

Pope Benedict XVI Needs to Completely Unmask Bertone's Errors

Taken from *The Devil's Final Battle*, January 2010 Edition

Throughout this book¹ we have developed the theme of a Vatican "Party Line" on Fatima dictated by the Secretary of State, with even Pope John Paul II hewing to its requirements: that the Message of Fatima be consigned to the past, that the Third Secret be "interpreted" as merely a depiction of past events (supposedly culminating with the 1981 assassination attempt) and that its explicitly Catholic call for the consecration and conversion of Russia be "revised" in keeping with a "new orientation" of the Church. This new orientation involves "ecumenism," "dialogue," and Vatican diplomacy, including the Vatican-Moscow Agreement according to which Vatican II observed (and the Vatican apparatus continues to observe) a shameful silence in the face of Communist persecution of the Church.

We have also shown that

key figures involved in implementing this Party Line have left the "scene of the crime," so to speak, since the first edition of this book appeared [in 2002]: the former Secretary of State, Cardinal Angelo Sodano; the former head of the Congregation for the Clergy, Cardinal Castrillón Hoyos; and, of course, the former Cardinal Ratzinger, who is now Pope Benedict XVI. But, as the preceding chapter demonstrates in considerable detail, one key figure remains very much involved in perpetuating the Party Line: the current Vatican Secretary of State, Cardinal Bertone. As should be obvious from what we recounted in Chapter 14, Cardinal Bertone perseveres in the Party Line even more vigorously than his predecessor — and this despite the devastating revelations of 2006-2007, which have exposed it as nothing less than a fraud upon the Church, as

1. This chapter was written by the editorial team of The Missionary Association. *The Devil's Final Battle* [hereafter, *DFB*], Second Edition, January 2010 (Buffalo, N.Y.).

even Antonio Socci, an acquaintance and collaborator of the Cardinal, was forced to conclude.

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

- Has abandoned the view, expressed in his theological commentary on the Message of Fatima in June of 2000, published as part of the booklet *TMF*,² that the Triumph of the Immaculate Heart occurred 2,000 years ago when Mary agreed to become the Mother of God. Today, Pope Benedict speaks of that Triumph as a future event, and declares: “May it be so!”³
- Has thus implicitly abandoned the view, expressed by Cardinal Bertone in his Introduction to *TMF*, that Fatima “belongs to the

past” and that publication of the vision of the “Bishop dressed in White” on June 26, 2000 “brings to an end a period of history marked by tragic human lust for power and evil” — a preposterous and reprehensible falsehood designed to lull the faithful to sleep in the face of grave danger.

- Has abandoned the view, also expressed in *TMF*, that the Immaculate Heart of Mary is like any heart that draws close to God. Today, Pope Benedict declares that the Immaculate Heart is the Heart most like that of Jesus, the Heart closest to His among all of humanity. He no longer places the words “Immaculate Heart” in the skeptical quotation marks and lower case letters we saw in *TMF*.
- Has abandoned the view implied by his citation to Edouard Dhanis as an “eminent scholar” on Fatima — Dhanis having contended that everything Sister Lucy

2. Joseph Cardinal Ratzinger and Archbishop Tarcisio Bertone, SDB, *The Message of Fatima* [hereafter, *TMF*], June 26, 2000.

3. This is what Benedict XVI publicly prayed at Bethlehem on May 13, 2009. Then on May 13, 2010, before 500,000 pilgrims at Fatima, he proclaimed: “Whoever thinks that the prophetic mission of Fatima is over, is deceived. [si illuderebbe]” “May these seven years that divide us from the centennial of the apparitions bring forth soon the foreseen Triumph of the Immaculate Heart of Mary.” See p. 3 of this magazine for further explanation.

reported about the consecration and conversion of Russia was her own invention. Today, Pope Benedict pronounces the Message of Fatima to be “the most important prophetic message of the 20th Century.”

