuore Immacolato di Maria e difatti il primo gesto di consacra-

Ratzinger: No, I arrived in Rome in – maybe a bit too [*laughing*] – officially in November '82, but in fact in February '83, and I saw the text in '83, therefore after these events.

Navarro-Valls: [*incomprehensible*]

Bertone: Now the why. Certainly, after the attack – this is history – after the attack, while still in the Gemelli hospital the Holy Father gave an order to ask for the text of the third part of the secret. Let's leave the why to, to the Lord and to the Pope himself, and then the 13th of May is a date, an exceptional coincidence, no, thirteenth of May have various coincidences, as you know: it was also the episcopal ordination of Pius XII who was very devoted to Fátima, who carried out so many acts, but who never read the text of the third part of the secret. The pope asked for the third part of the secret, and then, [*as*] I'll also say, he immediately sought, he immediately thought of the consecration of Russia and of the world to the Immaculate Heart of Mary and in fact the first gesture of consecration was

crazione è stato compiuto a Santa Maria Maggiore ma assente il Papa, mentre lui era all'ospedale.

Navarro-Valls: Eh, vediamo qua.

Padre Marchesi: Padre Marchesi de *La Civiltà Cattolica*. Una prima domanda volevo farla a Monsignor Bertone: Sua Eccellenza l'ha appena chiarito, riguardava Pio XII e il terzo segreto di Fátima; invece a Sua Eminenza il Cardinal Ratzinger vorrei chiedere, non Le sembra, Eminenza, che ci sia stata forse, anche in ambito ecclesiale, un accostamento da un punto di vista teologico troppo stretto tra la profezia biblica propriamente detta, e l'aspetto profetico di questa terza parte del segreto, sottolineando forse troppo che è proprio della profezia quello di essere come veggente e pre-veggente appunto del futuro, indicando cose future, cose nascoste? Lei nel suo intervento, anche qui in aula, ha chiarito questo aspetto, però forse una Sua parola ancora chiarificatrice ci può aiutare a decantare un po'

carried out at St. Mary Major but in the absence of the Pope, while he was in the hospital.

Navarro-Valls: Eh, let's see here.

Padre Marchesi: Padre Marchesi de *La Civiltà Cattolica*. I wanted to pose a first question to Monsignor Bertone: your Excellency just clarified it, with regard to Pius XII and the third secret of Fátima. In turn, I would like to ask Cardinal Ratzinger: does it not seem to you, Eminence, that there had perhaps been an overly strict association, from the theological point of view, even in the ecclesiastical milieu, between biblical prophecy properly speaking and the prophetic aspect of this third part of the secret, perhaps emphasizing too much what is proper to prophecy: that is, being like a seer, or more precisely, a foreseer of the future, showing future things, hidden things? Your intervention, including here in the hall, has clarified this aspect, but perhaps yet another clarifying word from you could help us to settle

tutta l'attesa e la potenzialità che si è voluta dare anche in ambito mass-media e nell'opinione pubblica a questa rivelazione apocalittica di Fátima.

Ratzinger: Dire “segreti” di per sé provocano speculazioni e se è un segreto che, è ascritto alla Madonna, è un segreto che non va pubblicato, il fatto della segretezza nutre le speculazioni.

Il secondo punto è che realmente è diffusa l'idea che “profezia”, nel senso biblico, sarebbe soprattutto indicazione di avvenimenti futuri e un concetto preciso e corretto di profezia manca, mi sembra, in tanti ambienti, che la profezia biblica certamente ha aperto l'orizzonte per l'arrivo del Messia, di Cristo, in questo senso ha aperto l'orizzonte del future, ma tuttavia lo ha fatto preparando le anime per il cammino verso il Cristo, era sempre e soprattutto una chiamata al presente, alle persone del presente, e solo dichiarando e dischiudendo i segni del tempo nel presente ha anche aperto

somewhat all the expectation and potential that is being given to this apocalyptic revelation of Fátima in the mass media and in public opinion.

Ratzinger: To say “secrets” – by itself – they provoke speculations; and if it is a secret that is ascribed to the Madonna, [*and*] it's a secret that is not published, the fact of the secrecy feeds speculations.

The second point is the idea is really widespread that prophecy in the biblical sense would especially be the showing of future events; and a precise and correct concept of prophecy is lacking. It seems to me, in so many spheres, that biblical prophecy certainly opened the horizon for the arrival of the Messiah, of Christ; in this sense it opened the horizon of the future, but nonetheless it did so to prepare souls for the journey toward the Christ: it was always and especially a call to the present, to the people of the present, and only declaring and disclosing the signs of the times in the present, it also opened the

la grande visione del futuro.

Tanto più nel momento nel quale conosciamo Cristo, la profezia non si occupa di speculazione e la vera profezia non ha come oggetto la curiosità nostra di conoscere qualche cosa di un tempo che per noi è inaccessibile ma di chiarire la nostra strada da prendere e così anche di trovare il vero significato del futuro. Mi sembra che chiarire il concetto di profezia, capire meglio così anche il cuore della sacra scrittura è molto importante, questo può essere un momento propizio per farlo.

Navarro-Valls: Cerchiamo di fare le due ultime domande purtroppo. Giancarlo Zizzola, poi, così copriamo tutta la sala.

Speaker 17: Per alzata di mano?

Navarro-Valls: Venite.

Giancarlo Zizzola: Temevo ormai l'invisibilità. Anzitutto vorrei chiedere che se affermare che solo la Russia necessita di conversione non appaia forse offensivo nei confronti dell'animo

great vision of the future.

All the more in the moment in which we recognize Christ, prophecy is not occupied with speculations; and real prophecy does not have, as its object, our curiosity to know something about a time that is inaccessible for us, but to clarify the way for us to take, and so also to find, eh, the real meaning of the future. It seems to me that to clarify the concept of prophecy, and so to understand the heart of sacred scripture better, is very important: this could be a propitious moment to do so.

Navarro-Valls: Let's try to do the last two questions. Giancarlo Zizzola, next, and so we'll cover all the hall.

Speaker 17: By raising a hand?

Navarro-Valls: Go ahead.

Giancarlo Zizzola: I was afraid I was invisible. First of all, I would like to ask that, if affirming that only Russia [*is in*] need of conversion might [*such*] not perhaps appear offensive, in view of the religious

religioso del popolo russo, che ci sia sempre bisogno di fedeltà evangelica è una cosa ma che dal punto di vista della conversione il popolo russo non si debba convertire tanto quanto quello italiano, o americano, o portoghese, o tedesco, eccetera. Mi sembra una questione che può essere illuminante in questa conferenza stampa. E se si tratta piuttosto di una conversione dal Comunismo, dal sistema comunista, e posto dall'esegesi di pezzi di segreto già rivelato, il problema come la Vergine, potè, di Fátima potesse introdurre questa idea nel luglio del '17 prima della Rivoluzione di ottobre di quell'anno.

La seconda questione è, riguarda precisamente l'idea del divino che non esce, mi pare, troppo purificata da questo coacervo di castighi divini, e rivela forse una visione terroristica un po' reificata del religioso, dell'uso politico improprio della devozione della Madonna del Magnificat. Tutto ciò non va finalmente criticato nello spirito penitenziale del Giubileo.

soul of the Russian people; it is one thing that there is always need for faithfulness to the gospel, but from the point of view of conversion, the Russian people doesn't need to be converted as much as the Italian, or American, or Portuguese and German, etc. It seems to me a question that could be illuminating in this press conference, and if it is, rather, about a conversion from Communism, from the Communist system – it [*the question*] has been posed in the exegesis of parts of the secret already revealed – the problem of how the Virgin, from Fátima, could introduce this idea in July of '17, before the October Revolution of that year.

The second question is, precisely regards the idea of the divine, which doesn't come out, it seems, too purified by that jumble of divine chastisements, and perhaps reveals a terroristic vision, a bit reified, of the religious, of the improper political use of the devotion of the Madonna of the *Magnificat*. Finally, all this is not being critiqued in the penitential spirit of the Jubilee.

Ratzinger: Io rispondo alla seconda questione e lascio la prima a Monsignor Bertone.

Io penso che non c'è qui il tipo di abuso dell'angoscia dell'uomo per guidarlo al religioso. C'è sempre il realismo della sofferenza, del martirio che è il contrassegno di questo secolo scorso, nessun secolo ha conosciuto tanti martiri, tanta violenza, tanta crudeltà, tante nuove dimensioni della opposizione al vero umanesimo; e attirare l'attenzione a questa realtà che risulta finalmente dalla versione dell'uomo da Dio e nello stesso tempo mostrare che questo non è un fatto inevitabile ma che c'è la libertà, che c'è la forza di amore che può opporsi con successo a questo: dirci, nonostante tutto questo, che vedrete, e lo abbiamo visto, rimane vero che l'amore è più forte che l'odio: mi sembra, è un messaggio di grande ottimismo che ci aiuta in mezzo al realismo di, degli innegabili mali di questo tempo e perciò tutt'altro che creare angoscia è un messag-

Ratzinger: I'll respond to the second question, which springs from the first one for Mons. Bertone.

I think that here this is not the type, of abuse of man's anguish to guide him to the religious. There is always the realism of suffering, of martyrdom, which is the counter-sign of this past century: no century has known so many martyrs, so much violence, so much cruelty, such new dimensions of opposition to dialogue with humanism; and to draw attention to this reality, which finally results from man's turning away from God, and at the same time to show that this is not an inevitable fact but that there is freedom; that there is the power of love that can oppose it, and with success. To tell us, notwithstanding all that, that you will see – we have seen it -- it remains true that love is stronger than hate: it seems to me, it is a message of great optimism that helps us in the midst of realism, of the undeniable evils of this time; and thereby, quite opposite from creating anguish, it is

gio che dice “in mezzo alle angosce che esistono avete coraggio, il Signore è più forte”. Allora alla prima domanda.

Bertone: Mi sembra che Sua Eminenza aveva già parlato di questo tema, che non si tratta di una condanna sul male del popolo russo. Tra l'altro il popolo russo è uno dei popoli più devoti della Madonna, quindi la Madonna certamente non se la prende con il popolo russo, e anzi, il popolo russo ha sofferto tanto proprio per l'oppressione di un sistema ateo che è nato dalla Russia. Il fatto che nel '17 si preveda questo sistema ateo insieme ad altri sistemi, è la prova un po' della profezia, di una vera profezia con l'accezione, con l'ampiezza di interpretazione della profezia di cui ha parlato Sua Eminenza. È un appello anche al popolo russo per la conversione, ma a coloro che hanno oppresso l'anima religiosa del popolo russo, ed è anche un dono di speranza al popolo russo, perché, come ha detto adesso

a message that says, “in the midst of the anguishes that exist, have courage, the Lord is stronger”. Now to the first question.

Bertone: It seems that your Eminence has already spoken on this topic, that it is not a matter of a condemnation about the evil of the Russian people. Among other things, the Russian people is one of the peoples most devoted to the Madonna; hence the Madonna certainly is not offended with the Russian people; and rather, the Russian people has suffered so much, precisely from oppression by an atheistic system that was born from Russia. The fact that in '17, this atheistic system is foreseen, along with other systems, [*which is*] a bit of proof of the prophecy, of a true prophecy with the meaning, with the breadth of interpretation of prophecy of which his Eminence spoke. It is also a call to the Russian people for conversion, but to those who oppressed the religious soul of the Russian people, and it is also a gift of hope to the Russian people because, as the Cardinal Prefect

il Cardinale Prefetto, si afferma assieme alla previsione di tante sofferenze, alla descrizione di tante sofferenze, la previsione della presenza della forza risanatrice di Dio che nella sua sovrana libertà interviene nella storia e guida la storia e cambia anche la storia, e ecco questo è vero, il Signore può cambiare la storia e di fatto l'ha cambiata, anche nel volgere di questo XX secolo.

Navarro-Valls: L'ultima domanda, purtroppo.

Il direttore del Centro Cattolico per l'informazione: Sono Padre [*incomprehensible*] direttore del Centro Cattolico per l'informazione in Libano. Posso parlare in inglese o in francese?

Navarro-Valls: Sì.

Il direttore [*Francese*]: Bien. Depuis une vingtaine d'années, le père Nicolas Gruner du Canada a demandé au Vatican par plusieurs moyens de déclarer ce secret. Même en 1992 dans un congrès à Fátima il a été battu et chassé de l'église. Il a été rejeté.

said now, it is stated together with the prediction of so much sufferings, with the description of such great sufferings, the prediction of the presence of the healing power of God who in his sovereign freedom intervenes in history and guides history and even changes history – and this is true, the Lord can change history and in fact has changed it, even at the turn of this 20th century.

Navarro-Valls: The last question, unfortunately,

Director of the Catholic Information Center: I am Father [*incomprehensible*], director of the Catholic Information Center in Lebanon. Can I speak in English or French?

Navarro-Valls: Yes.

The Director [*in French*]: Good. For twenty years, Father Nicholas Gruner of Canada has asked the Vatican by various means to declare this secret. Even in 1992 in a congress at Fátima he was struck and chased from the church. He was rejected. I was

J'étais présent à ce congrès. Je me demande pourquoi le père Nicolas Gruner - je ne le défends pas - a été rejeté parce qu'il demande une chose très normale que vous déclarez maintenant, et pourquoi le moment est venu maintenant pour déclarer le troisième secret qui a défendu au père Nicolas d'en parler. Merci.

Ratzinger: È una lunga storia quella di Padre Gruner e penso che non è il luogo adesso qui di entrare in questa storia perché non vorrei violare la privacy di Padre Gruner. Vero è che certamente ha buona intenzione ma i mezzi scelti da lui non sono sempre ugualmente buoni: queste crociate che fa portano un po' con sé, mi sembra, il tipo adesso rimproverato da Zizzola, cioè, lavorano un po' con l'angoscia.

In ogni caso penso dovrebbe conformarsi con il magistero della Chiesa, riconoscere che la consacrazione della Russia è fatta come voluta dalla Madonna e dovrebbe anche lasciare al magistero della Chiesa di trovare

present at that congress. I wonder why Father Nicholas Gruner - I don't defend him - was rejected because he is asking for a very normal thing, which you are declaring now, and why has the moment come now to declare the third secret, which Father Nicholas was forbidden to talk about? Thank you.

Ratzinger: The history of Fr. Gruner is a long one, and I think this is not the place now to go into that history, because I would not want to violate the privacy of Fr. Gruner. It's true that he certainly has good intentions, but actions he has chosen are not always equally good; these crusades he makes seem to present, a bit, the type just criticized by Zizzola, that is: they work a little with anguish.

