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On the Cover: Priests, seminarians and religious of the Institute in Rome at the Basilica of Saint Peter (January 2016)

Table of Contents

Editorial	Pag. 2
Mary, the Antithesis of Satan	Pag. 4
"The Second breach of the Porta Pia": the monument to Giordano Bruno	Pag. 22
A Gospel passage among the most difficult to understand: the parable of the unjust steward	Pag. 30
I don't believe it...but it's true!	Pag. 35
"If Luther returned to earth, he would find Bergoglio had gone too far"	Pag. 38
The apostasy of nations: "civil unions"	Pag. 42
Father Ennio Innocenti: Pioneer of ecumenism in Rome	Pag. 44
Father Innocenti and freemason "dear friends"	Pag. 47
SODALITIUM PRESS RELEASES	
Martyrdom or punishment?	Pag. 48
Bergoglio and married priests	Pag. 49
"The end of a misunderstanding": Bishop Fellay confirms	Pag. 50
Managing the opposition	Pag. 52
BOOK REVIEWS	
"Storia Sociale della Chiesa" by Monsignor Umberto Benigni	Pag. 53
Institute Life	Pag. 56

Editorial

Let's start from where we left off... In our last issue we remembered the thirtieth anniversary of our Institute (1985-2015). The whole year of 2016 was for us a "jubilee" year, in which we celebrated this milestone, so important for the life of our little family. And so we inaugurated it with a pilgrimage that took us back to our origins. On the 26th, 27th and 28th of January, Bishop Stuyver, the priests of the Institute, the seminarians and the brothers returned to the Sanctuary of the Madonna del Buon Consiglio in Genazzano, as the Institute did when it was founded in 1986. Having received the blessing of our Patroness and Mother, we went to Rome, which is and remains the Capital of the Church and of all Christianity, and we gathered before the relics of Saint Pius X, Saint

The aim of Sodalitium is always the same: to contribute to an awareness of God and divine things, to the salvation of souls, and at the same time to warn against errors, both obvious ones and those more insidious that often hide under the appearance of good.

Peter, and many other Supreme Pontiffs who rest in that great basilica.

A few months later, the Sisters of our Institute went to Genazzano. There were moving moments, a great manifestation of faith, of fraternal charity, of fidelity to the origins of our Institute, which did not fail to bear fruit and abundant graces. Among these, we remember the

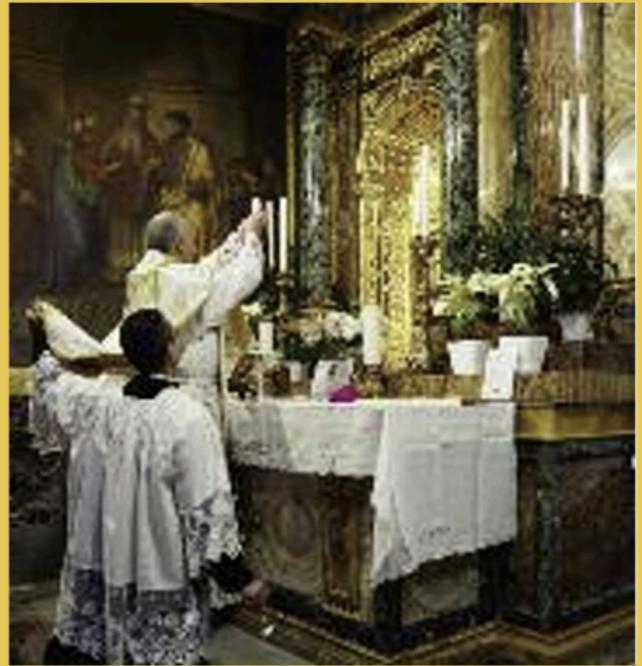
entrance into the Institute of Father Piero Frascchetti on February 12, 2016, who had already joined us in 2013, the priestly ordination of Father Charbel Madi in October 2016, and the recent entrance in the Institute of Father Arnold Trauner, on the feastday of Our Lady of Good Counsel, April 26, 2017. Ordained in 1994 into the Society of Saint Pius X, he exercised his ministry for many years in Africa, leaving the Fraternity in 2013. Currently he celebrates Mass in Austria, in Budapest, Hungary, and in London. We are pleased and honored to welcome him among us.

The apostolate of our Institute must confront many new necessities, which become even more pressing with the worsening of the crisis - in the Church and in society - which we could say is increasing day by day. We are thus forced to give precedence to our apostolate (at least with respect to our magazine), an apostolate which opens up vastly before us, according to the words of the Gospel: *the harvest is plentiful, but the workers are few*. We have thus tried to fulfill our task of formation by indulging more in the characteristics of modern communication, favoring short press releases through which we can comment on events and give our Institute's "line", or, for more in-depth work, make greater use of spoken words rather than writing: the numerous conferences and even more the formation days (think of the now annual ones in Modena, Milan and Paris) are now available to those who want to listen to them on Sodalitium "channels". In this issue of the magazine you will therefore largely find the collection of our latest press releases and the transcription of some

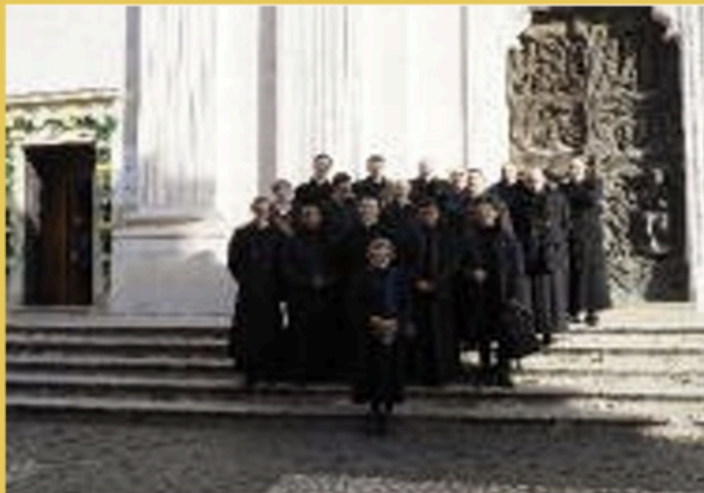
conferences, together with some unpublished articles, while others are already in preparation.

The aim is always the same: that of contributing to the awareness of God and divine things, to the salvation of souls, and at the same time to warn against errors, both obvious ones and those more insidious that often hide under the appearance of good.

Good reading!