- Has admitted that the Church is in the midst of a terrible crisis of Faith and discipline, which is no doubt foretold in the part of the Third Secret consisting of the 25 lines attested to by Cardinal Ottaviani, and which the Pope has read. Pope Benedict, unlike his immediate predecessors, does not speak of the “renewal” or “springtime” of Vatican II, but of a true ecclesial disaster of unprecedented proportions.

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

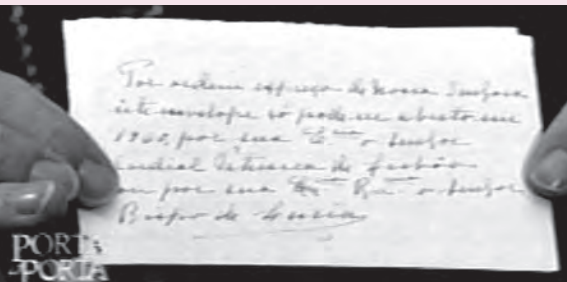
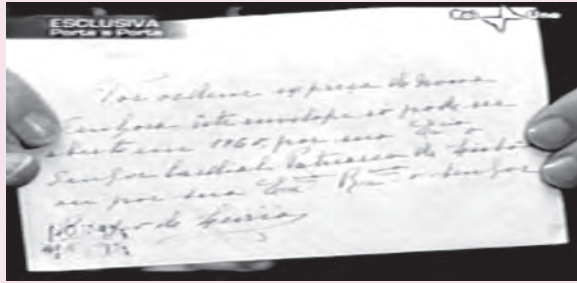
Furthermore, it is evident that the former Cardinal Ratzinger, precisely because he has read the Third Secret in its entirety (giving tantalizing hints of its contents

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

Cardinal Bertone, on the other hand, continues as before, pursuing unswervingly the worldly wisdom of a Vatican bureaucracy that wishes to be done with Fatima once and for all. In Chapter 14 we outlined how the revelations of 2006-2007

Who Do YOU Believe? Sister Lucy or Cardinal Bertone?

Cardinal Bertone told us on June 26, 2000 and on May 10, 2007 that Sister Lucy “confessed” to him that she had invented 1960 and that it was not Our Lady at all Who insisted upon 1960. “It (1960) was a fictitious date and Lucia confessed it with disarming candor.” ... Cardinal Bertone, p. 92 of *L’Ultima Veggente di Fatima*, published May 10, 2007.



YET - It is Cardinal Bertone himself who, on National TV in Italy on May 31, 2007, revealed for the first time ever that these two envelopes (photographed here) were prepared by Sister Lucy herself for enclosing the Third Secret. Each envelope was sealed with three wax seals on the back. On the front of each, Sister Lucy wrote in her own hand the formal order: “By express order of Our Lady, this envelope can only be opened in 1960...”

exposed the Party Line as a tissue of lies. We recall here three of the most flagrant lies the Cardinal has perpetrated over the past several years, despite conclusive evidence that he cannot possibly be telling the truth:

- That Sister Lucy “confessed” to him that Our Lady of Fatima never said anything to her about the Third Secret being connected to 1960, when Bertone himself produced on television *two* envelopes (clearly meant for two different texts pertaining to the Third Secret) on each

of which Sister Lucy had recorded the “express order of Our Lady” that the contents were not to be revealed until 1960. This falsehood alone destroys the Cardinal’s credibility.

- That the “Capovilla envelope” Bertone has never produced is the same as the “Bertone envelope.” It is Bertone himself who presented the testimony of Archbishop Capovilla on television that the “Capovilla envelope,” containing a text pertaining to the Third Secret and lodged in the papal apartment, bears

the archbishop's handwriting, a list of the names of the prelates who had read its contents, and the dictation of Pope John XXIII that "I leave it to others to comment or decide." It requires unbelievable audacity for Bertone to maintain that what he has never produced is the same as what he has produced. Yet he persists in this falsehood even though it is perfectly obvious that it is false.