In any case I think he should conform to the magisterium of the Church, recognize that the consecration of Russia has been done as wished by the Madonna, and should also leave to the magisterium of the Church to

il momento giusto. Poteva fare questa proposta, e, ma dovrebbe anche essere capace e sufficientemente generoso per accettare che il magistero ha avuto le sue ragioni per non farlo subito ma per aspettare ancora un po', soprattutto la maturazione del processo dei pastorelli.

Navarro-Valls: Grazie Eminenza, grazie Eccellenza. Grazie a voi per il vostro interesse.

find the right moment. He could have made this proposal, eh, but he should also be able and sufficiently generous to accept that the magisterium has had its reasons for not doing it right away, but for waiting a while yet, especially the maturation of the process of the little shepherds.

Navarro-Valls: Thank you, Eminence; thank you, Excellency. Thank you all for your interest.

¹ <<http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2000/06/26/0407/01462.html>>.

² Crista Kramer, *Das letzte Geheimnis von Fátima: Johannes Paul II. bricht das Schweigen* (München: Pattloch, 2000). The book title translates as: "The third secret of Fátima: John Paul II breaks the silence."

³ [*Author's Note:* Navarro-Valls asks to clarify because Stanley's request could have referred to either "him" or "it".]

—APPENDIX B—

TRANSCRIPT OF THE MAY, 2007 EPISODE OF *PORTA A PORTA* WITH CARDINAL BERTONE

The following transcript is an English translation of the Porta a Porta interview with Cardinal Bertone from May, 2007. The original Italian was transcribed by a professional transcription company. A parallel Italian-English version is available on the En Route Books and Media website: <https://enroutebooksandmedia.com/thirdpartsecret/>

Bruno Vespa: Good evening to the viewers of “Porta a Porta,” good evening to the Vatican Secretary of State Tarcisio Bertone, good evening to Giulio Andreotti, senator for life, and to Giuseppe De Carli, author together with Bertone of a book, “The Last Seer of Fátima”. This is a special evening because, as we announced in the promo before this broadcast, Cardinal Bertone has a document with him. Cardinal Bertone, as he relates in this book, has met three times with Sr. Lúcia, the last seer, as the title of the book says. She was the little shepherd girl who, on May 13, 1917 saw the Virgin at Fátima, met the Virgin, and now we are remembering, in addition to who was listening and who was speaking, what happened that May 13, 1917. Manuela Orrù...

Manuela Orrù:

“Be not afraid”. It is May 13, 1917. A woman clothed in white, more brilliant than the sun, appears in the country hollow of Cova da Iria, in the village of Fátima, to three shepherd children, Jacinta and Francisco Marto and Lúcia dos Santos. We are in the middle of the First World War. From that day, the phenomenon repeats on the 13th of every month until the month of

October, a day in which 70,000 people are present at the miracle of the sun; but it is July 13 when the Lady reveals the Secret.

The first part relates to the vision of Hell which Lúcia will describe as a great sea of fire that seemed to be on the ground where the souls of sinners fell.

In the second part, the end of the First World War is predicted, but a second one is announced, during the pontificate of Pius XI, if man does not cease offending God; and there is a request to consecrate Russia to the Immaculate Heart of Mary, because Russia will be converted; there will be peace. Otherwise, Russia will spread its errors through the world, promoting wars and persecutions of the Church. The good men – the message continues – will be martyred; the Holy Father will have much to suffer; various nations will be destroyed.

On December 2, 1940, ten years after the bishop of Leiria gives authorization for official devotion to the Lady of Fátima, from the convent of the Dorothean Sisters, Lúcia writes to Pius XII making known her desire to reveal the message of our Lady, but Pope Pacelli does not respond. 17 years later, on April 4, 1957, the sealed envelope containing the Secret ends up in the secret archive of the Holy Office: according to the instructions of Sr. Lúcia, the contents must not be made known before 1960. The third part of the Secret will be divulged only forty years later, on May 13, 2000, by the Vatican Secretary of State Angelo Sodano, on the occasion of the beatification ceremony at Fátima for the two little shepherds Francisco and Jacinta Marto, with John Paul II presiding. In Cardinal Sodano's anticipation – which was to be followed a month and a half later by the press conference and the theological commentary by then-Prefect of the Congregation for the Doctrine of the Faith Joseph Ratzinger – the bishop clothed in white who falls to the ground as though dead is Karol Wojtyła, struck by Ali Ağca.

Vespa: Cardinal, may I ask you: what impressions did you have the first time you met Sr. Lúcia?

Cardinal Bertone: I had the impression, as you also saw now, looking her into the face, of a woman extraordinarily luminous, calm, tranquil, rich in spirituality, also joyful: there practically wasn't a sign on her face of all the

drama, of all the historic events that had unfolded, even within her, somewhat; and who carried that with her for so many decades in the 20th century; so, she was certainly a friend of God, an extraordinary devotee of Mary and a great friend of humanity.

Vespa: Thus, Sr. Lúcia lived through all the tragedies that had been anticipated in the apparitions of the Virgin ...

Bertone: Without a doubt, and she lived through them, above all, in prayer; she lived through them, reflecting on them, I would say, turning them over in her heart, in her mind, in the contemplation of God, and in a long persevering intercession according to the word of Mary, prayer, penance. She also suffered a lot in the two convents in which she lived after the extraordinary event of the apparitions of Mary.

Vespa: Senator Andreotti, you have known many Popes; you have also been close to John Paul II, who in turn was very close to you in a very difficult time of your life. What image have you always had of this shepherd girl, who then lived so long as to see everything the Virgin had foretold to her?

Giulio Andreotti: To tell you the truth: since I was baptized and lived as a boy in the Roman parish of Santa Brigida, where there is the first image of Our Lady of Lourdes that came to Rome, then I have always been more attracted, to be exact, by Our Lady of Lourdes and by Bernadette Soubirous than by Fátima. But, certainly, what made an impression then was to see, through the great attention that was given to her, well, the Popes; well: to see what it meant, this presence of a humble woman, but who radiated this great fascination and who prophesied, something that is truly important, and I believe it still can bear a certain emotion now for us to reflect on.

Vespa: Before we go to De Carli and to the book he's written with Cardinal Bertone, I would ask the director to bring into view the two "madonnari" [religious street artists], Nedo Consoli, who is the president of the Association of Madonnari of Italy, and Federico Pillan. [*applause*] How long have there been madonnari? Probably since forever...

Nedo Consoli: To establish that – it's very difficult, especially because

it's an ephemeral art, so it has never left a mark that's indelible in the time ...

Bruno Vespa: The favorite places are always the streets, the sidewalks, the –

Consoli: Yes, always. You know, we say that one witness might be a letter by Isabella d'Este [*the Renaissance art patron*] who wrote that she went down to the ground-level, that is, to the sidewalk, to bring the painter some powder – but it also might have been [*the painter*] Mantegna; [*laughing*] we can't say that he was a madonnaro...

Vespa: Well... Mantegna, a great madonnaro, I must say...

Consoli: [*laughing*]... great, clearly.

Vespa: ... he had a certain success.

Vespa: Do a lot of people stop?

Consoli: Yes, yes; a lot of people do stop; and to stay on the topic of today's "Porta a Porta", the subject that has always – I've been doing this for 35 years – so what has always attracted people the most, and if I may say so, what has brought in the most money, because people pay more, is the Madonna herself.

Vespa: The Madonna.

Vespa: You're recreating a Madonna from the 1700s, I believe

Consoli: Yes, it's by an anonymous painter from the 1700s, a Madonna with the Child.

Vespa: Eminence, why is there such a solid and, I think also, unshakeable devotion for the Virgin?

Bertone: Oh, yes; because the Virgin is a fascinating creature. She is the Mother of God, but she is a woman profoundly immersed in the history of humanity and in the life of every family, of every person. In some way she identifies with the expectations, the waiting, the development, growth, aspirations, of every good person who lives in the world, and now we feel the Madonna is very close to us. We just need to think of all the poems that have celebrated her: she's the one who, in a way, gives us her hand to join us to God, and with one hand connects us with herself. As she has said so many times, "I bring you close to myself, close to my heart, into my heart", and with the other hand which points to God, connects us to God.

Vespa: Now, De Carli, “The last seer of Fátima”: in what aspect has this book brought some news?

Giuseppe De Carli: Well, the news are, essentially, I would say, four. First of all, when I had made this proposal to Cardinal Bertone who was very busy and had just become Secretary of State, and then he was going to take up his new duties on September 15: I thought he would say no, to tell you the truth, and then instead I was surprised by his willingness to be available. It was that – I was intrigued by the figure of Sr. Lúcia, as we all are, that is: by this stubborn sister, this controversial sister, this sister who went against the current, a thorn in the side for some five Popes, who never succeeded in reaching the Supreme Pontiff and being heard; and then she found a pope who finally heard her

Vespa: Just a moment...

De Carli: It was Pope John –

Vespa: Just a moment, excuse me... Excuse me, Eminence, how can a Pope not be, if nothing else, curious to receive a sister who has seen the Madonna?

Bertone: Well: you know that a lot of people, maybe even a lot of sisters, say that they’ve seen the Madonna, that they have had personal revelations, interior locutions. Now, if the Pope, if the Popes, were to receive all these people, certainly there would be a surplus of work, I mean, of audiences. And then, in the history of the Church, in the prudence of the Church, there is always a series of filters that maybe can be debated, but which follow these people and, in a way, verify the truth of their statements before coming to the supreme authority which is the Pope.

Vespa: Eh, but your Eminence will agree that Sr. Lúcia didn’t make the shrine at Fátima; the Church did that...

Bertone: Well, obviously...

Vespa: ... therefore a minimum of credibility which it gave her, because if not,

Bertone: ... certainly it gave her ...

Vespa: ... it gave it to her, because if not, it wouldn’t have built the shrine...

Bertone: After, after all the verifications, starting with the local bishop...

Vespa: ... certainly ...

Bertone: ... as we all know, as is obvious, in all apparitions, you see, the first authority [is] the local bishop, the local bishop who then informs Rome. When I was secretary at the Congregation for the Doctrine of the Faith, I used to receive a lot of reports about allegedly supernatural events; then we would begin all the work of discernment and prayer to verify the authenticity of the messages, the apparitions, the events, by way of cataloguing them, you see, according to the judgment of the Church.

Vespa: Good, we're getting there; let's return to De Carli.

De Carli: Yes; say – now first, the curiosity was this: knowing this Sr. Lúcia, who was a stubborn, determined woman, who had started to write at the age of twenty and then wrote a lot – it's not true that they silenced her, or that the official Church silenced her; for most of the seventy years after she began to write – and she lived to the age of 97 – she wrote and wrote, but she never wrote of her own will, but always when ordered by someone else, because it was the diocesan bishop or her spiritual father, or there were other priests who had become curious about her experience of the divine, the supernatural.

The other element that had struck me greatly about Sr. Lúcia was connected with the figure of Pope Paul John II [*sic*]. In the book, in my opinion particularly – because it had been Cardinal Bertone who enlightened me – there was a whole reinterpretation of his pontificate in the light of the mystery of Fátima. But I have to say, what makes me tremble, what gives me goose-bumps, is how John Paul II entered into the whirlpool of this mystery and had taken this upon himself: which is, above all, the third Secret of Fátima.

Then there is a third element that struck me, and it is the figure – because he is connected here with us, it is Cardinal Tarcisio Bertone, whom I knew already, I knew he was a direct person, he was and is a sparkling person, he is quite a unique Secretary of State in the history of the Church and is revealing himself even more –

Vespa: The 1st Secretary of State who has also been a good TV commentator –

De Carli: He's been a great commentator, and he is taking on these events really with the spirit of a football striker, of a great team.

Vespa (*to Andreotti*): ... pardon?...

Andreotti: I believe, he's a Salesian – that's an important characteristic...

De Carli: He's a Salesian... then; and the fourth and last element I believe belongs to this, uh, journey we have taken into the divine, that is, into the history of the Church, there are people who unexpectedly are touch – that is, there can be all the psychological explanations you want, but at a certain point the sacred breaks into our awareness; if we are attentive, this sacred touches us -

Vespa: Now, let's look for moment, along with Paolo Mielitic, at the portrait of Sr. Lúcia and her meetings with Cardinal Tarcisio Bertone, who was sent by the Pope precisely as secretary of the Congregation for the Doctrine of the Faith, which, let us recall, was directed by Cardinal Joseph Ratzinger.

Paolo Mielitic:

A Carmelite nun, strong, stubborn, exuberant, the protagonist long ago in 1917 of a marvelous adventure in the Cova da Iria in the village of Fátima, in Portugal, in the company of her two younger cousins. Of the three little shepherds, Lúcia, at age 10, is the oldest, the only one in a position to grasp the whole richness and drama of the message of Fátima. After Francisco and Jacinta died prematurely, Lúcia remains the only witness. Some notes from that time describe her thus: "Small in stature, her hands large from work, lively, intelligent but modest and unpretentious". A long mission begins for her, to which she will keep faithful until the end of her life, almost a century. She assumes a new identity to withdraw from the oppressive curiosity of the faithful and the curious, learns to read and write, follows her own religious vocation and enters as a Carmelite sister in the monastery of Santa Teresa at Coimbra, a normal life, faithful to the motto: "Outside like everyone else, inside like no one else." In reality, an uncomfortable Carmelite, surrounded by a halo of mystery and sanctity: for years she knocks at the door of the popes, finding it almost always barred, but starting in 2000 Cardinal Tarcisio Bertone, now secretary of the Congregation for the Doctrine of the Faith, goes back and forth between the Vatican and Coimbra; three times he meets Sr. Lúcia, the last seer of Fátima, to verify with her the authenticity of the so-called "third Secret". He is

driven by the anxiety of Pope Wojtyła, who has decided to abandon the secrecy, because among the many ceremonies of the Jubilee, the beatification of the two little shepherds Jacinta and Francisco is expected. At this point, to continue the silence about the third Secret would be interpreted as an inexplicable, unpardonable, omission; so this little woman, humble, obedient but also stubborn, for the first time after decades feels the immense joy of being heard by the Pope; be it only through the papal legate. Her recollections are still precise, the images incisive. Anyone who had expected exciting apocalyptic revelations about the end of the world or about the future course of history has to remain disappointed: as Sr. Lúcia confirms, the prophecy consists in the description of the bishop clothed in white, who falls at the foot of the cross, and in the pressing invitation to conversion, to penance, and to prayer.

Vespa: Can I ask You, Eminence, with what type of language did Sr. Lúcia speak to you about the Madonna? What did she call her, how did she –

Bertone: She, she always called her “Our Lady”, and as in the writing, in the writings of Sr. Lúcia and in the description of the Secrets and especially in the description of the third Secret, the third part of the Secret, she always said, “Our Lady”, and naturally you have also seen, when she prays the Rosary, she is radiant; and when she’s speaking about the Madonna, it’s as though she were reliving a presence that has never abandoned her, as we know, including interiorly above all, and probably also visibly: she probably had other apparitions, through the length of her life.