Priests, seminarians and religious of the Institute at the Sanctuary of the Madonna del Buon Consiglio in Genazzano





Doctrine and Mariology

We publish the text of a lecture given by **Father Francesco Ricossa** on the occasion of the 14th Conference of Albertarian Studies, on November 14, 2015, in Milan. He illustrates the state of Marian theology and how we should be devoted to the Mother of God. The speaking style was maintained.

Mary, the Antithesis of Satan

The homogeneous development of Marian Dogma in the time of Pius XII and in the writings of Father Guérard des Lauriers

This conference has a dual theme. The first is entitled, in a generic way, *“Ipsa Conteret: She will crush your head - The Role of the Blessed Virgin Mary in the Defense of the Faith”*, and subsequently this presentation has a more detailed title: *“Mary, the Antithesis of Satan: the Homogeneous Development of Marian Dogma in the Time of Pius XII and in the Writings of Father Guérard des Lauriers”*. While the second talk will be more of a nostalgic recollection of the 30 years of our Institute: so much time has passed! The connection between the two themes can easily be seen, that the Institute that we founded 30 years ago is dedicated to Our Lady. Among the aims and purposes of the Institute, as established in our statutes, is precisely the spread of devotion to the Virgin Mary. We have, therefore, perhaps failed a little in our statutory goals, and this conference is appropriate more than ever in allowing us to realize, on this occasion, this intention of ours.

When in the statues we speak then about the spirit of our Institute, it is said as follows: “The Virgin Mary has a fundamental role in the interior life of the Institute. Venerated particularly under the title of ‘Mater Boni Consilii’, and we will later see why, Mary must be the soul of the Institute. At Holy Mass, in the recitation of the Divine Office and the Rosary, during every activity. In the course of our travels, in the administration of the Sacraments and, for those who are not priests or religious, during work and our family life, the presence of the Mother of Good Counsel must be felt. To her we entrust our sufferings and joys, from her we ask for the necessary lights before any decision, and to her we will offer our

“Ipsa Conteret: She will Crush the Head - the Role of the Blessed Virgin Mary in Defense of the Faith.” The Institute we founded 30 years ago is dedicated to Our Lady. Within the aims and purposes of the Institute, as established in our statutes, is the spread of devotion to the Virgin Mary.

mortifications. The member of the Institute who does not understand the importance of this total affiliation with Mary, especially to the Mother of Good Counsel, would certainly have misunderstood the meaning of this life choice. If an institute is vowed to Mary under a particular title, ours to the Mother of Good Counsel, it is because it places all its hopes and weaknesses precisely in the good counsel of the Heavenly Mother.” So excuse me if this preface is rather long, but this is to express to you a little of the connection, and therefore the bond between the two presentations this evening. I have prepared only the first, because the second I will work on remembering the old times and the present times. So instead, let us take a few minutes to look at the first lecture which in truth is really rich: it will be for us the material for a long discussion and it deserves further study.

There is, in fact, a branch, so to speak, of theology called “Mariology”. I have here a large book which I do not believe is on the market any more, but perhaps is not difficult to find in an antique book store: *“The Dictionary of Mariology”* by Roschini, who was a Servite religious about whom we will have more to say, which provides in dictionary form, therefore in an easy-to-consult manner, the basic information on this science as well as on what Catholic theology has drawn from its reflection on the mystery of the Mother of God. These rather are the notes from lessons that I have held, and will hold again in the Seminary on this same theme, but don’t worry, I won’t read them to you. I brought them just to reassure myself.

We have many things to talk about. On the one hand, the link, as we find in the general title of the conference, between the Blessed Virgin and the



Pope Pius XII

defense of the Faith. On the other hand, the truly extraordinary development of Marian devotion; but also, and here above all we will speak about this, the reflection of theologians and the Church on the mystery of the Blessed Virgin, in particular under the pontificate of Pius XII, and with a reflection on a particular theologian who we had the grace, the joy, and the fortune of knowing and who was in a way the founder of our Institute, namely Father Michel-Louis Guérard des Lauriers. With regard to the connection with the faith, we can present it from a historical point of view, i.e. all of Mary's interventions, or devotion to the Virgin Mary in favor of the faith and Christian society, that is, Christianity, or against the most serious errors that oppose the Faith. For example, after a beautiful introduction, we find a historical overview setting out these facts well and in a very clear and easy way in a speech that Cardinal Ottaviani gave at the Mariology Congress of Lourdes in 1958: "*Acta Congressus Mariologici-Mariani in civitate Lourdes*".



This Mariology Congress was, one could say, the swan song of this great development of study on the Virgin Mary and therefore on the deepening of Faith. It was held exactly in the year of the death of Pope Pius XII, whom we might call, along with Pius IX, Marian Pope par excellence, precisely for his profound devotion and for the deepening of the faith that he gave regarding truths concerning the Virgin Mary. In that text by Cardinal Ottaviani, which one can find on the internet (nowadays one can find anything on the internet, good and bad), you can find it for example on the website of a priest, Abbé Belmont, in French but you can probably also find it in Italian, entitled: "*Interventi vittoriosi di Maria nella vita della Chiesa*" [*The Victorious*

Interventions of Mary in the Life of the Church"], he provides a historical overview from the pagan world, through anti-Christian Jewish literature, and therefore hostile to the Virgin Mary; he then deals with Gnosticism, the Arian heresy, the early Muslim invasions, which are current again today, medieval heresies, Protestantism, and the victories of Christianity against the Turks in the 17th century. And then the Enlightenment: as you know that in Notre Dame, instead of the Virgin Mary, the Goddess of Reason was worshipped, who was a prostitute: she is a bit of a symbol of the modern world and its opposition to the Blessed Virgin. But also the role of Virgin Mary in the Restoration, you know that Don Bosco wanted two dates to be placed on the facade of the Basilica of Mary Help of Christians in Turin, one the date of the victory at Lepanto and the other the date of the Pope's return to Rome at the time of the Restoration in 1815: both victories were attributed to Mary the Helper, the Helper of Christians, who makes us victorious in all battles of faith against the enemies of the Church and civilization. And then the Cardinal ends by observing the triumph of Mary in the Church, but at the same time the hostility of the modern world. Now I will not read all this to you, because even if it would be very beautiful it would take too much time, and I refer the reader to research it on the internet; I will only point it out, so you will be able to study and read this beautiful text.

