

Chapter 6

Two Texts, Two Envelopes

From all the evidence we have surveyed thus far, it was readily apparent to Catholics around the world that the vision published by the Vatican in 2000 must be only one of two texts comprising the entire Third Secret. In *Fourth Secret* Antonio Socci would give wide publicity to the testimony of a witness who, in a stunning development, says exactly that: Archbishop Loris F. Capovilla, no less than the personal secretary to Pope John XXIII.

Socci relates how Archbishop Capovilla, now age 92 and residing in Sotto il Monte, Italy, granted an interview to “a young Catholic intellectual,” Solideo Paolini, on July 5, 2006 in connection with Paolini’s research for his own book on the Third Secret controversy. In response to Paolini’s query whether there is an unpublished text of the Secret, the Archbishop replied: “*Nulla so!*” – literally, “nothing I know,” which in the Sicilian dialect means: “I must say nothing.” That answer puzzled Paolini, who expected that the Archbishop, “among the few who know the Secret, would have been able to respond to me that this is a completely impracticable idea and that everything had already been revealed in 2000.” Instead, the Archbishop had used “An expression that I imagined he wished ironically to evoke a certain *omertá* [code of silence].”¹⁸² That impression was confirmed by subsequent events.

After the interview, Paolini received from Capovilla in the mail a package of papers from his files, along with a perplexing cover letter advising him to obtain a copy of *Message*, which Capovilla must have known Paolini, a student of Fatima, would already have. Was this not, thought Paolini, “an invitation to read something in particular in that publication in relation to the documents sent by the same Archbishop?” That intuition was correct. Among the documents Capovilla had sent was a stamped “confidential note” by Capovilla, dated May 17, 1967, in which the

¹⁸²Socci, *Fourth Secret*, p. 140.

Archbishop had recorded the precise circumstances of the reading of the Third Secret by Pope Paul VI.¹⁸³ According to the note, Paul VI read the Secret on June 27, 1963, only six days after his election to the papacy and before he had even been seated officially at the coronation Mass (which took place on June 29). But according to Bertone's representation in *Message*, Paul VI did not read the Secret until nearly two years later: "Paul VI read the contents with the Substitute¹⁸⁴ Archbishop Angelo Dell'Acqua, on 27 March 1965, and returned the envelope to the Archives of the Holy Office, deciding not to publish the text."¹⁸⁵

Capovilla's confidential note had revealed a telling omission: Why had Bertone and his collaborators failed to mention a reading of the Secret by Paul VI nearly two years before the date given in the official account? There was no reason not to mention such an important historical event... *unless* it was an event they wished to hide.

There are two envelopes!

The huge discrepancy between the date recorded by Capovilla and that mentioned by Bertone prompted Paolini to telephone Capovilla at precisely 7:45 p.m. on the same day he received the documents from the Archbishop. During this conversation, Paolini asked the Archbishop to explain the discrepancy, and Capovilla protested: "Ah, but I spoke the truth. Look I am still lucid!" When Paolini politely insisted that, still, there was an unexplained discrepancy, Capovilla first offered explanations that suggested "eventual lapse of memory, interpretations of what he had intended to say," whereupon Paolini reminded the Archbishop his own stamped, "confidential note" had recorded the year Paul VI read the Secret: 1963, not 1965 as the Vatican's account claimed. Capovilla then gave this reply: "But I am right, because perhaps *the Bertone envelope is not the same as the Capovilla envelope.*"

¹⁸³The document is reproduced here, in both the Italian original and the English translation, at [Appendix I](#). See also, "Some Certified Notes of Archbishop Capovilla Re: the Third Secret" at <http://www.fatima.org/news/newsviews/092707capovilla.asp>; for the original document in Italian, see http://www.fatima.org/it/news/itnote_capovilla.asp.

¹⁸⁴Shorthand for the title Substitute of the Secretary of State, to which Dell'Acqua had been appointed in 1954.

¹⁸⁵Socci, *Fourth Secret*, p. 141, and citing *The Message of Fatima*, p. 15 (English print edition).