Vespa: Did she tell you about that?

Bertone: Well, she didn’t tell me about that, but indirectly I asked for evidence; I tried to look for evidence, and for example, after the famous act of consecration by Pope John Paul II to the Immaculate Heart of Mary, she told me “it’s Our Lady” – she told me that this was the consecration that She was waiting for and She was pleased – and we are in 1984.

Vespa: Good evening, Marco Politi. Marco Politi is the Vatican reporter of the “Repubblica” [*newspaper*]. It gives me a certain impression to hear someone speaking – in short – about a sister who says “Our Lady told me”,

and who was given an undisputed credibility, seeing that the shrine of Fátima has been there, for quite a long time. And you?

Marco Politi: Heh! No, it doesn't make so much of an impression on me, in this sense: I have an enormous respect for what the world of faith is, and when the Cardinal Secretary of State was saying that Sr. Lúcia was a friend of God and a woman of great prayer, evidently there's something very profound, and that is always respected. But let's remind ourselves, we aren't in front of a event that is on par with saying, "Pope Benedict XVI left for Brazil yesterday." When we see the clip – it's not as though this apparition is like what we saw in the clip from the old movie, because Cardinal Ratzinger himself, in his report in 2000, says that nothing external happened, like an event, like a white figure that appears next to a tree. He defines this theologically as an interior perception: therefore, a very close relation between a subject, who is Sr. Lúcia, and a mystery. Naturally for the Catholic Church it is the divine mystery, the mystery of God. The Catholic Church also authorizes all these manifestations of devotion, but does not oblige anyone to believe in this event. It's very important, and so we say: although there are many believers, they are not obligated to believe, and many faithful are not interested in Fátima; on the other hand, very many faithful do go there on pilgrimage, and so for good reason, we say, we can't consider it as a historical fact on par with what we read in the newspapers. But it is clear that it is an event that left a great mark on various eras.

Vespa: Eminence, are you in agreement with this analysis?

Bertone: Yes. I wouldn't say that there wasn't also an apparition. It's clear that the Pope – that is, Cardinal Ratzinger then – in the commentary on this private revelation, analyzes it according to the criteria, in light of the criteria for private revelations, for interior locutions, for interior revelations; and certainly in fact the perception of Sr. Lúcia is a perception that is difficult to photograph, but it is a perception that gave her exactly those coordinates which she committed to memory, committed to memory forever because she had this apparition of an extraordinary figure, the figure of our Lady; and the perception of the words from 1917 to 1944, because she wrote the

third Secret in January of 1944. So, she memorized and indelibly recorded this perception and this revelation, or this interior locution, in her memory.

Vespa: How do you remember the meeting between John Paul II and Sr. Lúcia?

Bertone: Me personally? I remember the meeting that took place at Fátima; I wasn't present at Fátima then, but the meeting was a meeting of two people who found themselves custodians of a great mystery, and I remember that the Pope took her hand, spoke briefly with her, but then he said he had told Sr. Lúcia – because Sr. Lúcia wanted to speak: Sr. Lúcia was a woman who, when she went out of the enclosure of the contemplative monastery – and so when she was able to talk with me, I spoke with her for several hours, as I've written, about many problems, about many things, about many, not just about these specific problems. She was a woman exuberant in speaking, and then the Pope said to her, “we'll talk later at the right time”. And, in fact, he scheduled the other meetings, etc., to explain, etc.

Vespa: Good evening Paola Rivetta. Paola Rivetta, journalist from TG5 [*daily news program*], was one of the faces of the Family Day, and she has been to Fátima numerous times. What do you bring back from there, what do you remember...?

Paola Rivetta: Ah, I have to say that the first meeting with the little Madonna of Fátima happened in the Vatican, in October of 2000, when John Paul II wanted to bring the statue to the Vatican on the occasion of the jubilee of bishops. I went there for work, because for over ten years I've covered the Vatican together with the director of the TG5 service, Marina Ricci, and on that occasion, I had gone with a cameraman. The Vatican was full of the faithful who were gathering at the feet of the Madonna to pray and we had had the privilege of skipping the line because we were there for work. I knelt in front of the statue – I was going through a very difficult time in my life – and I remember that I stayed there on my knees, praying before the statue for, I think, an infinite amount of time. I was completely transfixed with that gaze, and – you'll confirm this for me – it's a little statue, 60 centimeters tall, that doesn't have a, any partic-

ular artistic beauty; it doesn't have particular artistic value, and yet it gives off a power, an infinite magnetism; it has such a sweet gaze that it helped me a lot. I have to say that encounter marked a before-and-after. The cameraman who was with me confided to me later that he wasn't able to zoom in, to have a close-up of the statue, because as soon as he zoomed, the image sort of went out of focus; so, we still have a whole cassette saved in the production department, full of images from that day in the Vatican, but unusable because the image was never in focus. Years later I went to Fátima when my son was born; his name is Andrea Maria, and he was ten months old when I took him to Fátima with my husband.

De Carli: And there's also a detail that Paola may have forgotten: that leading the rosary was Sr. Lúcia herself, connected from Coimbra. And this, this fact tells me that during the Jubilee the Pope was sort of inspired by Sr. Lúcia, because there were a few events that also made an impression: for example, the celebration of the martyrs of the 20th century; we didn't know how John – how John Paul II had come to that. Reading the third Secret, we read about a pope clothed – a bishop clothed in white who is walking among the corpses of the burnt; you see, Sr. Lúcia's connection with the pope was strong enough to induce the pope to think of a Marian pastoral strategy, precisely at the suggestion of Sr. Lúcia.

Vespa: Eh –

Rivetta: I have a beautiful memory...

Vespa: Please, please...

Rivetta: I have a beautiful memory of arriving in Fátima because – I went on October 16, 2003 – and they were reciting – on the anniversary of the election of John Paul to the Papal See, they were reciting the rosary for the Pope in Portuguese and in the other languages of the world and they were all gathered around in the Chapel of the Apparitions; and it was very beautiful: a faith that is very composed, a bit gentle, I would say, at Fátima.

Vespa: Now, did you want to say something, Senator?

Andreotti: I'd like to say this; I wouldn't want to sing apart from the choir, but while no doubt there's great fascination with this image, but Lourdes is something much more attractive, probably because of the many

sick who are there, the serenity of the sick who aren't cured but who leave Lourdes content. I have to say, maybe I was unlucky, I've only been to Fátima once, and it was a day with bad weather; there was almost no one there, so it's not – I don't feel a great fascination with it, but I have to say I felt it more for Mother Teresa, for example, than for Sr. Lúcia; I hope you'll forgive me.

De Carli: Yes; yet there's a sort of handover between the ninety years of Lourdes and we're getting to a hundred – between the ninety years of Fátima and we're getting into 150 years of Lourdes.

Politi: No, let's say that everyone chooses the Madonna he prefers.

Andreotti: Yes, yes.

Politi: This motherly figure is so strong, and is so widespread. We say that it is something new introduced in Christianity, in comparison to the Jewish religion, which was so rigorous in the relationship between believers and God, and the figure of the Madonna, historically, breaks in. There's also certainly a confluence of many images of the mother goddess, which were present in the Mediterranean when Christianity was born, and thus this need to have not only a God, but also a mother within reach. I know atheists too who sometimes, when they don't know what to do, take a moment to think about the Madonna to resolve a problem: I know people who – but there to some extent everybody chooses the mother he wants in various places in the world.

Vespa: Would it be an impertinent question to ask the Secretary of State which shrine he prefers? Which one do you feel closer to, in some way?

Bertone: For now, certainly – one time at Lourdes – I've been to the shrine at Lourdes more times than to the shrine at Fátima, including as a bishop, but one time at Lourdes I spoke there about Fátima, about Our Lady of Fátima, right next to the Grotto of Massabielle, and someone rebuked me right away after the Mass: they said, "but how can you do this? You're here at Lourdes to talk about Our Lady of Fátima?"

Vespa: Ah, maybe there's competition...

Bertone: There is competition ...

Vespa: There's competition... there's a little hometown rivalry.

Bertone: But I wanted, excuse me, I only wanted to underscore briefly what Marco Politi said...

Vespa: Please do...

Bertone: ... that there are so many people, even non-Christians, who call on Our Lady, Our Lady of Fátima. In the journey to Ephesus, in the Pope's journey in Turkey, we saw hundreds of Muslims right at Ephesus who came to the Pope's celebration. It was right up to the edge of the little area, where the Pope was celebrating Mass, and they told us that many Muslim women, especially if they are having difficulties in maternity, go to pray at the shrine in Ephesus and then they bring their ex-voto to Our Lady when they have their child, and they bring the child, as the lady did [referring to Rivetta] in homage to the Madonna.

Vespa: So, Cardinal Bertone first recalled that Sr. Lúcia learned to read and write; well, in '44 she wrote the third Secret, but wasn't there a fourth? You see, there has been a great argument about that and, as we shall see, Cardinal Bertone, flatly excludes that there is any fourth Secret of Fátima, but we'll see how this argument came to be. Manuela Orrù:

Manuela Orrù:

Has the text of the Secret of Fátima been published in its entirety, or has part of it been omitted? Not only are Lefebvrians or followers of Fátima raising such questions, but also some orthodox Catholics who suspect that part of the Secret has been concealed, which foretells apostasy and internal struggle in the Church. Antonio Socci has given voice to these questions by a complicated inquiry presented in a recently published book titled "The Fourth Secret". His thesis is that the part of the message which has been revealed, the vision of the bishop who is clothed in white, kneeling at the foot of the great cross, and is killed by gunshots and arrows, is authentic but only constitutes a fragment. The entire message, he says, foretells a terrible crisis of the faith, an internal struggle in the Church between good and evil, the final confrontation between the dragon and the woman clothed in the sun, to whom the Apocalypse of John refers. Sr. Lúcia asked to reveal the Secret in 1960. According to Socci, John XXIII and Paul VI had blocked the publication of the Secret in order to avoid furnishing arguments

for the critics of the Second Vatican Council. John Paul II and then-Prefect of the Congregation for the Doctrine of the Faith Joseph Ratzinger supposedly had been influenced by their predecessors and above all were stopped by the refusal of a great part of the episcopate for the consecration of Russia requested by the Virgin. In 2000 they probably came to a compromise, deciding that on May 13, at the end of the beatification Mass for the two little shepherds at Fátima, a political figure, the Secretary of State Angelo Sodano, would announce the publication of the text of the vision, while the essential content of Our Lady's message would be made known implicitly in the homily John Paul II gave in that Mass. This sleight of hand would let the Church say in good conscience that all of the third Secret had been revealed, but without a complete explicit publication which would have provoked a great shock in the Christian community.

Vespa: So, your Eminence...

Bertone: That seems to me a phantasmagorical reconstruction. I don't want to get into an argument, but accusing Popes John XXIII and Paul VI of having blocked the publication – John XXIII and Paul VI read the text of the Secret, the entire authentic, unique text written by Sr. Lúcia – I repeat it, I will show it – and they decided not to publish it. It's a judgment. Sr. Lúcia herself said in one of the conversations "I offer what I heard, what I perceived, and what I recorded, what I have written; I look to the Pope for the decision about this text, and also for the decision about everything that relates to me," because she also desired the famous publication of a book of hers, to respond, globally as it were, to all the letters which the faithful were writing to her; and then the two Popes decided not to publish it, because at that moment, they probably didn't consider the publication of the third Secret that meaningful for the life of the Church.

Vespa: Perhaps in a way they were afraid of that image of the pope bloodied, well, of that figure...

Bertone: It may be, it may be; now we'd need to ask them, and it's not easy: they didn't leave any trace of a justification of such an intention. John XXIII, as he recorded in his diary, says, "I had the copy of the third secret; I decided to read it with my confessor", who was Monsignor Cavagna. He read

it with his confessor and then he decided to send it back to the secret archive of the Holy Office. And Paul VI did the same. John Paul I never had it in his hand. He did have, as is known, a long conversation with Sr. Lúcia in 1977, and then John Paul II reconsidered the Secret after the attack of May 13, 1981 – this number 13 that keeps returning insistently: it hammers a bit on the mysterious links and connections about Fátima, the secret of the prophecies of Fátima.

So, I wouldn't go investigating: were John Paul II and Cardinal Ratzinger conditioned by their predecessors to not publish the phantom fourth secret? It seems to me, when John Paul II made the decision to publish the Secret – he made the decision, I was present. . . . In the meeting in which he made the decision to publish everything that there was in the archive of the Holy Office at the time – brought from Sr. Lúcia, from Coimbra, hm? And in such a way that there was no more secret. Among other things, the famous third Secret had been read and commented on by the plenary meeting of the cardinals of the Holy Office, actually in the '60s, after Pope John XXIII had seen it. He had also posed a *quaesito* to the cardinals: should it be published, or not? The cardinals decided not to publish it, but there's this, unfortunately, there's this expectation – it comes back spasmodically – of a prophecy about apostasy in the Church; and there's a stubbornness about expecting this prophecy on the apostasy of the Church.

To me, it seems a bit problematic also, this expectation, almost this hope that there exists a prophecy from the Madonna, the Mother of the Church: especially her, who – as we hear it repeated so many times – extends her motherly mantle over the life of the Church and accompanies her; the helper who accompanies the Church in her journey on pilgrimage within time – that there exists a prophecy on the apostasy of the Church.

Vespa: Now, before we go on, because we have questions here in the studio also, for a moment let's see the relation that there is between Our Lady of Fátima and the known events of the attack on John Paul II. Roberto Arditti.

Roberto Arditti:

There are countless and consistent sources that allow us to understand the thinking of John Paul II on the dynamics of the attack in St. Peter's

Square. For example, here is the letter to the Italian bishops in May '95: "It was a motherly hand that guided the trajectory of the bullet, and the pope, in his agony, stopped at the threshold of death."

Let us turn to that dramatic month of May of '81, a little after 5 p.m. on the 13th. Ali Agca fires at the pope, the wound to his abdomen is very serious; the pope loses consciousness while he arrives at the Gemelli [hospital]. His personal doctor Buzzonetti asks Don Stanislaw, Wojtyła's secretary, to administer extreme unction. But the Pope recovers. When the Pope awakens, he is able to listen to the accounts of the event, starting with Stanislaw's, who was in the white Jeep with him. And it's precisely his most faithful collaborator who brought to his attention the coincidence with the day of the apparition at Fátima. The Pope wants to know more; he begins to study. When his old friend the Argentinian Cardinal Pironio goes to see him in the hospital, he finds him surrounded with documents about the history of the shrine in Portugal; then the Pope asks to see the third Secret. It's July 18 of '81, during the second admission to the Gemelli. Monsignor Martinez Somalo brings two envelopes to the hospital, one with the original, written by Sr. Lúcia and the other with the translation. From that moment, the Pope has no more doubts, one hand fired and another guided the bullet: he will repeat this infinitely many times.