This development of the Church's knowledge of the deposit of truth revealed by God about His Holy Mother, which is the object of our Faith, has taken place especially since Pope Pius IX: this period, one might say, of splendor runs more or less from the definition of the dogma of the Immaculate Conception of Mary in 1854, which was followed by Our Lady's apparition in Lourdes, up to Pius XII's proclamation, we might say, of the feast of the Queenship of the Virgin Mary in 1954, which was also a Marian Year. We will therefore speak of this and then we will speak once again of the turning point that brought about the Second Vatican Council: which can be called a setback and death sentence of this period of splendor both in devotion to the Blessed Virgin, but above all in the theological deepening of the faith of the Catholic Church in Christ and in Mary, who are indissolubly united.



Father Guérard des Lauriers

And finally, in a third part of this exposition, we will see instead some references to the writings of Father Guérard des Lauriers, writings that are part of the period in question, that is, the period under the Pontificate of Pius XII, particularly the years from 1950 to 1954, which run from the proclamation of the dogma of the Assumption of Mary into Heaven to the feast of the Queenship of Mary in 1954. Among them, one of these writings is entitled “*Marie anti-type de Satan*”, Mary the anti-type of Satan, but it will not be the only text that I will comment on, if I have the time, and if you make it up till then. As for the rest, before introducing what I wanted to tell you, before entering *in media res*: Mary and the Faith. Not only did Mary always intervene in defense of the Faith, not only did Mary intervene against heresies, all of them, so much so that the liturgy of the Church says precisely of the Blessed Virgin that she destroyed the heresies of the whole world. Mary *pars destruens*, the fight against error, is very important but it comes after the *pars construens*, the positive part; Mary is first of all a woman of Faith, she is first of all a believer and this is affirmed in the Gospel. When, at the Visitation, the Blessed Virgin carrying in her womb her Son, the Word of God made man, went to Elizabeth who in turn carried in her womb the Baptist, the precursor, Elizabeth said: “*How is it that the mother of My Lord should come to me?*” Elizabeth was the first, in a certain sense, after the Angel, to proclaim the divine maternity of Mary, that is, the Mother of Our Lord, Mother of God. And so this woman, Elizabeth, addressing Mary

also said: “*Beata quæ credidisti*”, blessed are you who have believed. The few words in the Gospel on the Blessed Virgin are, precisely due to their rarity, absolutely precious and they must all be weighed thoroughly. And so this too. Mary is she who believed, she is the first of believers, she is the model for believers, she who kept the faith alive, the Faith of the Word Incarnate, the Trinitarian Faith, the Faith in the divinity of the Son and at the same time of His humanity. This double nature was revealed to her first by the Angel at the Annunciation, and so she adheres to this faith, she knows this faith, she meditates on this faith, “*Mary meditated on all these things in her heart.*” Saint Luke referred many times to this fact, the intimacy of the Virgin Mary, we might say, because she herself revealed it to him, Mary preserves this Faith even at the tragic hour of the Passion and on Holy Saturday. So much so that of the women who were at the foot of the Cross, she was the only one who does not go to the sepulcher on Easter morning, the only one who didn’t search among the dead for Him who was alive, the Resurrected, this only because she had kept alive, whole and intact, her Faith in the risen Christ who is triumphant over death. And so it is normal that Mary is the One who keeps the Faith alive, that she is the guide for all those who defend the faith and who believe, and at the same time she is the bitter enemy of the devil, Satan, whose head she crushes. Now, we will be saying something, or rather more than something, on this subject, but first of all I would like, as I had already mentioned before, to give you a very brief, due to the time, idea of this favorable period of reflection by the Magisterium of the Church and by theologians on the mystery of faith, and therefore on the Virgin Mary.

Let us examine what we say in the Credo as an object of our faith: Jesus is born “*ex Maria Virgine*”; in our profession of faith the Blessed Virgin is present, so I would like to say something to you about this providential development. Certainly it wasn’t with the proclamation of the dogma of the Immaculate Conception that this preaching of the truths of faith concerning the Blessed Virgin began, because, as we will see, these are intrinsic to Christianity itself. Christianity has as fundamental mysteries of Faith, those of the Trinity of God and the Incarnation of the Word, and these two mysteries are both already present in the Annunciation of the Angel to the

Virgin Mary, It is therefore from the first pages of the Gospel of Saint Luke that we already have Mary at the center of Christian mystery. All the deniers of Christ and the Incarnation, and the Trinity, are deniers of Mary: all those true devotees to Mary are defenders of the Trinitarian faith, of faith in the divinity of Jesus Christ, clearly because these things are inseparable.

Among the great Christological Councils, the first four glorious Councils of the Church, the Council of Ephesus was the first to proclaim the divine maternity of Mary, but why? Because it proclaimed that Jesus Christ is a divine person; and because Jesus Christ is a divine person, and that there is no human person of Jesus Christ (a human nature, but not a human person) and because Jesus Christ is divine, Mary is the Mother of God. Once again, divine motherhood is the key to all the privileges of Mary and the center of everything that must be said about her, she is the *Mater Dei* as we say in the Hail Mary every day, Holy Mary Mother of God. And so this mystery was proclaimed in Ephesus, together with the mystery of the unity of the person of Christ, that is, the union of the two natures, human and divine, in the one person of Christ, the hypostatic union.



We could talk about many other Councils, but instead we want to dwell on the glorious development of Marian devotion and knowledge of faith which began with Pius IX. Again on the internet, without searching who knows where, one can easily find the Bull of Pius IX "*Ineffabilis Deus*" on the Vatican website. I won't read it to you, but they should all be read; I reread them today precisely to prepare myself for this day, and they truly are magnificent. And so I recommend to you as a continuation of our meeting today, the reading of these documents, the reading of this document from December 8, 1854, in which Pius IX proclaimed the dogma of faith, the truth of faith that is not a modern truth: if it is a truth of faith, God revealed it and therefore it has always been in the deposit of revelation, and the Church defined that it has always been in the deposit of revelation with Pius IX's document "*Ineffabilis Deus*". Then I recommend among the many documents, setting aside Leo XIII who wrote so much on this subject, another encyclical, an encyclical which is also

found on the internet and which we also published in *Sodalitium* many years ago for the fiftieth anniversary of the dogma of the Immaculate Conception of Mary, "*Ad diem illum lætissimum*". It is a document by Saint Pius X, very important because beginning with the truth of faith in Mary Immaculate, Saint Pius X anticipates the developments which will then be forcefully brought forward by his successors, particularly by Benedict XV and Pius XII, that is, the truth of the Mediation of Mary and Mary as Co-Redemptrix.