Stunned, Paolini then asked the question that began a whole new stage in the Third Secret controversy: “Therefore, both dates are true, because there are two texts of the Third Secret?” After a brief pause, the Archbishop gave the explosive answer: “Exactly so! (*Per l'appunto!*).”¹⁸⁶ Pope John’s own personal secretary had just confirmed the existence of a missing envelope and a missing text of the Third Secret of Fatima.

“It is in the right-hand drawer”

Capovilla’s “confidential note” corroborates his testimony in detail. According to the note, on the date Pope Paul read the Secret (June 27, 1963), Monsignor Angelo Dell’Acqua—the same “Substitute” referred to in *Message*—telephoned Capovilla to ask: “I am looking for the Fatima envelope. Do you know where it is kept?”¹⁸⁷ The note records that Capovilla replied: “It is in the right hand drawer of the writing desk called Barbarigo, in the bedroom.” That is, the envelope was in the former bedroom of John XXIII, which was now the bedroom of Paul VI; it was *not* in the Holy Office archives. The note further records that the “Fatima envelope” was found in that desk: “An hour later, Dell’Acqua telephoned me again. Everything is fine. The envelope has been retrieved.” Finally, the note records that in an audience the next day Paul VI asked Capovilla directly: “Why is your name on the envelope?” Capovilla replied: “John XXIII asked me to inscribe a note concerning the manner of arrival of the envelope in his [Pope John’s] hands and the names of all those to whom he considered it necessary to make it known.”¹⁸⁸

Thus, Capovilla verifies what we already knew: that a text of the Third Secret was kept in the papal bedchamber, where it remained during the pontificates of Pius XII, Pope John and Paul VI. But Capovilla also confirms something else: that a text of the

¹⁸⁶Socci, *Fourth Secret*, p. 142. For more documented evidence to prove the existence of a missing text of the Third Secret, see also “Does the Third Secret Consist of Two Distinct Texts?”, *The Devil’s Final Battle*, Chapter 12 (also at <http://www.devilsfinalbattle.com/ch12.htm>).

¹⁸⁷Notice Dell’Acqua evidently presumed that the envelope was somewhere in the papal apartment, not in the Holy Office archive, of which Capovilla was not the custodian. Otherwise, Dell’Acqua would have asked the custodian of the archive, Cardinal Ottaviani, where the “Fatima envelope” was, rather than Capovilla, Pope John’s former personal secretary. The confidential note is reproduced at [Appendix I](#).

¹⁸⁸Socci, *Fourth Secret*, p. 142.

Secret is contained in an envelope on which Capovilla had noted his name and the names of others at the instruction of Pope John XXIII. He also confirms, as already mentioned, that Pope John directed him to write on the same envelope, at the Pope's dictation, "I give no judgment."

Here it must be noted that Capovilla's "confidential note" refers to both "envelope" (*plico*) and "wrapping" (*involucro*) as the place where Capovilla made the notations at John XXIII's direction. Thus, rather than making the notations on the Third Secret envelope proper, Capovilla could well have made them on an outer envelope or official folder that held the envelope containing the Secret. This point needs to be clarified by further testimony from the Archbishop. The ambiguity on this point, however, does not affect Capovilla's testimony concerning the existence of an *inner* envelope containing the Third Secret in the desk drawer in Pope Paul's bedroom, where Pope John had left it. The Vatican has never produced that envelope, nor any outer envelope or wrapping bearing the notations attested to by Capovilla. In fact, the envelope or wrapping with Capovilla's notations has never even been *mentioned* in the official account—a very conspicuous omission that would be inexplicable unless that envelope or wrapping contains something we have not been allowed to see.

There would be further developments concerning Capovilla's testimony by way of attempts to obtain a retraction of his revelations to Solideo Paolini. As we will see in Chapters 9 and 10, the attempts not only failed, but actually resulted in the confirmation of Capovilla's testimony and additional revelations pointing to the existence of a hidden text of the Secret.

But there would emerge another piece of evidence even more important than what Capovilla has provided: During his television appearance in late May 2007, *Bertone himself would reveal the existence of two identically prepared Third Secret envelopes*, after having failed to mention the second envelope during the previous seven years. I will consider that sensational development in Chapter 8. First, however, I will consider Cardinal Bertone's book in answer to Socci—a book that, as Socci observes, is another "disaster" for the Vatican's position.