The weeks pass; in February of '82 John Paul II announces that on May 13 he will be at Fátima, a year from the attack, and 65 years from the apparition. It's not just the wish to thank the Madonna, but it's also one of the more mysterious and delicate aspects of the testimony of Sr. Lúcia: the consecration of Russia to the Virgin Mary with all the enormous implications of the case. The Pope does not stop, despite the many contrary opinions within the Curia. On March 24 of '84 he receives the statue of Our Lady of Fátima at Rome, spends the night in prayer in the private chapel where it was placed. The next day he meets the Portuguese bishop of Leiria and entrusts him with a little box bearing the papal coat of arms: it contains the bullet that was meant to kill him: the bullet that now is encased in the crown of the statue. And so now memory has to turn to December 27 of '83: the Pope goes to the Rebibbia prison to meet Ali Agca; the

killer does meet with him and asks him: “Why didn’t you die?”

Vespa: Politi...

Politi: I have two personal testimonies that are still very much on my mind. During the year following the attack, when Pope Wojtyła went to Fátima, he was still the victim of another attack: there was a crazy man with a bayonet who tried to get to him and was blocked at the last moment; and this has remained a powerful symbolic event. And then, specifically as regards the relation between the Madonna of Fátima and Russia, I remember that in the year, the December in which the Soviet empire ended: it was December, the turn of the year from ‘91 to ‘92; there was a public festival in Red Square: people were dancing, singing, they were opening bottles, and the red flag was no longer over the Kremlin, but rather the Russian tricolor. In the crowd, a man was making his way through, carrying the little statue of Our Lady of Fátima, and he brought it precisely in front of the tomb of Lenin, the mausoleum, as if to say: “Our Lady has won...”

Vespa: ... she really won ...

Politi: “... and you’ve lost”. But in that whole event, I am – I believe we absolutely need to give credit to what Cardinal Bertone said about the fact that no other documents exist; but there are some strange things that also appear in the excellent book De Carli has written: that is, Cardinal Ottaviani said that – in terms of the composition of the Secret of Fátima – it was 25 rows long, while there’s a text of 62 rows. Pope Wojtyła, when he went to Germany in 1980 to speak to a group of German intellectuals, mentioned the third Secret of Fátima, and spoke of great trials that were waiting for Christianity, and the people who were present there had the impression – they referred to it later and, let’s say, they were able to know something: that it was about powerful catastrophes, cataclysms, while then on the other hand, reading the text of the third Secret, we see that it’s a vision which, in a sense, photographs the persecutions of the Church that already belonged to the past. These strange things remain.

De Carli: Yes, Marco; but you may have forgotten that right after this utterance from the Pope, which certainly was a sibylline utterance, but somehow a strong statement: “great trials await us.” There was an interpretation then from

Cardinal Ratzinger, who was archbishop of Munich, which would explain that it wasn't referring so much to catastrophic forecasts, but rather to the situation of the Church at that time – let's not forget that we were in the Cold War then; the Church felt itself besieged from all sides: that was already in place; and we also had the Church of silence. Then as far as the third Secret is concerned, we have to put ourselves into the mindset of the people who were reading it, when the attack of May 13, 1981 had not happened yet. As for the popes who found themselves looking at a prophecy of this genre, with a bishop clothed in white, that is, probably a pope, they also understood that this bishop was killed amid mountains of corpses of people burnt to death. Well, that had to make a most powerful impression both on the popes and on the prefects of the Congregation for the Doctrine of the Faith who were reading the text; but they thought that it was the writing of a visionary, not likely, not credible.

Vespa: Cardinal Bertone, of how many lines is this third Secret?

Bertone: Um, as I said, three little pages of sixteen rows, we'll see later, and the first page of 9 rows; so it surprises me that Cardinal Ottaviani had said categorically, one page of 25 rows, because Cardinal Ottaviani, who was secretary then, since he was the cardinal secretary of the Congregation of the Holy Office, physically held it in his hands, and, various times, because he had had it shown in the plenary meeting of the cardinals of the Holy Office: he had the page in his hands, and hence it's possible that he may have made such a rough calculation, made a mistake. I don't think this element is so persuasive as to say that there is one page of 25 rows in contrast with the other of, of about 60 rows, you see: is that clear?

Vespa: You...

Bertone: And then I'm also a bit surprised in the report that was presented: it says that in '84, or when Pope John Paul II wanted to bring the little Madonna from Fátima to Rome there was a lot of resistance and aversion to this from the Curia: to bringing the statue of the Madonna from Fátima to Rome. I – I cannot understand this aversion; I don't know: I was here in Rome in '84, we came together in great numbers: priests, the faithful, to pray, to say the Rosary before the statue of Our Lady of Fátima. I didn't see – I didn't perceive that there

such strong resistance on the part of the Curia: I don't know why.

Vespa: Who brought that statue? Who – how did the statue come to be?

Bertone: Hm, I think the bishop of Leiria had it made....

Vespa: ... back then? Shortly after the apparition?

Bertone: Afterward, but not right away: it was further on. I don't remember the date now, but there's a....

Vespa: Now I'll ask Cardinal Bertone if he could kindly talk to us about that white envelope; but meanwhile, picking up on what Politi said about the amazing collapse -- that's probably the right word -- of the Soviet empire. At the time you [*Andreotti*] were President of the Council when the flag was lowered: the Communist flag was lowered from the Kremlin. I remember a live television feed with great emotion: it seemed -- it seemed like a movie because I didn't think that I would have seen anything like it in my whole life. Were you amazed?

Andreotti: Uh, I could tell you the impression that I had some weeks ago, going to Moscow for the funeral of Yeltsin; it was the third funeral for a Russian head of state that I went to, but at the other two there was nothing religious: everything simply...

Vespa: Who were the other two?

Andreotti: ... military parade, civilian parade...

Vespa: The other two, who were they?

Andreotti: Uh, to see the Basilica of the Holy Savior...

Vespa: The other two, who were they?

Andreotti: Eh?

Vespa: ... the other two heads of state?

Andreotti: Uh, they were [laughing, shrugging] excuse me... --

Vespa: Brezhnev?

Andreotti: ... I'd gone there, or rather, we'd gone, with Pertini; that is, we had to make a U-turn because we were in Argentina...

Vespa: Ah... there was the --

Andreotti: Uh-huh.

Vespa: Can I -- can I tell a rumor?

Andreotti: Go ahead...

Vespa: It was – Pertini interrupted the visit to Argentina because he wanted to be reconfirmed as head of State, and, in short, he thought he would go to Moscow, well, But this polite paying of respect: if that's not the reason, how can you explain it?

Andreotti: No, I think – look...

Vespa: No?

Andreotti: ...since I was there: he only wanted that it wouldn't be Craxi representing Italy; he wanted it to be him [*laughing*]

Vespa: Ah, I see... that's good

Andreotti: ...yes, yes

Vespa: He wanted to go, he wanted to go there [*laughing*]... so I was saying: you saw the first two, but with Yeltsin, you saw the basilica?

Andreotti: Ah, to see the basilica, with that great religious ceremony, with a lengthy address without any simultaneous translation, not even a sheet of paper; so I imagine he spoke well of the deceased; but with that solemnity of the Byzantine rite and in the Basilica of the Savior, well, you really see the expression of something that has changed and had to change, and this – now I think, in a certain sense, we have had the adventure of belonging to a generation that has seen this change.

Vespa: And you didn't expect to see the fall of the wall [*the Berlin wall*] either, in those days?

Andreotti: No, no, but things precipitated; luckily but also in an unexpected way, hm, the same Kohl [*laughing*] was on a visit in Poland, and, in short, when they told him, he was rather amazed.

Vespa: According to you, Pope John Paul II also gave the that wall a shove?

Andreotti: Well, no doubt, it was enough to see the demonstration there was in Poland at the first visit by the Pope; well, that million people that was in the square, applauding and expressing great joy, and, well, not by chance, this was shown later by the Mitrokhin commission. We've seen the documents, the enormous worry that this raised for Moscow, the fact that...

Vespa: It was no accident sometime later, after...

Andreotti: ...to have the naming, the naming of the Pope...

Vespa: ... someone shot him ...

Andreotti: ...hm, the naming of the Polish Pope. Well, well sometimes the Church's time is different from ours. We have to make plans in the short term, but if a plan ... but first I remember Cardinal Ottaviani: Your Eminence, it was probably the case that he wasn't able to see very well – Cardinal Ottaviani couldn't see well. There's a definition from John XXIII that has stuck in my memory: he said, "Alfredo, wonderful; but it's a little blinding..." [*laughing*] That expression....

Vespa: Ah, there it is, now we've discovered the reasons why Cardinal Ottaviani ...

Politi: going blind due to his analysis of the world and the Church...

Andreotti: ... but he was ...

Politi: Cardinal Ottaviani was a great brake-man.

Vespa: There's no doubt, but I believe Senator Andreotti knew Cardinal Ottaviani very well, so if he says that he couldn't see well...

Politi: But Bruno, there's...

Andreotti: ... well, but he was a splendid figure ...

Vespa: Yes, I was kidding.

Andreotti: ... because really, uh, all the cardinals are, but well, he was a man of God, even visibly.

Politi: About Wojtyla and Russia, there's a very interesting expression from Wojtyla himself about the collapse of the empire; he said: "the tree was rotten, I just gave it a jolt."

Vespa: And in fact...

De Carli: Somehow there was a miraculous succession of events, in my opinion, after the act of entrustment by... by Pope John Paul II to the Heart – of Russia to the Immaculate Heart of Mary in 1984. Andropov and Chernenko fell, and suddenly Gorbachev came in with his *perestroika* and his *glasnost*.

Vespa: Now, Eminence, the envelope.

Bertone: Here it is; first I'll show the orange envelope ...

Politi: Ah, there are two [*laughs*]

Vespa: What is that?

Bertone: The orange envelope is the envelope that was mentioned first during the segment. It's the envelope that contains the Italian translation of the redaction of the third Secret of Fátima.

Vespa: I see a date: March sixth.

Bertone: ... the old envelope [*incomprehensible*]...

Vespa: March 6, '67.

Bertone: '67, exactly. So, we are in the time of Pope Paul VI. Here is the translation. This is an envelope that always accompanies the older, authentic envelope, which contains the original of the third Secret, which was mentioned in the segment. Meanwhile we come to the white envelope. Here's a first larger envelope, as you can see, with the handwriting of José [*pronounced as if Spanish*], oops – of José [*pronounced as Portuguese*], Bishop of Leiria. This is an envelope with writing from the Bishop of Leiria that contains the other envelopes, up to the authentic envelope which contains the third Secret; an envelope with seals. I am opening this envelope, and I extract another simple envelope, yellowish in color, now with the calligraphy of Sr. Lúcia: “Eccellentissimo, reverendissimo Senhor Don José [*pronounced as if Spanish*] o José Alvez da Silva, Bispo de Leiria”

Vespa: The Bishop.

Bertone: ...addressed to the bishop of Leiria, writing by Sr. Lúcia. I am opening it and pulling out – this one has no seals because it was placed within the large sealed envelope – a further envelope with seals and with the handwriting of Sr. Lúcia, the authentic handwriting of Sr. Lúcia, where she speaks of the year 1960: there it is: “por orden...”, you can see it...

Vespa: Yes, we are able to see it.

Bertone: “...espressa de nossa senhora este”, thus by express order of our Lady, “este envelope se pode ser aberto en 1960”

Vespa: This envelope can be opened in 1960...

Bertone: ...in 1960 “por sua Eminenza o Senhor Cardinal Patriarca de Lisboa,” – either by the patriarch of Lisbon or by the bishop of Leiria. that's fine:

the writing of Sr. Lúcia. Again, I'm opening this envelope and here it is finally, the little envelope, which is 9 centimeters tall, as many authors have written, and 14 centimeters long: the little envelope that repeats the words that we have just read, "by order of our Lady," and which contains the sheet: here, the one authentic sheet, the one sheet on which the third Secret is contained: the one sheet.

When I brought these envelopes to Sr. Lúcia, we opened them in front of the bishop of Leiria who was present at the first conversation on April 27, 2000, before the decision to publish the third Secret, Sr. Lúcia touched well the sheet of paper, the envelopes, the seals, quite well, and she said, "yes, this is my envelope", and, then, touching the paper, she said, "this is my paper" – you see, a sheet of letter paper that folds up, four little pages, hm?, and then looking at it thoroughly with a lens and so on, because she was already losing her sight a bit -- but not too much, because we could still see each other well enough – at first with glasses, and then with a lens; she said, "this is my writing, yes, yes, this is the text that I wrote". And it actually begins "a terceira parte do segredo revelado" July 13, 1917, "the third part of the secret revealed," and there is only this sheet.

In the archive of the Holy Office in 1957 when by order of our Lady and of the bishop of Leiria, Sr. Lúcia agreed that the third Secret should be brought to Rome from the archive of the patriarch of Lisbon; there was only this envelope and this sheet; there was nothing else.

Vespa: But Eminence, but, uh, the four pages are written closely?

Bertone: Yes, yes; yes, yes.

Vespa: ... and so now we turn to the – there's not 23 rows as Ottaviani said ...

Bertone: No, no, no...

Vespa: There are 62 rows...

Bertone: 62 rows, exactly.

Vespa: ... but, but how did Ottaviani come to say that there are ...

Bertone: Eh, patience, I don't know...

Vespa: So, exactly, this seems to me the documentary proof that there is not ...

Bertone: No, this is the proof that – Cardinal Ottaviani had this text because he preserved it in the secret archive of the Holy Office, and we have

a whole documentation about his – it's impossible to read, to review all the times this envelope has been taken, it's been opened, it's been examined by the Cardinals, by the plenary of the Cardinals of the Holy Office, who decided not to publish the third Secret.

Vespa: This, Eminence, is the first time that this envelope and its precious contents have been shown in public...

Bertone: The first time, absolutely.

Vespa: You see, I'm – looking at it, even from this distance – this was written in '44, if not –

Bertone: In '44.

Vespa: Why did she wait so long to write?

Bertone: Well, because she had a prohibition: she was supposed to keep the third Secret within herself and not reveal it to anyone. That was the order of our Lady; then after the insistence of the Patriarch of Lisbon, of the bishop of Leiria, she asked our Lady, and our Lady said she could write it and entrust it to the bishop.

Vespa: On May 13, of '17, when Sr. Lúcia and the other two children had the apparition, was she illiterate; did she learn to write later...

Bertone: Later.

Vespa: ... probably much later?

Bertone: She learned to write much later...