Another encyclical that I recommend, among the many that we could read from this magnificent period, is the one under the Pontificate of Pius XII, and it is moving to read in these texts the accents of piety, of devotion, that this Pope proclaims towards the Blessed Virgin. This document should be known because it is nothing less than the Apostolic Constitution from which the dogma of the Assumption of Mary into Heaven was declared. Yet I do not believe that many have read it from beginning to end. I won't ask those who have read it to raise their hands, but I imagine that there are not very many. I truly recommend it to you. November 1, 1950 was the Holy Year, All Saints day and the Constitution is called "*Munificentissimus Deus*". The Assumption of Mary into Heaven is an immediate deduction from her Immaculate Conception: because of the link between sin and death attested to by Saint Paul, if there is no sin, there is no death. And in this regard, we have this reflection by Father Guérard des Lauriers: "*Assomption : en quel sens Marie est-elle morte*", [*Assumption: in what sense did Mary die?*"], where the word "die" is put in quotation marks. Why the quotations? Because Father Guérard des Lauriers (and not only he, but also Father Roschini who reached the same conclusion, although in a different way) defended the fact that Mary did not die, that is, not only was her body assumed into Heaven, but Mary did not die, or rather he explained in what way one can call it death, but not with the separation of the soul from the body as happens for us. "*Munificentissimus Deus*" not only deals with the Assumption of Mary into Heaven, one of the privileges of Mary, but gives us all the principles that theology finds and faith manifests regarding the Assumption of the Blessed Virgin.

These are principles on which we can base even further developments, and in particular we come to the encyclical “*Ad Cæli Reginam*”, on the royal dignity of the Blessed Virgin Mary. After Pius XI, in his encyclical “*Quas Primas*” instituted the feast of Christ the King against the plague of secularism, on October 11, the feast of the divine maternity in 1954, a Marian Year (proclaimed a Marian Year for the centenary anniversary of the Immaculate Conception) Pius XII presented this document on the Queenship of Mary. But whoever reads this encyclical, pay attention as you will immediately realize that the encyclical already contains not just implicitly but explicitly the doctrine of the Church on two other truths, until then constantly taught by the Magisterium of the Church, by the Magisterium of the Popes, by the Magisterium of practically all the bishops, or almost everyone, and believed peacefully by all the faithful: the fact that Mary is the Mediatrix of all graces and the fact that Mary is Co-Redemptrix of the human race. These two truths are explained beautifully both in the encyclical by Saint Pius X, as well as the bull by Pius XII and still more in the one I will mention now; these truths, the Mediation and the Co-Redemption, or it is best to say them in the correct order, the Co-Redemption first and the Mediation afterwards, make up part of the doctrine on the Queenship of Mary. That is, the Queenship of Mary is empty of its significance, it remains almost nothing, if we take away these two exercises of her Queenship, that is, Co-Redemption of the human race and the Mediation of Mary in the distribution of all graces that come to men from God.



Mary Mediatrix of all graces.
 [Madonna of Misericordia, from the Church of
 San Bartolomeo of Vertine (Chianti),
 National Art Gallery of Siena]

This was the state of theology at the time of the death of Pius XII. I will give you the principles and try to explain the reasons for these doctrines; I will try to explain what they consist of, and what they are based on, otherwise if we were making statements without saying why, or what, or what it is about or why the Church teaches this. But for now, from a historical point of view, as to present this development: we can say this, that at the death of Pope Pacelli, the doctrine on the Queenship of Mary, on the universal Mediation of all graces by Mary, on the Co-Redemption of the Blessed Virgin Mary was taught in a manner totally clear by the church and was a common doctrine of all Catholics; that there was a great theologian of the time, Roschini specifically (a Servite who was a founder of the *Marianum*, practically a university in Rome whose purpose was to teach Mariology in particular under the guidance of the Servants of Mary).

Well, Father Roschini, and not only him, had come to this conclusion on the eve of the Second Vatican Council: that the universal Mediation of Mary of every grace, and her Co-Redemption are already, he said, truths of the faith. Of course, a theologian says it, but the theologian also says it and explains it.

If, in fact, we read the Bull of Pius XII “*Munificentissimus Deus*” in which he explains how he came to the decision to solemnly proclaim the dogmatic definition of the truth of faith that Mary was assumed into Heaven after having completed the course of her earthly life (we see that he does not say after she died, but after having completed the course of her earthly life), he says that Mary was assumed into Heaven, not only with her soul, like all saints, but also with her

body. First fruits therefore of that final and general redemption of the chosen and blessed elect of humanity, which we, too, will see for ourselves at the resurrection of the body, as an secondary image of the Resurrection of Christ. In proclaiming this truth of faith, Pius XII says he previously consulted with the world Episcopate. And from this consultation with the world Episcopate, which Pius IX had also done (this not because the Pope cannot define or teach without the other Bishops, he can do this quite well alone, but because he wanted to ask for the opinions and hear the voices of his colleagues in the Episcopate), the Pope says: “The response of the Catholic Bishops spread throughout the entire world said to us that for them the Assumption of Mary into Heaven had already been a truth of faith, as it was also for their faithful”. For this reason the Pope teaches: “Since the Vatican Council (Vatican I) teaches the infallibility not only of the Solemn Magisterium but also of the Ordinary Magisterium...”, that is, the daily magisterium made by the Bishops, which is lived in the Church, made by the ordinary teaching of the Pope, etc.; when it is universal, that is, extending to the whole Church in every single moment of history, then by virtue of the infallibility of the Universal Ordinary Magisterium, the Assumption of Mary into Heaven is already a truth of faith, that is, we already have the infallible certainty that God revealed it, revealed it to men, to the apostles, from the beginning, even before being solemnly defined. This is found in “*Munificentissimus Deus*”.

When later, Father Guérard des Lauriers in the midst of the Conciliar crisis, or just after the Council, had to argue, but not only argue, to explain, to remind Catholics to remain faithful to tradition (therefore true, authentic Catholics), that not only is the solemn Magisterium guaranteed by infallibility, but that the Universal Ordinary Magisterium is also guaranteed by infallibility; he was referring, because he had followed all these questions very closely, precisely to the doctrine taught not only from Vatican I, but from Pius XII in defining the Assumption of Mary into Heaven. Well, then Father Roschini, in the same way, said: “The Mediation of Mary and the Co-Redemption, which are only two aspects of the same truth, were already taught by the Pope and had already been received, embraced, believed by the Catholic Episcopate of the entire world as a truth of faith,

because it had already been a truth of divine faith, to which was only lacking its solemn definition by the Church.”