- That publication of the vision on June 26, 2000, in Bertone's own words, "brings to an end a period of history marked by tragic human lust for power and evil." The terrorist attacks of September 11, 2001; the wars in Iraq and Afghanistan; the rise of a neo-Stalinist, abortion-ridden Russia and a new Sino-Soviet military alliance; the worldwide economic collapse of 2008-2009 (provoked precisely by greed) and the continuing descent of the entire world into ever-worsening moral depravity, make a mockery of this falsehood. Yet the Cardinal refuses to

recant it.

We refer the reader to the preceding pages [of the book *The Devil's Final Battle (DFB)*] for the facts regarding all the falsehoods that comprise the Party Line on Fatima. All of these falsehoods, of course, have served the Big Lie that Fatima "belongs to the past" and that its prophecies need no longer concern us.⁴

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

- On November 22, 2006, Antonio Socci published his devastating exposé on the Third Secret, including the testimony of Archbishop

4. Cardinal Bertone's deception that Fatima "belongs to the past" was publicly contradicted by Pope Benedict on May 13, 2010; see [footnote 3](#) and the articles starting on pages [3](#), [11](#) and [26](#).

Capovilla that there are two texts and two envelopes (the “Capovilla envelope” and the “Bertone envelope”) pertaining to the Secret.⁵ Pope Benedict himself sent Socci a personal note of acknowledgment and thanks for his book, even though Socci had accused Bertone of a cover-up of the second text.

- In the face of this damning indictment, Bertone not only refused to back down, but published his own book on May 10, 2007, attacking Socci while failing to address a single point he had raised.
- When Socci replied publicly (on May 12, 2007) that Bertone’s book had ignored every single issue and had thus conceded Socci’s entire case, Bertone’s only answer was silence.
- On May 31, 2007, however, Bertone appeared on the Italian television show *Porta a Porta* to attack Socci a second time — again without answering him. In the process, Bertone not only failed to address the evi-

dence Socci had presented, but also revealed devastating new evidence against his own position, including the existence of two different sealed envelopes pertaining to the Third Secret, each with its own order from the Virgin that it could not be opened before 1960, and Bertone’s admission that Cardinal Ottaviani had testified “categorically” to the existence of a text of the Third Secret comprised of one page and 25 lines.

- When, on June 2, 2007, Antonio Socci publicly replied that Bertone’s appearance on *Porta a Porta* had only confirmed that he was concealing the second text of the Third Secret, Bertone once again observed a telling silence.
- On September 21, 2007, his position now in shambles, Bertone conducted his own telecast during which he not only failed (yet again) to answer any of the questions that Socci — and now Bertone’s own disclosures — had raised, but also produced a heavily-edited vid-

5. Cardinal Bertone’s co-author, Giuseppe De Carli, was further challenged on this issue by Christopher Ferrara at *The Fatima Challenge* conference in Rome on May 4, 2010. See the article “Breakthrough in Rome” on p. 76 of this magazine.

eotape interview of Archbishop Capovilla. During this interview, the Archbishop confirmed *the existence of the very envelope (the "Capovilla envelope") Bertone has failed and refused to produce*, even as Bertone audaciously and falsely continued to maintain that he has produced everything.

- Before the start of the telecast of September 21, 2007, Socci was thrown out of the location in which the telecast was conducted so that he would not be able to pose any questions to Bertone, but not before he played for other journalists an audio tape in which Archbishop Capovilla is heard to admit that there is an "attachment" to the text of the vision of the "Bishop dressed in White". This attachment has never been published, and probably contains the explanatory words of the Virgin. When the Italian press reported on this revelation the next day, Bertone again observed a telling silence, conspicuously failing to deny that there is an unpublished "attachment" to the text of the vision.
- In June-July 2008 the Ital-

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

In sum, Cardinal Bertone is a thoroughly impeached witness who stubbornly persists in defending his testimony long after his credibility has been destroyed. He thus represents an even greater problem for the Church — by far — than his predecessor in the office of Secretary of State.