Vespa: Later. What strikes me, even seeing this envelope at a distance, is an apparently elegant calligraphy.

Bertone: Very elegant; very, because she was – when she entered – rather, before entering the monastery of the Dorothean Sisters in Spain...

Politi: she was educated...

Bertone: ... because she already wanted to enter the Carmelites but she wasn't permitted; it wasn't possible. She had to suffer a lot, and in the convent of the Dorotheans, then, she suffered so much that, admitting it to her confessor, the confessor at a certain point decided to have her transferred into the convent of the Carmelites at Coimbra. I don't know, now I can relate

a little episode, but before going into the convent Lúcia, the girl Lúcia was entrusted to some noblewomen who had her taught to read and write and because of this, she has such a beautiful handwriting, so perfect I think a bit of the writing of Pope Paul VI; I don't know if anyone remembers a ...

Vespa: Eh ...

Bertone: ... the manuscripts of Paul VI were perfect; they were ...

Vespa: Eh, Eminence, we remember that, unfortunately because there was the letter – indelible in our memory –

Bertone: also the letter

Vespa: ... to the men of the Red Brigades...

Bertone: ... to the Red Brigades, certainly...

Vespa: ... this perfect calligraphy came in one Sunday morning...

Bertone: ... really perfect ...

Vespa: ... plain, which made a really dramatic impression.

Bertone: ... dramatic ...

Vespa: ... you could see the desperation of ...

Bertone: Sr. Lúcia learned to write very well, and then she wrote, she wrote thousands of letters, in addition to her memoirs, the three parts of the Secret of Fátima. She wrote thousands of letters that went out into all the world, because a lot of people wrote to her, and she answered and then; then she asked to publish that famous book in 1982; she asked –

Vespa: Now you've seen this image for the first time; we'll come back to talk about this extraordinary document in two minutes. [*applause*]

Vespa: We're returning to "Porta a Porta". The Vatican Secretary of State Tarcisio Bertone has just shown us, absolutely for the first time ever, an extraordinary document: the letter with which – the letter, the document, the diary page, we don't know how to define it: to whom is it addressed, Eminence? Is it her – is it a sort of diary, a testimony, a declaration? What should we call it?

Bertone: Yes, a declaration.

Vespa: A declaration.

Bertone: It's not addressed to anyone. At the top there are "I, m, I", the

initials of Jesus, Mary, and Joseph, as we used to put them on letters, and then it goes directly to the title: the third part of the Secret revealed July 13, 1917 at the Cova da Iria, etc.

Vespa: And in fact...

Bertone: No, eh

Vespa: It is the third Secret of Fátima.

Bertone: No – a little attempt to explain that statement by Cardinal Ottaviani. Maybe we can find, if we calculate from the first page of the sheet, first and last, maybe Cardinal Ottaviani held it in hand this way, and he saw there were 16 lines plus nine: you remember that on the first page where are 9 lines of the Secret written; then 16 plus 9 does make 25 without counting what follows; so it may be that Cardinal Ottaviani remembered – said, probably there are 25 lines.

Vespa: Probably he's referring to a ...

Bertone: It may be an explanation...

Vespa: ... probably a typed version exists also: I don't know, you would have it. I imagine that copies were obviously made of this document, hm?

Bertone: Oh, yes, certainly.

Vespa: Hm: maybe he's referring...

Bertone: It was transcribed, and then it was – then that document was translated into Italian, also for the convenience of the Cardinal fathers of the plenary meeting, etc., hm?

Vespa: Look, even looking from a distance, I was saying during the commercial break: I admit it, I may be a simple soul, but I felt a great emotion at seeing a document of this kind. Senator Andreotti?

Andreotti: Uh, sorry?

Vespa: I was saying, I felt a great emotion at seeing this document, even if only from a distance: I don't know if ...

Andreotti: ... no, no ..

Vespa: ... you also ...

Andreotti: ... no, no ..

Vespa: ... Paola Rivetta, had you had the same feeling?

Andreotti: ... no, no; I, well, I said before, I feel more devotion for Lourdes. I see it connected with the sick and with the military pilgrimage, which is an amazing thing that takes place at Lourdes every year: all these representatives from all the NATO countries who come in pilgrimage, but, see, I'll be more attentive in the future [*laughing*] to Fátima, uh ...

Vespa: ... to Fátima also; to Fátima also.

Vespa: Look, Lourdes also made an extraordinary impression on me...

Vespa: When I went there the first time because Cardinal Dell'Acqua had died at the churchyard...

Andreotti: Ah, yes...

Vespa: The impression, on the other hand, was – perhaps because the visit was too hurried: it was a negative impression because I saw those stalls, those things which I didn't like. I went back with my mother, I went back with the sick, and frankly the impression was absolutely different: the impression of an extraordinary involvement of the people, of so many people who know that many will hardly be cured but there you can see the faith and touch it with your hands. Paola?

Rivetta: Lourdes is a place where you really have the sense that God is there. Arriving in Lourdes, leaving aside everything in the bazaar, without a doubt, but going into the enclosure of the shrine is really a gift...

Vespa: and on the ... later we'll talk about the shrines if there is time. But the letter, the document of Sr. Lúcia...

Rivetta: ... no, no, a tremendous feeling, an infinite feeling: now, and when I had first seen it just in print....

Vespa: A jaded Vatican reporter like Marco Politi?

Politi: Well, a jaded Vatican reporter would have given the wrath of God to have that document...

Rivetta: Exactly.

Politi: ... before 2000 [*laughing*], absolutely [*laughing*], no, I have to say, but I have to say that if we get into the merits of the document there, there's something very strange because in these rows precisely that were published later in the book, where it speaks about this apocalyptic vision, which is absolutely

is generic – because to have a procession of bishops, religious brothers and sisters crossing a countryside bombed by war, and that they end up at the foot of the cross slain by arrows and gunshots: that is a vision absolutely generic that, in my opinion, pushing things a bit, then gets connected to the attack against John Paul II, but there’s a strangeness in the document. In the rows written by Sr. Lúcia this apocalyptic vision is listed out, and it speaks of a bishop clothed in white; then Sr. Lúcia opens quotation marks and says “and I have the presentiment that it’s the Pope”, closes the quotation marks. So, in the vision from the Madonna, sort of, there’s an insertion direct from Sr. Lúcia written 25 years later. Now, that an illiterate ten-year-old, who at that time hears, or believes she hears, or sees this vision, and she already has the presentiment that this figure clothed in white is the Pope: in my opinion it’s hard to stomach that.

De Carli: Ah, may I take the liberty of not to be

Vespa: Yes, let’s hear, let’s hear the answer ...

De Carli: May I take the liberty of not being in agreement with my friend Marco, with what he said: inasmuch as it doesn’t seem to me that this third Secret is generic, because when it speaks of cadavers of the martyred, if you consider what the 20th century was: it was the slaughterhouse of history. I only think that in the 20th century some 20 million Christians were martyred for their faith and so....

Politi: I said that the vision was generic, not...

De Carli: Well--

Politi: ... not the deaths ...

Vespa: Excuse me...

De Carli: Inasmuch – the other thing I need to say – that this viewing, which I’ve also had, of the envelope: we had spoken many times about it with Cardinal Bertone, just in drawing up this, this memoir of his. For me it was also the thing I desired greatly; to see it gives me a certain emotion. You see, the only thing that can present a problem is that date, 1960. Why did Sr. Lúcia write 1960? Cardinal Bertone gives an explanation: because with – Sr. Lúcia had a concept of temporality completely different from ours.

Vespa: But no: first – excuse me, Eminence: you said, Sr. Lúcia said that our Lady told her not before ‘60...

Bertone: Yes...

Vespa: Therefore: an instruction from, from the Virgin.

Bertone: Yes, from the Virgin, but I asked: “But was it the Madonna herself who gave the order not to open the envelope before ‘60, or was it you who set that date?” and Sr. Lúcia literally answered me this way: “It was I who set the date; the Madonna didn’t want the secret to be known,” this is an established point, hm? Even if she decided to write it, with the permission of the Madonna, she decided to write it, then, and entrust it as a Secret that would not be published, hm? But she said “it was me, because I thought that 1960 would be a sufficient period of time to be able to open the envelope then,” and she also said, “I was already thinking maybe I would be dead: and now, I have to be more involved with the third secret.” Those are the words Sr. Lúcia said.

Vespa: Now on the topic of the bishop clothed in white...

Bertone: Yes...

Vespa: ... I will read to you the first part of, of this testimony; then we’ll hear Cardinal Bertone, who is giving an interpretation of it.

Now, after the two parts I have already presented, Sr. Lúcia writes, we saw at our Lady’s left side, a little bit higher, an angel with a sword of fire in his left hand, sparkling: it gave off flames that seemed they would have to burn up the world, but they went out when they came into contact with the splendor that our Lady gave off from her right hand in his direction. The angel, pointing to the earth with his right hand, said in a strong voice: penance, penance, penance, and we saw in an immense light that is God, (open quotation marks) “something like what people see in a mirror when they pass before it” (close quotation marks), a bishop clothed in white, (open quotation marks) “we had the presentiment that it was the Holy Father”

and then it continues. So then, I’ll read it all to you:

Various other bishops, priests, religious men and religious women, are climbing a steep mountain to the summit where there was a great cross in rough sections, as if it were of cork-tree with the bark. The Holy Father, before reaching there, crossed a great city half in ruins, and half shaking, with unsteady steps, afflicted with sorrow and pain; he was praying for the souls of the corpses he met on his way. Reaching the summit of the mountain, prostrate on his knees at the foot of the great cross, he is killed by a group of soldiers who fire several shots with firearms and arrows, and in the same way, the other bishops, priests, religious men and religious women, and various lay people, men and women of various classes and positions, die, all one after another. Under the two arms of the cross, there were two angels, each with a sprinkling-bottle in hand, made of crystal, with which they collected the blood of the martyrs, and with it they irrigated the souls that were drawing nearer to God. January 3, 1944.

Now, Eminence, there is some symbolism in this: the Holy Father – when it says “the Holy Father”, is “the Holy Father” an interpretation by Sr. Lúcia, or did the Madonna speak to her of the Holy Father, as you understand it: did she speak expressly of the Pope?

Bertone: I believe that this is an interpretation by Sr. Lúcia, but it is an inspired interpretation by Sr. Lúcia. There’s a lot of symbolism in that description. In prophecies in general, if we analyze prophetic texts, there’s never such a precise, rigorous, geographical, detailed description; nor is there a temporal, precise succession. There’s a mixture of vision, of symbolism, of events that have to happen, that are described with a language – eh, with a language, we call prophetic, apocalyptic, but which desires to express messages, truths to be communicated; and the strong truths are the description, as we have said, of the martyrdom of the 20th century, and the pressing invitation to penance and prayer. It is also consoling, very consoling, as the Pope says in his commentary, that in this vision, which is so catastrophic, the Madonna watches over this with her right hand, hm?, which gives off a splendor, a light that shines, that illuminates,

and the two angels who gather the blood of the martyrs and sprinkle it in some way, nourish the friends of God who continue to walk toward the cross and who want to affirm their faith. So it seems to me, we need to interpret the prophecy then, and this is what I have tried to do, what Cardinal Joseph Ratzinger has done, very profoundly, in his theological commentary.

Vespa: Indeed. The vision, the apparition of the 1917, written in '44; so I would say it's on time enough to be prophetic, in some sense, in the second part of the century, too, hm?

Politi: But it's also on time enough to be influenced by what happened during the century, because the big problem here is that at the age of ten these three little shepherds heard, they say, what Sr. Lúcia remembers, and that then after forty – in forty – after a quarter of a century she writes it, and, in the meantime, there's already been – in the meantime there's been the Russian revolution, in the meantime there have been persecutions.

But before when I was saying that the vision is absolutely generic, that's because it's the classic vision of a persecution of the Church, that takes place amid ruins; so, in this sense it can be placed in various situations. Certainly, it's not tied to the attack on the pope, and I believe that, on the other hand, there is also present a – I am always struck by this: one time I prodded Monsignor Dziwisz, the secretary of John Paul II, about the third Secret; it hadn't been published yet, we were in an airport, and, and he said to me just two words: he said, "it takes a lot of prudence to understand what Sr. Lúcia says and what the Madonna says."

Vespa: So, in your view, that is, the Pope has arbitrarily imagined that it refers to Pope John Paul II: I mean, he arbitrarily imagined that he was described in this story?

Politi: No, I'm saying: I'm not saying that he arbitrarily did, because then – as I say, on the level of the intimate world of religion we always want a great respect. It is clear that, with respect to what Wojtyła lived through, John Paul II lived through, being struck right in St. Peter's Square, that is, in the symbolic heart of Christendom, that is what rightly sparked all his curiosity, his wish to understand the Secret of Fátima; then he himself was deeply convinced, as he

said, that the Virgin, his mother to whom he always turned, had saved him from the attack: this counts on the historical level because it's what he felt.

Vespa: Let's hear Paola Rivetta and then Giuseppe De Carli. Paola, please.

Rivetta: Oh, I just wanted to say this: inasmuch as it's a memory which is not a normal memory, as yours or mine or Giuseppe's might be, but referring, as you say, to twenty years before, twenty-five years before, here we are talking about an encounter with the divine, an encounter that – that is absolutely in a supernatural sphere and it's an inspired memory, because if we don't believe in it, clearly then it can say completely the opposite of everything...

Politi: No, no; let's remember that a Catholic is not obliged to believe in it...

Rivetta: No; indeed, it is not a dogma.

De Carli: Cardinal Ratzinger says that too.

Politi: I know it, precisely because Cardinal Ratzinger says it.

Rivetta: I know, we all should – it's clear that – but I'm saying, if we want to analyze the, the Secret of Fátima and what Sr. Lúcia relates, we have to think of it as an inspired memory – also because, as Cardinal Bertone relates and explains, the visions and the encounters of Sr. Lúcia with the Virgin have been frequent during the years and did not stop in 1917. Then I have to say that, beyond all that, the absolutely terrifying, disturbing vision which is the content of the third Secret – so I don't know what could be more apocalyptic than something like this, but it's, it's really the description of Pope Wojtyła already with his suffering, and specifically with his physical suffering.

Vespa: De Carli?

De Carli: I understand that Paola has put her finger right on the point, because we say that the third Secret is not a question of generic character. I'm still taking the liberty, dear Marco, of not agreeing with you about this interpretation [*incomprehensible words by Politi*] but in reality, in reality, on the other hand, it's something obscure, apocalyptic, that is: if you read the third Secret, as I always say, whoever read it before the events of May 13, 1981 came to pass, to take another thing into account, Cardinal Bertone's version matches perfectly; and we didn't know the contents of Monsignor Dziwisz's book "My life with

Karol” – it just matches perfectly with what the then-secretary of Pope John Paul II writes in his book. There are two texts, you see, which seem almost the same – we discovered this after Cardinal Dziwisz’s book was published – with the proofs we had; we didn’t touch a line. So, there it is. . . .