This solemn definition by the Church is what he expected with Vatican II as did all true Catholics. Pious illusions. At the close of the Council, a theologian, a Scotist among other things, Franciscan Father Balich, who was a member of the Holy Office and who had dealt with this whole question of Mariology during the Council said disconsolately: “Today is the shipwreck of my entire life”. But it was not only his shipwreck, but for all those devotees of Mary. I say this not in a sentimental or personal sense, or a private, pious, devout yet unfounded, devotion. It was the shipwreck of all Catholic theology, particularly what the glorious preceding pontificate had come to give, to offer to the faith of the Church on the eve of the Council. Not only was this definition not made, but what occurred was a terrible setback. The final Mariological document I brought with me is Chapter VIII of the dogmatic constitution “*Lumen Gentium*” of Vatican II: “The Blessed Virgin Mary Mother of God in the mystery of Christ and the Church”.



This chapter has a history which I will try to relate to you. I would have you understand this, since when we later talk about Father Guérard, things get a little more difficult. Here, instead, is a simple little page by a confrere of Father Guérard des Lauriers. They were both Dominicans, both theologians, and had both lived in the same Dominican study house called Saulchoir in France. It was a great school of theology, for better or for worse. He is Father Congar, well known because after the Council he was made a Cardinal. Yves Marie Congar, while prior to the Council he was deprived of his seat and prohibited from any form of teaching by Pope Pius XII. In his book, “*Entretiens d’automne*”, which is a kind of interview, reflections that came to him in the autumn of his life, before his death, in which he recalls some part of his theological life; and one of the questions which he posed, beginning on page 81, is regarding the Virgin Mary, the role of the Blessed Mother in his life as a believer, as a theologian: “There were various periods in my

life”, - he wrote - an early period in which like all good Catholics he was devoted to the Virgin Mary and then a second period when he began to be a theologian.

However what interests us here is the description he gave to the historical period, let's say from 1854 to 1958, the previous hundred years, or, more briefly under Pius XII especially from 1950, from the Assumption to 1954. I have described this period to you up to now as this great development of doctrine in the Church, and then a deepening of the faith regarding the Blessed Virgin; now we see another point of view. Guareschi had his famous column “Seen from the Right, Seen from the Left”: the same period described in opposing manners. So, as we have seen it from the right, now we will see it from the left. Congar wrote: “When I began to do theology in a more active way, a second period began for me”, “which corresponded, more or less, to the pontificate of Pius XII”. Here is what he thought about the pontificate from this point of view. “There was, then, a development of Mariology that was quite *effréné*, unbridled, without brakes, unrestrained. I even made use of the expression: ‘Gallop Mariology’. A little like when one speaks of galloping phthisis.” Phthisis is a sickness, tuberculosis, when one spits up blood, there was galloping phthisis: and so Congar, who was a theologian at the Council, compares Mariology at the time of Pius XII as a sickness and what's more in its acute, galloping phase. “There was talk of galloping phthisis, a disease that spread in an abnormal and ultra-rapid manner. The Pope himself had the dogmatic definition of the bodily Assumption of Mary the Mother of God and I was absolutely not in favor of this definition”. Moreover, Congar was not alone, because among those who were opposed, both to the definition of the Assumption as well as the proclamation of Mary as Queen, was Angelo Giuseppe Roncalli. “I was not at all in favor of this because historically” (and here is his historicism, Congar more than any other theologian makes history his dogma) “the ancient testimonies are rather rare, and one cannot even admit that the current faith of the Church”, that is, that the Church today believes that Mary was assumed, “has revelatory value.” What he means is that even if the Church today believes this, it does not mean that God revealed it, because it is not the Church who reveals, but God who

reveals; but it is also true that it is the Church that tells us what God has revealed. “At the Council, I witnessed the consequences of this galloping Mariology because in the preparatory commission, which, thank God, was not the Council itself, Father Balich”, whom I mentioned earlier, “who was from the Holy Office, most powerful in Rome and very dynamic, had appointed as many Mariologists as he could”, to be able to reach the definition about which we spoke earlier. Among others, a Frenchman, Father Laurentin was appointed, who later became an exponent of Charismatism, whom I met many years ago, and this Laurentin went over to the other side, and Balich said to him: “You've betrayed us”. “Balich wanted the Council to proclaim Mary Mediatrix of all Graces, Queen, and Co-Redemptrix.”

It was the doctrine of the Pope, it was the doctrine of the Church, it was normal that the Bishops of the world united in Council sanctioned, let's say, that which the Magisterium of the Pope had authoritatively explained a few years earlier. Here, instead, he makes it seem as though it was Father Balich's mania. And so how does Congar explain it; what happened during the Council? We will see this later, but he gives us an interesting description, not only of what they did with Mariology, that is, Chapter 8 of “*Lumen Gentium*”, but also a little about all the maneuvers of the Council. Here is how he explains it: “The Council was a great moment because until then there was a kind of movement in the Catholic Church that isolated mediations, and magnified them to excess. The Pope was isolated from the College (of Bishops), and the Council put him back into the College”, go down, down, putting him back in College “as head, but within its bosom”.

Now, in the last speech Bergoglio gave at the Synod, not only did he stay within the College, they put him upside down; because Bergoglio said that the Church is an inverted pyramid in which at the top are the faithful who listen to the Holy Ghost and the lowest place down at the bottom is for the Pope. Then he said: “Religious were isolated from the lives of Christians, the Council put them back in the global search for holiness”: the religious, with their vows, are placed in the same league with all the others who have no vows, no different or better than all the others! “Priests were isolated from the faithful, while instead now we see clearly how they are all together with

them”: this means that the priests are no longer distinguishable from the faithful any more: the faithful are priests, the priests are laymen. “And thus Mary was isolated from all the Saints and from the Church itself, she was made a sort of mediator, taking up the words of Saint Bernard, who I personally do not like at all: Mary is the neck that connects the head to the body. No, Mary is in the body. Now, as the Council put the Pope back into the College, thus Mary has been put back into the mystery of Christ and the Church”, that is, get out of there and go back into the ranks of all the others! “This is very healthy, I fully adhere to Chapter 8 of *‘Lumen Gentium’*. Mary has a considerable place in the mystery of Christ and the Church, but within the Church.”