For Bertone is not only com-

mitted to defending the Party Line, but also his personal reputation, which has been damaged by a public scandal in which one of Italy's most prominent Catholics, Antonio Socci, has accused him of concealing the words of the Mother of God. This is what accounts for Bertone's furious public relations campaign in defense of his discredited testimony, including a book and two television appearances that have only confirmed the incredibility of his account. And yet Bertone digs in his heels, refusing to admit the obvious implications of his own disclosures and admissions. He has thus created in himself a major obstacle to the Church's obedience to the Message of Fatima. It is literally the case that the personal pride of a lone Vatican bureaucrat has placed the Church and the world at risk.

Now, back in the year 2000 Bertone was the former Cardinal Ratzinger's subordinate as Secretary of the Congregation for the Doctrine of the Faith, and both Ratzinger and Bertone were carrying out the Party Line under former Secretary of State Sodano. Under those circumstances, it was at

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

And, as we have suggested

earlier,⁶ perhaps under the “compromise solution” hypothesized by Socci, in 2000 the former Cardinal Ratzinger felt justified in adopting a mental reservation concerning the still hidden one-page text of 25 lines that undoubtedly contains the words of the Virgin explaining the vision. Pursuant to the “compromise solution,” it may well have been determined that during Bertone’s “interviews” of Lucy (of which, conveniently, there is no independent record of any kind) he would obtain Lucy’s “agreement” — that is, the obedient cloistered nun’s submissive acceptance or at least non-objection — to the proposition that the unpublished text might not be “authentic.” Then Pope John Paul II could be permitted to reveal only the substance of the “disputed” text by way of his apocalyptic references to the “tail of the dragon” at Fatima on May 13, 2000; and those veiled references, together with the vision, could be presented as the “entire”

Third Secret without any overt misrepresentation, exactly as Socci suggests.

But this speculation aside, the former Cardinal Ratzinger is now the Pope, and since he became Pope evidence has surfaced which makes it objectively impossible to believe Bertone’s testimony. Indeed, the Pope’s own dramatic changes of position since his election to the papacy indicate that he knows quite well that the Third Secret contains precisely those prophetic warnings we have not yet been allowed to see.⁷ Then, too, there is the Pope’s telling note to Socci, thanking him for a book in which Socci accuses the Vatican Secretary of State of deliberately concealing part of the Third Secret. One can be certain that if Socci had falsely accused Bertone of such a grave misdeed, the Pope would have told him so and directed him to make reparation for the scandal.

Clearly, then, the Pope knows he cannot commit to Cardinal Bertone’s version of

6. See *The Devil’s Final Battle*, Second Edition, 2-volume version, p. 143; 1-volume version, pp. 200-201.

7. And this change of position of Pope Benedict XVI from the time he was Cardinal Ratzinger has been absolutely confirmed by his very public statements at Fatima on May 13, 2010 and his statements of May 11, 2010. See the articles on pages 3, 11, and 26 of this magazine and footnotes 3 and 4 of this article.

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

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

age, then: publish everything. “The truth will make you free.”⁸

The truth *will* make us free. And the Vatican Secretary of State must no longer be allowed to impede its revelation. Benedict is the Roman Pontiff, and Bertone is merely his subordinate. It is time for the Roman Pontiff to end the Secretary of State’s domination in the Fatima affair. It is incumbent on the Pope to undo the damage Bertone and Sodano, his predecessor, have caused and continue to cause by their ongoing deception. The Roman Pontiff alone is in a position to remedy this grave injustice instantly. In addition to revealing the entirety of the Third Secret and performing the Consecration of Russia so long overdue, the remedy would involve either Bertone’s public recantation of the Party Line and his own demonstrable falsehoods in support of it, or else his removal from office for the good of the Church and all humanity. We are constrained to request nothing less than this in the Petition to the Holy Father with which this book concludes.⁹ **FC**

8. *Libero*, June 2, 2007; see also footnote 422 in *The Devil’s Final Battle*, Second Edition.

9. See *The Devil’s Final Battle*, Second Edition, Chapter 19.