Vespa: Can we also hear from Cardinal Bertone? Go right ahead.

Bertone: Yes, uh, I’d like to say – I don’t know if I can affirm what Doctor Politi affirms categorically, that this third Secret has no reference to the attack, but how can you say this? It really does have reference to the attack, to the bishop clothed in white. We’ve sensed it, we had the presentment that it was about the Holy Father; I questioned Sr. Lúcia; now we have to stay with what Sr. Lúcia said; then we can discuss it as long as we want, but you – when she heard the news of the attack on the Pope on May 13 and the whole convent was in turmoil, they prayed all night, had she thought that this really was the moment, unfortunately, for the realization of that terrible prophecy, and that he was the pope of the third Secret? She said, “Yes, I thought of that”, and so, that is, there’s a support, there’s a further proof of the goodness of the interpretation that was given then, which we also wrote. It’s not an, an infallible interpretation, obviously, it does not demand faith from anyone, but the logic, the dynamic of things and the interpretation of the unfolding of the prophecy, of the event, leads to these conclusions.

In parenthesis, then, I also have to say: Dr. Politi says, “well, Sr. Lúcia may have heard of the Russian revolution, of the beginning of the war,” and I don’t know, the war in Abyssinia too, let’s suppose, and so on, but let’s remember that Sr. Lúcia was in a convent; she neither received newspapers nor listened to the radio; there was no television yet: she wasn’t so informed about all these events, hm? And so the description, even if it is made in 1944, it is a description, in my opinion after having questioned her, that perfectly records a memory of an event, of an experience, of supernatural revelation in that moment of October 13, 1917.

Vespa: This is realistic, Politi was saying: it’s realistic because even most of public opinion – the public that wasn’t living in a convent in Portugal – let’s remember what Portugal was then, a very backward country – a cloistered con-

vent in a very backward country, but she was also living among our European countries; only at the end of the war did she completely understand the dimensions of what had happened: for example, the Holocaust, for example, so many other things, so is it plausible enough, in short, is it difficult that in '44 Sr. Lúcia had a historical vision of what had happened between 1917 and 1944, let's say...

Politi: No, certainly.

Vespa: ... let's say it's improbable, hm?

Politi: Yes, but what all I wanted to say is that, on one hand, the document by Cardinal Ratzinger has said that these visions are always colored, very much in their descriptive part, by subjectivity, including by what can be seen in devotional books: that's what Cardinal Ratzinger said. Second, the apocalyptic vision per se, that is, of a destroyed city, of soldiers who are killing priests, sisters, and bishops, is generic in this sense: that there are kilos of books in the libraries from the 1900s, from other visions, maybe not recognized but mystics anyway, who tell episodes of this kind, because they tell episodes of persecution. In the arc of two centuries, we have had over 200 apparitions. Catherine Emmerich, who is the mystic who caused our Lady's house in Ephesus to be discovered – it was discovered there precisely because of this Bavarian mystic – for her part she published books of visions in which there are the most terrible internecine struggles in the Church: that is, there is an apocalyptic literature.

Vespa: Eminence?

Bertone: Yes, but it seems to me, a dimension – earlier we were talking about Lourdes, about the messages of Lourdes, a dimension so involved with the life of the Church, with the history of the Church – because here a pope, and bishops and priests, sisters, people of every age, class, and position, etc., are killed, a vision involving so much is rare if not unique; that is what characterizes somewhat the Secret of Fátima, the message of Fátima, the mystery of Fátima in the last century.

Vespa: Now for a moment let's watch the report with Fabio D'Alfonso about how Fátima is today.

Fabio D'Alfonso:

“We are looking for peace: it is a great joy to be here; we came only for

peace...” [*Female voice, translating Spanish speaker:*] “I came here, in the first place, to pray for my family, for my brothers, my sisters, for the whole world”

Fabio D’Alfonso:

A little more than ninety years have passed since that May 13th of 1917 when in this clearing where the Shrine now rises, a lady dressed in white appeared to the three little shepherds of Fátima. Since then, in this place which has become the most important center of Marian devotion millions of pilgrims arrive every year, making their way here by car, on foot, or on their knees to ask for a favor or to recite the rosary.

Fr. Cesare Cuomo:

Here at Fátima every year between four and five million pilgrims come from all over the world, and we know that God is present everywhere; our Lady is also working everywhere, but there are places that we call graced in a particular way, and Fátima is one of these; and the Shrine receives many letters about favors received, and they are not only extraordinary favors, but also sometimes ordinary favors. The person may ask for a favor for their own work or some other thing, and for the good of their own family members, or for themselves, and really there is a great increase, you see of this devotion to the little shepherds.

Fr. Luis Kondor, SVD:

[*vice-postulator of the cause for the canonization of Bl. Francisco and Jacinta—voice of translator:*]

What happened in St. Peter’s Square on May 13, 1981 has already been retold in detail: the Pope had suffered an attack. Monsignor Dziwisz, then secretary of His Holiness John Paul II, who was accompanying the Holy Father in those days, was present in the hospital when the Holy Father opened the envelope and read the third part of the Secret; it was then that the Holy Father understood and exclaimed “That’s me”; then the Holy Father John Paul II added: “There was one hand directing the pistol and another hand that diverted the bullet”. As a result, that bullet is now located here, in the crown of our Lady, because the Holy Father was convinced that there had been a special intervention by our Lady of Fátima. From that moment on,

the message of Fátima entered into the Pope's heart, and all the love of the Pope entered into the message of Fátima.

Vespa: Senator Andreotti, I saw that you were nodding earlier when Cardinal Bertone was affirming, I'd say, with great conviction, that this was the portrait of the attack on the Pope which he expected.

Andreotti: Yes, because when I remember the evening when the Holy Father when to Regina Coeli and visited Ali Ağca, this question suddenly came up: Ali Ağca said to him, "But excuse me: how this has to do with Fátima – why did you say that you were saved by Fátima?" But certainly, he was not thinking of Sr. Lúcia: that always struck me, because-- I think, it's certain, as was said before, these aren't dogmas of the faith, but There's a historical insertion of this mention by our Lady of Fátima – and from the fact that the Holy Father survived – now, I believe Ali Ağca didn't know a lot of things, but he knew how to fire a gun, so...

Vespa: Ah, there's no doubt about that, he is really a big professional "killer". Before, we were talking about Lourdes and Fátima, and then each of us has a shrine he prefers, that is, for those who believe, obviously. We asked Saverio Gaeta, who is a specialist on these matters for "Famiglia Cristiana" [*magazine*], to talk to us about shrines and Marian apparitions.

Saverio Gaeta:

There is a real geography of the faith, drawn in every corner of Italy, from the shrines that record the many manifestations of Mary that have taken place during the two thousand years of Christian history. Often they are cases of apparitions whose roots sink into distant centuries, and have been handed on through evocative narratives of the time, such as those from the 15th century at Caravaggio in Lombardy. Other times the impulse for the construction of a basilica was a portentous event, such as the transfer of the house of our Lady from Nazareth to Loreto; or even the verification of a miracle, like the lacrimation at Siracuse from a bas-relief depicting the immaculate Heart of Mary. In other circumstances, popular devotion wanted a chapel built to honor a particular title of the Virgin; a typical example is that of our Lady of the Rosary at Pompeii, or

to commemorate the protection she provided for the benefit of people in difficulty: this is the case for the Madonna of Divine Love in Rome. But surely the apparition most closely correlated to that of Fátima, at least under the aspect of its message, is the 1947 apparition in the Rome neighborhood of Tre Fontane. The Madonna presented herself as the Virgin of Revelation, a term that brings to mind the biblical text of the Apocalypse. The seer Bruno Cornacchiola, who at the time was a fanatical anti-Catholic who wanted to kill the Pope, received, among other things, a Secret that had to do with signs of persecution against the Church. Here too, as in Portugal thirty years earlier, as a seal of the authenticity of the vision, the miracle of the spinning sun took place.

Vespa: Your Eminence, in regard to the spinning sun, last Saturday right at Caravaggio, which was the town in the province of Bergamo which was cited in the report, and which is the home of a Marian shrine, some tourists saw, or said they saw, a disk of powerful light rotating within the sun, just like what is said to have appeared at Fátima; and there were several people. Naturally the rector of the shrine is very cautious, etc., as the Church always is. How do you evaluate these testimonies and how do you come to establish what, in some particular place, deserves a shrine?

Bertone: First of all, normally, you ask for an accurate, rigorous report on the events that took place. Then a report on the people who were the protagonists, that is, about the qualities of the people; I would say, to put it simply, let's use the word, psychologically mature people whose testimony can be considered credible. And then an interpretation is given, I would say a historical-critical interpretation; also a medical interpretation, if a miraculous event appears, a precise medical judgment and then a theological interpretation, because these facts and these events must have a meaning, to be judged authentically supernatural events, a supernatural meaning, a connection with a truth of the faith and a message to communicate to the believing community. It's stated many times that private revelations or these supernatural events that happen here and there can be, should be, a help to faith, an illustration of a truth of the faith which is already held and believed by the Christian people.

Vespa: When you hear someone say they have seen the Madonna weeping, does caution prevail, or a little dismay, or some emotion?

Bertone: Caution prevails, per se. I think, as the first sentiment, the first element, especially in the organs of the Church designated for the protection of the true faith, theological faith, integral faith, caution prevails, and an accurate search of the documentation prevails. For example, I remember the process that led to the approval of the apparitions at Kibeho in Rwanda, which were the last apparitions of the Madonna judged authentic both by the local bishop and by the Congregation for the Doctrine of the Faith. It took place by means of a whole series of elements, of confirmations, verifications, etc., interviews, naturally; verification interviews by the local bishops, the bishops of Rwandan Bishops Conference, and then the Congregation for the Doctrine of the Faith put its seal on it, saying “here, these apparitions are documented, and can be considered supernatural events with a message for the Church in our time.”

Vespa: Now we are going to close; do we want to add something? Briefly, because we are about to close.

Politi: For example, the Madonna of Civitavecchia shed male tears, so – absolutely inadmissible. But I think it’s right, from this point of view, that the Church is extremely cautious, as Cardinal Bertone said, because anything can happen...

Vespa: A little like with miracles, hm?

Politi: And the, and the story of the spinning sun, for example, the spinning sun which thousands of people saw at Fátima, including famous anti-clerical journalists: on the other hand, Lúcia the seer saw the sun still, and next to the Madonna; and the astronomical observatory of Lisbon didn’t record any atmospheric change, so then, when there are these mass phenomena, anything can happen.

Vespa: Now we’ll close with a new dictionary on the figure of Mary, written by a noted Mariologist, Stefano De Fiores. He was interviewed by our Ester Vanni.

Ester Vanni:

This brand-new dictionary is the result of thirty years of in-depth study on the figure of the Mother of God.

Stefano De Fiore:

All of contemporary theology can be concentrated in this vision of Mary as a synthesis; we'll say she is like a diamond with many facets, that receives the light of God and gives it to others with a particular coloration; that is; looking at Mary, the relational creature, we think of the whole mystery of salvation.

Ester Vanni:

Are you inviting us to take in something new about Mary the woman?

Stefano De Fiore:

Mary defeats several prejudices, especially this one: that woman is not supposed to act in society, but Mary with her consent to the angel participated in the history of salvation. She became the cause of salvation for the whole human race.

Ester Vanni:

The first entry in the dictionary dedicated to the Virgin of Nazareth is "affidamento" (entrustment).

Stefano De Fiore:

We entrust to the Virgin Mary the great cause of peace in the world, through these acts of entrustment which are, we say, a manifestation of the saving power of Christ through Mary.

Ester Vanni:

Some of the entries are a hand stretched out to the new generation: for example: youth, peace, life.

Stefano De Fiore:

The figure of Mary carries out a therapeutic role, because she leads people to commit themselves for ever, overcoming not only weak thinking, but also weak love.

Ester Vanni:

The last entry in the dictionary: "volto" (face).

Stefano De Fiore:

The face is the revelation of the deep ego, the revelation of the soul. In the face of Mary, we see the maternal face of God, because God draws near. She is not an image, as we say, an idealized idea; she is a human creature, a Jew, a Galilean, a Mediterranean woman.

Vespa: Now we're closing; you can see that our madonnari Nedo Consoli and Federico Pillan, in the hour and a half of Porta a Porta have completed their magnificent work, have copied, [*applause*] I must say brilliantly, this very sweet Madonna with the Child from a painting of the 1700s, by an anonymous artist of the 1700s. Again, we thank the Vatican Secretary of State for having been with us...

Bertone: Thank you.

Vespa: ... for having given us the privilege of previewing this extraordinary document, the letter, the statement of Sr. Lúcia on the third mystery of Fátima. Thank you, thanks to all, good night.

Bertone: Thanks to you, and good night.

—APPENDIX C—
DRAMATIS PERSONAE
DE FÁTIMA

The following list of people are referenced or discussed in the book
On the Third Part of the Secret of Fátima (En Route Books and Media, 2024)
by Kevin J. Symonds

Accatoli, Luigi (1943-): Italian. Journalist. Present for the June 26, 2000 press conference. Asked Bertone a question about whether John Paul II first read the third part of the Secret in 1981 or 1978.

Alonso, Joaquín(-m) María (1913-1981): Spanish. Priest of the Claretian Order. Mariologist and former archivist of the Sanctuary of Fátima. Author of many articles and books on Fátima. Cited frequently by proponents of the alleged “fourth secret” of Fátima hypothesis. Supporter of the theory that Sr. Lúcia was terrified of the contents of the third part of the Secret of Fátima. Believed that the third part concerned apostasy in the Church. Taught that the overall secret of Fátima is an organic unity.

Anguiano, Agustín Fuentes (1918-2004): Mexican. Diocesan Priest. Former vice-postulator for the cause of Francisco and Jacinta Marto. Met with Sr. Lúcia in December, 1957. Gave a conference in Mexico in May, 1958 wherein he attributed statements to Sr. Lúcia. Published his conference in Spanish in October, 1958. Authorized an English translation of the conference which

was published in the United States in June, 1959 by Fr. John Ryan in the publication *Fatima Findings*. Rebuked publicly by the Diocese of Coimbra. Received a denial from Sr. Lúcia but defended by Fr. Joaquín María Alonso.

Bertone, Tarcisio (1934-): Italian. Cardinal of the Holy Roman Catholic Church and former Vatican Secretary of State under Pope Benedict XVI and into the pontificate of Pope Francis. Key protagonist in the dispute over the hypothesis of a “fourth secret” of Fátima. Partook in the publication of the third part of the Secret in June, 2000. Conversated with Sr. Lúcia on three different occasions between 2000 and 2003. Interviewed by Giuseppe De Carli for the book *L’ultima veggente de Fatima* (2007) in response to Antonio Socci.