And this, naturally, among other things, for ecumenical reasons. Then he talks about what Calvin thought, what Luther thought, what the Orthodox thought, what the Anglicans thought, etc etc. But what I wanted to read to you is this, again because, in a very brutal or entertaining way depending on your taste, Congar expresses the theological concepts that were the expression of the two opposing fronts and that opposed each other in the last Mariological Congress of 1958 held in Lourdes that I spoke about earlier. Congar concludes these several pages on Our Lady by saying: “I once wrote that Mary was a faithful of the Church, a lay person. Today I would no longer say that, however we must place Mary in the Church”. Now, it is not wrong to say that Mary is a member of the Church, but it is wrong to say that Mary is a member of the Church like many others, and that she is not at the same time, as Paul VI also said, Mother of the Church and therefore superior, with a superior role that brings her closer to Christ than to the Church.

And here we arrive at this double polarization of Mariology, that came into conflict even at Lourdes, but which had already been brewing, especially among the Germans and progressives everywhere, but particularly the French and Germans about whom Father Witgen speaks in his book *“The Rhine flows into the Tiber”*. The author specifically names the Rhine because of the Rhine alliance, the fathers of the Council who came from countries watered by the Rhine. So there was this difference of ideas, by



*The modernist
Dominican
Yves Congar*

considering Mary as united to Christ and assimilated to Him, as expressed in a precise formula in the dogma of the Immaculate Conception and as taken up again in the dogma of the Assumption, that is, that God wanted Mary *uno eodemque decreto* with Christ, that is, in the eternal wisdom of God, He freely desired with an eternal divine decree, which is God himself, the Incarnation of the Word and his Holy Mother not as distinct, but as one thing: He desired She with Him, and Him with She, with She inseparable in one and the same divine decree. And so, this takes us to the very depth of all that must be said about the Virgin Mary: the inseparability of the Word of God made flesh and His Most Holy Mother, because God so desired it! God could have desired it in a different way. God could not have created; God could have created man once and not redeemed him from sin; God could have not made man; but God from all eternity wanted to create, wanted to elevate man to supernatural life, wanted to redeem man from having fallen into sin, wanted to do with the Incarnation of the Word (I am not getting into the question of Incarnation for Redemption alone, that is another question) and he wanted Mary together with Jesus. This is what God desired, without asking Congar’s permission. And this was Congar’s mistake...

The other current, the one taken up by the Rhine theologians influenced by Protestantism, coming from divided countries where Protestantism has had a profound influence on thought, wanted instead to assimilate Mary, not with Christ, but with the Church. But in their minds, what does assimilating Mary into the Church mean? To place her back into the Church. And what does it mean to place her back into the

Church? To consider her an eminent member of the Church. Like a saint, like other saints, perhaps a bit more, but substantially like the others, like all of us. As Congar brutally said, for which he later repented a little, like a lay person. Which, once again, is not false for what it says, but for what it does not say, clearly. The same judgment must be given to the text of the Council. In the various histories of the Council, both the histories of a “traditionalist tendency” in quotation marks, and the historians of a “progressive tendency” in quotation marks, such as the famous and voluminous “*History of the Second Vatican Council*” put out by the School of Bologna, the same facts are described, of how at the beginning of the Council there was a schema prepared, which was to be practically a conciliar document dedicated only to the Virgin Mary. And this document, which had as its title, if I remember correctly, “*Mary Mother of God and Mother of men*”, that is, divine motherhood and motherhood towards us; the mother of God because she was the mother of Jesus who is God, the mother of us because she is mother of the Word who is the head of the Mystical Body, and also mother of us because Christ from the cross entrusted her to us as mother: “*Behold your mother*”, and as such, Mediator and Co-Redeemer.

This schema should have brought about this truth of faith on the Virgin Mary to solemn proclamation at the Council. This was the original plan, and of course it was distorted. From the beginning, the text and its orientation were changed, that is, Mary was no longer Mother of God and Mother of men, but Mary was the bridge to the mystery of Christ and the Church, that is oriented more toward the Church, than toward Christ. After which it was decided, we no longer have to make a separate document for the Virgin Mary, but instead we should insert what must be said about Mary (it couldn't be avoided without causing what at the time would have been blasphemy) into the document on the Church. Here is what I was saying to you, which Congar did so brutally: get out of there and go back to the place which is right for you, that is, in the midst of all the others. Of course there were discussions about whether to truly do this or not.



Historians of the traditionalist tendency, De Mattei, for example, provide the names of those who wanted the schema on Mary to disappear and be reabsorbed into the schema on the Church, and the principal name is Rahner, the Jesuit Rahner, but he forgets one, he forgets naming another theologian who also wanted this, shall we say, torpedoing of the doctrine on the Blessed Virgin along with Rahner. And yet, De Mattei's source is the same as for everyone, and it is Witgen, who cites another name: Ratzinger. But our historian's pen was clearly jammed at the moment, and the fateful name, who today is even more interesting than Rahner, mysteriously evaporates, disappears evidently. And so I wanted to put things and people back in their place and give them the merits or demerits they deserve. Why should only poor Rahner have to carry the merit or demerit of this dirty trick? Let's give each his due, and give to Ratzinger what is Ratzinger's. So then, when it came time to vote on October 29, 1963, a highly organized group of progressive Bishops, who had already met in Fulda and elsewhere to achieve their goal, won by 17 votes over the other very numerous fathers who wanted to keep the schema only for the Virgin Mary, but who were disorganized; they had never expected anything like this. So they got 1,114 votes out of the 1,097, required for a majority. And then, when there was no longer talk of any definitions or dogmas, or of Mary as the mediator of all graces, Father Balich and the other devotees of Mary, who believed in the Magisterium of the Pope (Pope Pacelli had died a few years before), tried to save what could be saved. There was no longer talk of Co-Redemptrix, mind you. And of the Mediatrix of all graces, absolutely not. They asked to be able to use the word mediatrix. Of what, no one knows. Even a saint can be a mediator with his prayers for something. And they conceded it to them. It was a compromise accord between the theologian Philipps and the theologian Balich, and from it, from that compromise, came Chapter 8 of “*Lumen Gentium*”, which is not bad for what it says, because it says all good and true things, but what is bad is what it doesn't say, for what it refused to say, and for the way it reduced the Catholic doctrine on Mary with respect to what the Church had taught and previously declared only a few

years earlier. The reason, or one of the reasons, for this clear mutation, was ecumenism.

It wasn't the only reason, actually. In reality, the main reason is a basic rationalism, which is typical of agnostic modernism; but one of the reasons, which is not only a pretext, but a reason, was ecumenism: the Council wanted to achieve ecumenism, it wanted to reach out to non-Catholics, be they Easterners who venerate the Virgin Mary but do not admit to the dogma of the Immaculate Conception, of the Assumption, etc., etc., moving away from the ancient Greek and Eastern traditions or at least from the principles of this venerable tradition, and especially to the Protestants. And so here we find an aspect that Father Guérard des Lauriers will underscore, as the way to do theology. He says that there are two methods of doing theology: one that looks at the truth, the theology that speaks about God, and looks at God, which has God before his eyes, looking at God, speaking of God, and the other is to do theology looking at man.

So in this way, we no longer see God and the truth first, but we see man with his aspirations, his necessities, his desires, etc., and therefore we see things not from above, but from below. And we will see how Father Guérard traces this back to Satan, as I will explain to you. It is the complete opposite of Mary. It does not mean that all theologians who concern themselves more with man than with God are followers of Satan, but it is a mentality that is rightly linked, not to Mary, but to her enemy, the infernal serpent. Now, let us try to see a little bit about what the Church says regarding these beautiful truths about the Virgin Mary. Up to this point I have told you all the truths, everything that we can say and know about the Virgin Mary: everything revolves around her divine motherhood. Now, without speaking about divine motherhood, or speaking of it from only a certain point of view, we would like to begin by also using here a word from Pius XII in his encyclical "*Ad Caeli Reginam*" in which, in developing this term, he calls the Blessed Virgin "*alma socia*", the holy partner. Of whom? Of Jesus Christ. Father Guérard des Lauriers gave spiritual retreats, spiritual exercises to the religious of his Dominican order, and in his collection "*Recueillement sur le parvis du Mystère*", in the last of the meditations concerning the Blessed Virgin, and as its title, he chose these two phrases,

one from a tract of Saint Luke and the other from Genesis. The first, "*Marie a trouvé grâce devant Dieu*", Mary found grace before God (Luke 1,30). And then: "God chose for himself in Mary *a helper like to himself*" taken from Genesis 2, 18. Naturally in Genesis 2, 18, in the helper similar to himself we are talking about Adam, it is the story of creation. God created the world and at the end of creation, as its crowning, as a complement to the created world, which however is always created, is man, Adam. Adam is like unto God, he is created in His image and likeness, an image and likeness that is both natural and supernatural. Natural because he is different from all other created things, far more splendid than them, think of the universe, the sun, the stars, the planets, the marvels of even this little planet earth, man has within himself an intellect that is made for the truth, and free will made for the good.



While everything else necessarily follows Divine law, here instead man must freely go to God, who is the Supreme Good, and must know God, the First Truth. In this, man resembles, analogously, very distantly, God who is the First Truth, the Supreme Good, the will and intelligence itself, Divine Wisdom and Divine Will, and therefore there is, in man, a reflection and an image of divine greatness, because even God is a person, indeed He is three persons. And then supernaturally. There he is not only an image, but a true likeness because God gratuitously, freely, without any necessity, decided to elevate man, who, as a rational being, already had the capacity to know and love God through nature, to supernatural life, divine life. For which man is a participant in divine life, he has divine life within him, a participant in divine nature for which we can truly call God, Father: Adam was created in the grace of God, freely, not necessarily.

This God did; the marvel of innocent man. But poor Adam looked around him and saw dogs, cats, lions, a little bit of everything, but no one with whom he could talk, no one like him. He was similar to his Father who is God, but he found no one similar to him; and then God decided to give him a partner, to give him someone like him, and at the same time different from him, and it was a woman. God created man, he created them male and female; and from man he created woman to be

under him, but at the same time similar to him and his “companion” in quotation marks. It is an ugly term in every sense, from all points of view, political and in cohabitation, but in short, companion means eating the same bread, therefore living together, and thus Adam’s partner. They were, as the faith teaches us, the first humans. Recently, the Book of Genesis was explained to a child who was in his first year of middle school, by placing it among the epics: the Odyssey, the Iliad, and Genesis. And the child said: “But Genesis is not credible”. And so I explained to him the most profound significance of what God reveals in these pages of Sacred Scripture. The concept of creating something from nothing is already something unique, of an extraordinary and unreachable depth.

And so, among other things, we see the importance of man and woman; he is called Adam, which means “drawn from the earth”, and she is called Eve, which is the “mother of the living”. They were the first, in chronological order, the first as one would say theologically, in execution, but were they the first in divine intention? No. In divine intention, the ends generally desired are realized at the end, while first we must have the means so as to arrive at the end which is proposed. The end arrives at the end, but desire comes before anything else. So in the *mente Dei*, in the mind of God, poor Adam and Eve, natural man and natural woman, were not the end for which he created all of creation. Do we see Adam at the center of creation, is he the king of creation, is he the summit of creation under God, not speaking of angels now, but is it really Adam who is the king of creation? No. The true Adam is the first one desired by God. When God freely desires to communicate to creatures, so as to be intimately united to Him (as He wants His goodness communicated to us) God thinks of the true Adam, who is Christ. This Saint Paul tells us, not Father Roschini, nor Pius XII, but Saint Paul, it is Sacred Scripture. Jesus Christ is the true Adam. The failed Adam, the miserable Adam, Adam the sinner, the fallen Adam, from whom all of us are in original sin, was not the one who was first desired by God.

The one who was first desired by God is Jesus Christ. But did God want only Adam, only man, or did he also want the woman? He wanted the woman also, who comes from his side, who is taken from him, who is, therefore, like one thing

with him, who is wanted together with him and who must be his partner, that is, it is with her that he does everything, indissolubly united as indissolubly is the marriage that God wanted between the first man and the first woman. In the beginning it was so. To those who wanted divorce, Christ taught that this was not wanted by God, and it was not so in the beginning with Adam. They become one thing. And so this true Adam, who is Jesus Christ, for whom Saint Paul tells us “*for the disobedience of only one man, sin entered into the world and with sin, death*”, physical death and eternal death, damnation, “*but by the obedience of one man thus the world was justified*”, therefore saved by Jesus Christ. This is divine revelation, explicit, but what do we have implicitly then? That at the side of this man is Eve, the true Eve, the new Eve. And the fathers of the Church from the earliest centuries have made this truth explicit, that in Saint Paul and in the book of Genesis it is already present, that is, that God did not desire only Adam, but he desired Adam and Eve. If it is true that in sin, the guilt was transmitted to the descendants through Adam, not Eve, because it was he who was the head of humanity, so it is Christ who is the new Adam who redeemed us (while it is also true the guilt began with Eve).