Borelli, Antonio Machado (1931-): Brazilian. Layman. Academic. Responded to Antonio Socci in the booklet *Some Friendly Reflections for the Clarification of a Debate* (2007). First scholar to observe that the claim of the third part of the Secret being 20-25 lines originated with Frère Michel de la Sainte Trinité. Challenged by Christopher Ferrara in 2010.

Brunelli, Lucio (1952-): Italian. Journalist. Interviewed Cardinal Oddi for *Il Sabato* (March 17, 1990).

Capovilla, Loris Francesco (1915-2016): Italian. Cardinal of the Holy Roman Catholic Church. Private secretary to Pope John XXIII. Present when Pope John read the third part of the Secret in August, 1959. Gave numerous testimonies about what took place between 1959 and 1963. Wrote a note at John’s dictation about the text. Alleged by Solideo Paolini and Robert Moynihan to have indicated the existence of a second text of the third part of the Secret. Publicly denied the assertion of a “fourth secret” of Fátima.

Carmelite Sisters of the Carmelo de Santa Teresa—Coimbra (Portugal): Fellow Carmelite religious with Sr. Lúcia in the convent where she lived from 1948 until her death in 2005. Received all of Sr. Lúcia’s private papers upon her death. Composed the biography *Um caminho sob o olhar de Maria* (2013). Oversee the *Memorial (Museu) da Irmã Lúcia* in Coimbra.

Carollo, David (1955-): American. Layman. President of the World Apostolate of Fatima, USA, Inc. (formerly known as the Blue Army of Our Lady of Fatima). Responded to Christopher Ferrara in 2015 concerning a mis-translation in the English edition of *Um caminho sob o olhar de Maria*.

Cento, Fernando (1883-1973): Portuguese. Cardinal of the Holy Roman Catholic Church. Papal Nuncio to Portugal at the time of the third part of the Secret's transfer to the Holy See in Rome (1957). Suggested in 1959 to Pope John XXIII that Sr. Lúcia be allowed to give a radio message to the world.

Cerejeira, Manuel Gonçalves (1888-1977): Portuguese. Cardinal of the Holy Roman Catholic Church. Patriarch of Lisbon, Portugal. Specified by Our Lady in 1944 to be one of two prelates who could open the envelope(s) containing the third part of the Secret.

Cezanek, Andrew (?-): Unknown origin. Layman. Associate of Fr. Nicholas Gruner and contributor at the Fatima Center. Composed the first substantial article (2000) for the Fatima Center that presented arguments for the existence of a second text of the third part of the Secret of Fátima, which later became known as the “Fourth Secret” of Fátima. The book *The Devil's Final Battle* (2002), edited by Fr. Paul L. Kramer, incorporated this article.

Chiron, Yves (1960-): French. Author and intellectual. Publisher of the monthly periodical *Aletheia*. Corresponded with Pope Emeritus Benedict XVI on Fátima. Published a letter (2016) in *Aletheia* from Benedict that denied the existence of a second text of the third part of the Secret of Fátima. Composed the book *Fatima: Vérités et légendes* (2017) which incorporated Benedict's letter.

Ciappi, Mario Luigi (1909-1996): Italian. Cardinal of the Holy Roman Catholic Church. Attributed by Fr. Gerard Mura in 2002 as having written a letter to a Professor Baumgartner of Salzburg, Austria, claiming that the third part of the Secret predicts an apostasy in the Church that begins at the very top.

Cirrincione Joseph A. (ca. 1910-2002): American. Priest. Incardinated in the Archdiocese of New York. Wrote a book with Thomas Nelson for TAN

Books entitled *The Rosary and the Crisis of Faith* (1986). Published a letter from Sr. Lúcia, dated March 16, 1986, that authenticated her September, 1970 to Mother Maria José Martins.

Colson, James A. (ca. 1940-): American. Layman. English translator of *Um caminho sob o olhar de Maria*. Mistranslated the key phrase in chapter 13 concerning Our Lady's words to Sr. Lúcia on January 3, 1944: "Write what they command you, but not that which is given to you to understand of its [the third part of the Secret's] meaning."

Cuneo, Michael W. (1954-): Canadian. Doctor and sociologist. Author of the book *The Smoke of Satan* (1997). Critically assessed the work of Fr. Gruner's Fatima Center from a sociological perspective.

Cunha Matos, Maria do Carmo (?-?): Portuguese. Superior of the Dorothean Order and to Sr. Lúcia during her time in Tuy (1943-1946). Composed a written declaration obtained by Fr. Sebastian Martins dos Reis in which she stated that Our Lady appeared to Sr. Lúcia on January 2, 1944. This date was later published by Fr. António María Martins after he obtained Dos Reis' personal archive upon the latter's death. The date was later revealed to be January 3, 1944 after information in one of Sr. Lúcia's private journals was published by the Carmelites of Coimbra in their 2013 biography.

De Bragança, M[aria] C[aupers] (1929-1985): Portuguese. Writer. Translated the 1959 *Fatima Findings* article into Portuguese for the publication *A Voz*.

De Carli, Giuseppe (1952-2010): Italian. Journalist. Interviewed Cardinal Bertone for the book *L'ultima veggente di Fatima* (2007) which he co-authored and helped to promote. Interviewed Archbishop Loris Capovilla in 2007 and appeared at a conference in Rome in May, 2010 sponsored by Fr. Nicholas Gruner. Accused Solideo Paolini of lying and profiting off it.

De Sousa Ferreira e Silva, Serafim (1930-): Portuguese. Bishop. Fourth bishop of the Diocese of Leiria-Fatima. Present in April, 2000 when Cardinal Bertone met with Sr. Lúcia before the publication of the third part.

Met with Kevin Symonds for an interview in September, 2016. Confirmed Bertone's account of the meeting with Sr. Lúcia on the date of 1960.

Dell'Acqua, Angelo (1903-1972): Italian. Cardinal of the Holy Roman Catholic Church. Contacted Capovilla after the death of Pope John XXIII to inquire about the location of the envelope(s) containing the third part.

Dhanis, Édouard (1902-1978): Flemish. Priest of the Jesuit Order. Theologian and scholar on the theology of Divine Revelation. Contributor to the original schema on Divine Revelation for the Second Vatican Council. Author of the first critical study of the literature on Fátima entitled *Bij de Verschijningen en de Voorzeggingen van Fatima* (1944). Member of the theological commission that examined the writings of the Abbé Georges de Nantes for the Sacred Congregation for the Doctrine of the Faith in the 1960s.

Döllinger, Ingo (1929-2017): German. Priest. Theologian who taught in Brazil. Friend of Cardinal Ratzinger. Claimed that Ratzinger told him that there was more to the third part of the Secret that was not published in the year 2000 involving the Second Vatican Council and the Liturgy.

Dos Reis, Sebastião Martins (1913-1984): Portuguese. Priest. Author of several books on Fátima. Identified the ending of the second part of the Secret as: "In Portugal, the dogma of the faith shall always be preserved."

Fonseca, Alberto Diniz da (1884-1962): Portuguese. Priest of the Jesuit Order. Biblical and early Fátima scholar. Author of several books and articles. Worked in Rome. Protagonist in the scholarly debate over the criticisms of the literature on Fátima from Fr. Édouard Dhanis.

Formigão, Manuel Nunes (1883-1958): Portuguese. Priest. Fátima scholar and author. Investigated the events in Fátima in 1917. Personally witnessed the later apparitions of 1917 and the miracle of the sun. Interviewed the three visionaries. One of the earliest sources of information on Fátima. Conversated with Sr. Lúcia on numerous occasions thereafter. Informed Bishop da Silva that Sr. Lúcia could be ordered to write down the third part.

Ferrara, Christopher A. (1952-): American of Italian (Sicilian) descent. Attorney. Associate of Fr. Gruner. Author of many articles on Fátima and the book *The Secret Still Hidden* (2008). Disputed Dr. Antonio Borelli in 2010. Key protagonist to the “Fourth Secret” hypothesis.

Fox, Robert J. (1927-2009): American. Priest. Founder of the Fatima Family Apostolate in the United States. Worked with Fr. António Maria Martins in order to promote the message of Fátima in the English language. Author of several books and numerous articles.

Freire, José Geraldes (1928-2017): Portuguese. Priest. Fátima scholar who taught at the University of Coimbra. Known for his 1978 book *O segredo de Fátima: A terceira parte é sobre Portugal?*

Frère François de Marie des Anges (? -): French. Member of the Petits Freres du Sacre Coeur community founded by the Abbé Georges de Nantes. Took over the uncompleted work of Frère Michel on Fátima (1989 – Present). Author of the book *Fatima: joie intime événement mondial* (1991) and others as well as numerous articles for the *Contre-Reforme Catholique* organization.

Frère Michel de la Sainte Trinité (1948-): French. Priest. Formerly of Les Petits Freres du Sacre Coeur community founded by the Abbé Georges de Nantes. Became a Carthusian monk in the Grande Chartreuse (1989-Present). Later elected the 73rd Prior General of the Order (2012-2014). Author of a highly influential three-volume study of Fátima entitled *Toute la vérité sur Fátima (The Whole Truth About Fátima)* published in the mid-1980s.

Fuentes, Juan António Hernández (1961-): Mexican. Layman. Nephew of Fr. Fuentes. Provided rare copies of *Hacia los altares* to Kevin Symonds.

Goubert, Guillaume (1957-): French. Journalist. Present at the June 26, 2000 press conference. Asked a question about whether the third part of the Secret pertained (as of 2000) only to the past or if it still pertained to the future.

Gruner, Nicholas Nightingale (1942-2015): Canadian. Priest. Founder of the Fatima Center. Publisher of the periodical *The Fatima Crusader*. Chief

protagonist in the claim that the Holy See is withholding a second text of the third part of the Secret of Fátima.

Haffert, John Mathias (1915-2001): American. Layman. Founder of the Blue Army of Our Lady of Fatima (later the World Apostolate of Fatima, USA, Inc.). Polyglot who conversed with Sr. Lúcia and other early authorities on Fátima. Author of several books and numerous articles.

Hanisch, James (?-): Unknown. Associate of Fr. Gruner for the Fatima Center. Proponent of the theory for the existence of a second text of the third part of the Secret of Fátima. Speculated that there were two apparitions of Our Lady, one on January 2, 1944 and another on January 3, 1944 in order to explain a discrepancy within the writings of various writers on Fátima.

Hawkins, (Gerald) M. Columban (1902-1982): Australian. Priest and Abbot. Head of Our Lady of Guadalupe Cistercian monastery in Lafayette/Carlton, Oregon. Wrote a letter to Fr. John Ryan endorsing the English translation of Fr. Fuentes' interview published in *Fatima Findings* in June, 1959.

Hickson, Maïke (?-): German. Doctor. Wife of Fatima Center associate Dr. Robert Hickson (formerly of Christendom College, Virginia, USA). Published an interview between her and Fr. Döllinger in 2016 supporting the existence of an alleged second text of the third part of the Secret of Fátima.

Hildebrand, Dr. Alice von (1923-2022): Belgian. Noted Catholic scholar and intellectual living in the United States. Second wife of philosopher Dr. Dietrich von Hildebrand (1889-1977). Believed that the third part of the Secret of Fátima predicts an apostasy and the infiltration of the Church by Communism. Gave voice to these beliefs via E-mail which was published in 2016.

Jaki, Stanley (1924-2009): Hungarian. Priest of the Benedictine Order. Physicist scholar. Examined the scientific basis for the Miracle of the Sun. Author of the books *God and the Sun at Fatima* (1999) and *The Sun's Miracle, or of Something Else?* (2000).

Jongen, Hubert (1907-2007): Dutch. Priest of the Montfortian Order.

Early author on Fátima for the Dutch-speaking world. Contributed to Fr. Édouard Dhanis's research on Fátima. Disagreed with at least some of Dhanis' conclusions. Interviewed Sr. Lúcia in the 1940s. Worked on updating (and finished) his 1944 book on Fátima just prior to his death.

Karel Kozina, Cyrille (1925-2004): Slovenian. Priest. Lived at the Russicum in Rome during the early 1950s. Knew Fr. Joseph Schweigl. Said to have written a letter to Frère Michel de la Sainte Trinité about a conversation between Kozina and Schweigl after the latter's return from Portugal and meeting with Sr. Lúcia. Attributes words to Schweigl on the third part of the Secret that became central to the "fourth secret" argument.

Kramer, Paul Leonard (?-): Unknown origin. Priest. Long-time close associate of Fr. Gruner and the Fatima Center. Author and speaker for the Fatima Center. Editor of the book *The Devil's Final Battle* (2002) and *The Devil's Final Battle: Our Lady's Victory Edition* (2010). Resides in Ireland.

La Rocca, Orazio (1950-): Italian. Journalist. Present at the June 26, 2000 press conference, and posed a question to the panel for the publication *La Repubblica*. Interviewed Capovilla and Ratzinger on separate occasions.

Lombardi, Federico (1942-): Italian. Priest of the Jesuit Order. Former director of the Holy See's Press Office (2007-2016). Present with Pope Benedict during the Apostolic Voyage to Portugal (May, 2010). Posed a question to Benedict XVI that connected the third part of the Secret to contemporary events (2010), which fueled claims and speculations that the third part was not fulfilled in the twentieth century.

Malachi Martin (1921-1999): Irish/American. Laicized priest and author of several books. Former member of the Jesuit Order. Worked with Cardinal Bea at the Vatican. Claimed to have seen the third part of the Secret while working with Bea. Also referred to Fr. Édouard Dhanis as a "stalwart conservative." Considered to be a controversial figure by many due to some of his sensational claims, especially with demons and exorcisms.

Maria Celina de Jesus Crucificado (1957-2017): Portuguese. Prioress. Member of the Carmelite Order. Former prioress of the Convent of St. Teresa in Portugal. Oversaw Sr. Lúcia's death and funeral. Composed a booklet, *Our Memories of Sister Lucia* (2005). Relayed to Cardinal Bertone that Sr. Lúcia had further visions of Our Lady.

María Martins, António (1918-1997): Portuguese. Priest of the Jesuit Order and Fátima scholar. Published several books on Fátima, most notably *Memórias e cartas da Irmã Lúcia* (1973) which reproduced the handwritten copies of Sr. Lúcia's first through fourth *Memoirs*. Published the fact of the existence of a written declaration from Sr. Lúcia's former superior in the Dorothean Order (Madre Cunha Matos) that the date of the apparition of Our Lady to Sr. Lúcia was January 2, 1944 wherein permission was given to write down the third part.

Martins Gomes Rodrigues, Madre Maria José (1902-1972): Portuguese. Nun. Member of the Dorothean Religious Order. Good friends with Sr. Lúcia. Recipient of one of her letters dated September 16, 1970 wherein Sr. Lúcia referred to the Second Vatican Council as being a "holy" Council. Subject of the 1974 book *Uma vida ao serviço de Fátima* by Fr. Sebastião Martins dos Reis.

Marto, Francisco (1908-1919): Portuguese. Shepherd. One of the three visionaries of Fátima. Cousin to Sr. Lúcia, brother to Jacinta Marto. Promised by Our Lady to be taken to Heaven. Became a deep contemplative after the 1917 apparitions. Beatified on May 13, 2000 by Pope St. John Paul II. Canonized by Pope Francis on May 13, 2017.

Marto, Jacinta (1910-1920): Portuguese. Shepherdess. One of the three visionaries of Fátima. Cousin to Sr. Lúcia, sister to Francisco Marto. Promised by Our Lady to be taken to Heaven. Understood prophecy to a high degree. Deeply impacted by the vision of hell to make sacrifices for sinners. Beatified on May 13, 2000 by Pope St. John Paul II. Canonized by Pope Francis on May 13, 2017.

McGlynn, Thomas (1906-1977): American. Priest of the Dominican Order.

Sculptor and Author. Visited with Sr. Lúcia (then Sr. Maria das Dores) and, under her guidance, made a statue of Our Lady of Fátima (1958). Described his experience in Portugal and with Sr. Lúcia in a book entitled *Vision of Fatima* (1948) that was republished in 2017. Carried secretly a letter from Sr. Lúcia to Pope Pius XII in 1946 requesting her transfer to the Carmelite Order.

Messori, Vittorio (1941-): Italian. Journalist and author. Respected *vaticanista* who interviewed Cardinal Ratzinger in 1984. Interview was first published in the *Jesus* magazine of the Daughters of St. Paul, then as a book under the name *Rapporto sulla Fede* (in English: *The Ratzinger Report*). Some notable differences between the two versions became the source for critiques by Fr. Gruner and his associates.

Miguel, Aura (1950-): Portuguese. Journalist and author. Accredited journalist to the Holy See. Accompanied Pope John Paul II on many of his apostolic voyages. Conversed with Sr. Lúcia. Authored the book *O segredo que conduz o Papa* (2000). Revealed the existence of a note from Bishop Venâncio in the archives of the Sanctuary of Fátima pertaining to the transfer of the third part of the Secret to the Nunciature in Lisbon in 1957. Present in the Holy See's Press Office during the presentation of the booklet *The Message of Fatima* in 2000. First person, after the publication of the third part, to inquire about the placement of the phrase about Portugal and the dogma of the Faith being connected to the second or third part of the Secret.

Montini, Giovanni Battista Enrico Antonio Maria/Pope Paul VI (1897-1978): Supreme Pontiff of the Catholic Church (1963-1978). Decided against publishing the third part of the Secret of Fátima. Said to have read the third part shortly after his election in 1963, and again in 1965. First Pontiff to make a pilgrimage to Fátima (1967).

Moynihan, Robert (1936-). American. Layman. Doctor. Editor of the periodical *Inside the Vatican*. Alleged in 2016 that he spoke with Archbishop Capovilla in late 2006. Claims that Capovilla indicated to him that there might have been another text of the third part of the Secret of Fátima.

Mura, Gerard (?-?): Priest. Member of the Society of St. Pius X (SSPX). Wrote an article in 2002 for the Transalpine Redemptorists on the Orkney Isles (Scotland). Claimed that Cardinal Ciappi wrote a letter to a Professor Baumgartner in Salzburg, Austria, stating that the third part of the Secret concerned apostasy that would begin at the very top of the Church.

Nantes, Abbé Georges de (1924-2010): French. Priest. Founder of *Le Contre-Reforme Catholique* (1967) and the Petit Freres du Sacre Coeur community both in Saint Parres lès Vaudes (France). Holds the opinion that the heresy of Modernism, condemned by Pope St. Pius X, has infiltrated the Church. Wrote books of accusations against Popes Paul VI and John Paul II. A commission of inquiry was established by the Sacred Congregation for the Doctrine of the Faith wherein Fr. Édouard Dhanis was a member. Believed that Pope John XXIII and Paul VI ignored the warnings of Our Lady of Fátima and attributed to them many of the ills in the Church from the 1960s onward.

Navarro-Valls, Joaquín (1936-2017): Spanish. Doctor, journalist and academic. Former director of the Holy See's Press Office (1984-2006). Central figure during the announcement and subsequent publication of the third part of the Secret in May/June, 2000. Claimed that Pope John Paul II first read the third part in 1978.

Oddi, Silvio (1910-2001): Italian. Cardinal of the Holy Roman Catholic Church. Knew Pope John XXIII from the Nunciature in Paris. Asked Pope John about the third part of the Secret, as well as Cardinal Capovilla. Famously stated in the early 1990s his personal opinion that the third part of the Secret might pertain to apostasy in the Church.

Ottaviani, Alfredo (1890-1979): Italian. Cardinal of the Holy Roman Catholic Church. Prefect of the Holy Office/Sacred Congregation for the Doctrine of the Faith. One of the members of the Roman Curia to whom John XXIII made privy the third part of the Secret of Fátima. Gave a touchstone Allocution in February, 1967 on the third part.

Paolini, Solideo (ca. 1971-): Italian (Marches). Doctor, writer and speaker.

President of the organization *Circolo Cattolici per la tradizione* (Marche). Claims to have spoken with Loris Capovilla who allegedly confirmed the existence of a second text of the third part of the Secret of Fátima. Promoted by Antonio Socci in his book *Il quarto segreto di Fatima* (2006). Associated with Fr. Nicholas Gruner and the Fatima Center after the publication of Socci's book. Accused of sexual molestation of a minor female in 2015, found guilty and sentenced to 6 years and 8 months in prison.

Pereira, Manuel de Jesus (1911-1978): Portuguese. Bishop. Auxiliary Bishop of Coimbra in 1959. Issued the July 2, 1959 “condemnation” of Fr. Fuentes’ statements about his meeting with Sr. Lúcia.

Peterson, Casimir Melvin (ca. 1921-2016): American. Priest of the Archdiocese of Baltimore, Maryland. Headed the Reparation Society of the Immaculate Heart of Mary in the Archdiocese of Baltimore. Assisted Kevin Symonds with important information about the Fr. Fuentes conference in the June, 1959 edition of *Fatima Findings*.

Philippe, Pierre-Paul (1905-1984): French. Cardinal of the Holy Roman Catholic Church. Member of the Dominican Order. Worked at the Holy Office as its Commissar. Brought the third part of the Secret to Pope John XXIII in August, 1959 at Castelgandolfo.

Ratzinger, Joseph A./Pope Benedict XVI (1927-2022): German. Cardinal of the Holy Roman Catholic Church. Former Prefect of the Congregation for the Doctrine of the Faith. Oversaw the publication of the third part of the Secret in *The Message of Fatima* (2000); contributed a *Theological Commentary* to this booklet. Denied the existence of a second text of the third part. Elected to the Papacy (2005). Traveled to Fátima in May, 2010. Discussed the third part in terms of its meaning to people in 2010.

Reis, Sebastião Martins dos (1913-1984): Portuguese. Priest. Scholar on Fátima. Author of several books and an early source on the apparitions. Observed that the famous phrase about Portugal and the dogma of the Faith was the end of the second part of the Secret, not the beginning of the third.

Roncalli, Giuseppe/Pope John XXIII (1881-1963): Italian. Supreme Pontiff of the Catholic Church (1958-1963). Opened the famous envelope(s) containing the third part of the Secret of Fátima. Decided against publishing the text. Questioned whether it was of a supernatural character. Canonized in 2014 by Pope Francis.

Roncalli, Marco (1959-): Italian. Grand-nephew of Pope John XXIII. Published an interview with Capovilla in 1994 entitled, *Giovanni XXIII Nel ricordo del segretario Loris F. Capovilla Intervista di Marco Roncalli con documenti inediti*.

Ryan, John (? -1992): American. Priest of the Jesuit Order. Founder of the Reparation Society of the Immaculate Heart of Mary in 1948/1949 in the Archdiocese of Baltimore, Maryland as a means to promote the message of Fátima. Publisher of the periodical *Fatima Findings*. Published in June, 1959 the English translation of Fr. Fuentes' conference in Mexico from May, 1958. Later recalled as many copies of the English translation as he could.

Santos, Lúcia de Jesus dos (1907-2005): Portuguese. Shepherdess/Nun. Primary interlocutor with Our Lady at Fátima and in subsequent apparitions. Entered the Dorothean religious community in the 1920s. Later became a Carmelite nun in 1948 at the Carmel of St. Teresa in Coimbra, Portugal. Primary source for most of the information about Fátima. Cause for Canonization in Rome (2017). *Positio* submitted in October, 2022.

Schweigl, Joseph (1894-1964): Austrian. Priest of the Jesuit Order. Lived at the Russicum in Rome. Scholar and author. Confrere to Fr. Cyrille Karel Kozina. Met with Sr. Lúcia in 1952 during a trip to Portugal on order of the Holy See. Allegedly remarked to Fr. Kozina that the third part of the Secret has two parts, one pertaining to the Pope and the other the continuation of the words "In Portugal, the dogma of the faith shall always be preserved etc." Distributed a document about Fátima to the Council Fathers at Vatican II.

Sena de Oliveira, Ernesto (1892-1972): Portuguese. Bishop. Bishop of Coimbra (1948-1967). Sought to protect Sr. Lúcia's religious vocation and inte-

rior life from curiosity seekers. Restricted access to her.

Serrou, Robert (1924-2016): French. Journalist. Photographed the Papal apartments for Paris-Match in May of 1957 under the supervision of Mother Pascalina Lehnert. Wrote a letter to Frère Michel wherein he relayed an exchange between himself and Mother Pascalina. Serrou asked her about the contents of the box marked *Secretum Sancti Officii*, to which she responded “The Secret of Fatima is in there.”

Silva, José Alves Correia da (1872-1957): Portuguese. First Bishop of the restored Diocese of Leiria (1920-1957). Opened and oversaw the canonical Diocesan investigation into the 1917 events at Fátima. Officially approved the apparitions of 1917 in 1930 and permitted the devotion to Our Lady of Fátima. Kept in regular communication with Sr. Lúcia. Ordered her to write down her memories of Fátima, resulting in her first four Memoirs (1935-1942). Ordered her to write down the third part of the Secret which he received in June, 1944. Held the third part in the Chancery offices of the Diocese of Leiria until 1957. Sent the original to Rome in 1957 without having made a copy for Diocesan records.

Socci, Antonio (1959-): Italian. Journalist and author. Wrote the book *Il quarto segreto de Fatima* (2006) which questioned the Vatican’s official account of the third part of the Secret of Fátima. Attributed with the phrase “fourth secret of Fátima” in reference to an alleged second text of the third part. Brought international attention to the claims of Solideo Paolini concerning then Archbishop Loris Capovilla on an alleged second text of the third part.

Souza, Jean Rogers Rodrigo de (1973-): Brazilian. Diocesan Priest. Former student of Fr. Ingo Döllinger. Offered his own version in 2016 of Fr. Döllinger’s story about Cardinal Ratzinger and an alleged second text of the third part of the Secret.

Sodano, Angelo (1927-2022): Italian. Cardinal of the Holy Roman Catholic Church. Former Vatican Secretary of State (1991-2006) under Popes John Paul II and Benedict XVI. Consecrated a bishop in 1978 by Cardinal

Samorè who had been made privy to the third part of the Secret of Fátima. Publicly announced the basics of the third part on May 13, 2000 as well as the impending publication of *The Message of Fatima* booklet. Treated by Fr. Gruner and his associates as the public face of the Vatican's interpretation of the third part. Accused by Archbishop Viganò in 2018 of covering up clerical sexual abuse, causing further questions as to his involvement with the publication of the third part of the Secret.

Tavares, José Paolo (1920-1973): Portuguese. Bishop of Maçau (1961-1973). Former *minutante* of the Secretariat of State at the Holy See. Summoned to Castelgandolfo in 1959 to translate the third part of the Secret for Pope John XXIII.

Tornielli, Andrea (1964-): Italian. Journalist. Present at the June 26, 2000 press conference. Asked a question about a conflict between Capovilla's testimonies and the Vatican's rendition of the third part of the Secret's history. Author of the book *Il segreto svelato* (2000).

Tosatti, Marco (1947-): Italian. Journalist. Interviewed Capovilla in 1997 for *La Stampa*. Author of the book *Il segreto non svelato*. Proponent of the fourth secret hypothesis.

Valinho, José Pereira dos Santos (ca. 1927-2017): Portuguese. Priest. Member of the Salesian Order. Nephew of Sr. Lúcia. She wrote a letter to him dated April 13, 1971. Encouraged him in the midst of the difficulties facing the Church and the world.

Venâncio, João Pereira (1904-1985): Portuguese. Second Bishop of the Diocese of Leiria (1958-1972). Assisted Bishop José da Silva as auxiliary (1954-1957). Intimately involved with the development of Fátima. Intervened twice with Bishop da Silva to make a copy of the third part of the Secret of Fátima before its transferal to Rome in 1957. Transferred the envelopes and text to the Nunciature in Lisbon on March 1, 1957. Held up the envelopes to a light in an attempt to discern the contents. Left a record in the archives of the Sanctuary of Fátima of what he witnessed.

Vespa, Bruno (1944-): Italian. Host of the popular Italian television talk show *Porta a Porta*. Cardinal Bertone appeared on this program in May, 2007 and displayed the text of the third part of the Secret on camera.

Viganò, Carlo Maria (1941-): Italian. Archbishop. Former papal nuncio to the United States (2011-2016). In 2018, accused Cardinals Bertone and Sodano of covering up clerical sexual abuse. Led to further questions against their interpretation of the third part of the Secret. Endorses the fourth secret hypothesis.

Wojtyła, Karol/Pope John Paul II (1920-2005): Polish. Supreme Pontiff of the Catholic Church from 1978-2005. Survived an assassination attempt on May 13, 1981 and attributed his survival to Our Lady. Interpreted the assassination attempt as being the culmination of the imagery of the “Bishop dressed in white” within the third part of the Secret of Fátima. Ordered the publication of the third part in the year 2000. Canonized in April, 2014 by Pope Francis.

Zavala, José María (1962-): Spanish. Author/Journalist. Published the 2017 book *El secreto major guardado de Fátima*. Claimed to have a possibly authentic letter from Sr. Lúcia that was the “fourth secret” with 20-25 lines of text. Promoted by Marco Tosatti.