And in the same way, as in the work of creation (redemption is like a new creation of man), it is Man who was marvelously created and even more marvelously redeemed, and behold that work of redemption which is certainly the work of Christ (as, alas, sin was the work of Adam), but having Mary as his indissoluble partner, because he desired it to be so: God chose in her a partner, a helper similar to Him. And so in the same way then, as the fall of Eve began sin, so Mary began the work of redemption, with Jesus, under Jesus, dependent upon Jesus, analogical to Jesus, in the way that Jesus is the one Redeptor, and the one Mediator as is explicitly revealed. But, because, as Father Guérard points out very well, we are unable to see and conceive a thing such as a Redeptor and Co-Redemptrix as one before the other, a Mediator and a Mediatrix as one before the other, we must always understand that Mary is in Jesus, she is in Jesus Christ and they are not two distinct persons, but are in a single decree, a single mystery, a single thing, as he will later explain even better.



Father Gabriele Roschini

So you see, this profound truth brings us to consider the Immaculate Conception of Mary: Eve, the sinner, was created immaculate; and was not Mary created immaculate, who is the Mother of God? And so too, consequently, her victory over death, her Assumption into heaven, her glorification, her coronation as Mary Queen, which is not the same thing as the Assumption, as the mysteries of the rosary allow us a glimpse, as Father Guérard explains so well. And finally, there is this double role, queenship that means both co-redemption and mediation. And so, we try to understand these things, and to help you I would like, firstly because it is shorter, even if I have to change subjects, to develop what I just said about Mary Queen; we must now talk about Father Guérard. So I mention to you two writings among the very many Father Guérard wrote on the Blessed Virgin: one entitled, as I said, “*Marie anti-type de Satan*”, and the other “*Marie Reine*”, Mary Queen, the commentary on the encyclical of the Pope on which Father Guérard collaborated because he was a Mariology scholar at the Laterano, which was, one might say, the Papal university of Rome; the others belonging to religious orders, the Laterano belongs to the diocese.

Let’s take a look at this first text “Mary, the anti-type of Satan”, that is, she is a type, a typology, a model, and the other is another typology, another model. We’ve talked about Adam and Eve and we talked about sin and we already saw what the book of Genesis said, the famous *Ipsa conteret* in the text of the Vulgate and *Ipsum conteret* in the Hebrew text, which actually are both true, that it is She who crushes the head and He who crushes the head. Which of the two versions is true? Both, because He crushes the head of the serpent, She crushes the head of the serpent because She is his partner, and it is clear

because She is in Him in the work of redemption and salvation of all men. And this is confirmed by the very context of the citation, which is the punishment of the serpent, that is, the demon, the tempter. And all of them, Father Guérard, Father Roschini, Pius XII, all the Popes, all of them, all the doctors, all make present to us this antithetical relationship between these two basic scenes, the one at the beginning of the Old Testament, the other at the beginning of the New.



In the beginning of the Old Testament we find an angel who deceives a virgin, ruining the human race, telling her that she must become like God with her strength, and this is sin; and then we have at the beginning of the Gospel of Saint Luke, the Annunciation, another angel greeting a virgin in the name of God, who instead by her “yes” to the Incarnation of the Word begins the work of redemption and the salvation of the human race. So we already have this clear antithesis between the angel and angel, between woman and woman, between the Satanic shame of the religion of man, who makes himself God, and instead the religion of God who makes Himself man, one opposed to the other, one satanic, the other divine, while instead, Paul VI in his famous closing speech to the Council said there there is an immense sympathy between these two religions. And then we see as punishment for sins, everyone is punished: the woman, the man and Satan. And the punishment of Satan is also the promise made to sinful men and women: *Inimicitias ponam*, and so a promise and a punishment are given “*I will place enmities between you (the serpent) and the woman, between your seed and her seed. She or He, she or her seed or both together will crush your head, and you shall lie in wait for her heel*”. Now in these words, in Mary we truly have the antitype of Satan. There is the seed of the one who follows the woman, this mysterious woman that we find in Chapter 3 of the book of Genesis who is clearly Mary, the mother of the Messiah, the Saviour, the Redemptor, who, by overturning the sins of humanity, restores humanity in justice and holiness, indeed even better than before, and clearly crushes the head of the serpent. And then there is the seed of the demon: the spirit of lies.



Now, Father Guérard demonstrates to us that Satan and Mary are present both in the book of Genesis as well as, symbolically, in Chapter 12, “*Signum magnum*” of the book of the Apocalypse; even though the woman there is first of all the Church, Israel, ancient Israel, the Church, and so she is Mary, the exemplary figure and type of the Church. But let us here look at Satan and Mary. Satan is the opposite of Mary because he is the father of lies, a liar and a murderer, Jesus says of him, from the beginning because he said: “You will not die” and instead they did die; murderer and liar because he said you will not in fact be punished for your sin, and instead they were punished. Whosoever today says that there is no punishment for sin is the son of Satan because he is a liar and a murderer. And then Satan committed in shadow the first sin, from which all the sins of the world are derived. Mary, instead, is the instrument that God personally used to crush the head of the serpent, as a kind of living and efficacious antidote for sin.

Up to this point, Father Guérard has said nothing that has not already been well known. Then our author enters into a first examination, that of the sin of the angel. For those who have read Saint Thomas, this is clear, but for those who haven’t read him, it isn’t clear. Saint Thomas in his *Treatise on the Angels* asks how the angel, of such perfect intelligence that he saw the consequences of all principles, who didn’t reason like us, but instead saw everything in an intuitive way, as one of the angels among the most perfect, could sin and commit such a foolish act. Saint Thomas explains it thus: the sin of the angel begins with inadvertence. It was a sin, that was not yet a sin in the beginning; it was something inadvertent, a kind of forgetfulness, a non-event, a sort of preterition, that is, going forward without observing what should be observed. What did he not observe? The rebellious angel reveals that in that moment of sin, he did not think of God. It isn’t that he hated Him or wanted to offend Him, and so on. He was distracted, thinking of himself, of his own natural perfection; and it is just this perfection that, as we see, brought him to ruin. Therefore, the angel’s sin is preterition. It begins

in this way: by not keeping his eyes fixed upon God. And so then Satan is tempted. One might say: how tempted? Adam and Eve were tempted by Satan, but Satan? By whom? He was tempted in the sense that being a creature, he was not, as only God is, his own ruler. When we say, I am my own, I want autonomy, that is, I want to rule myself, we proclaim to be God, we want to be God because only God is the ruler of Himself, the divine wisdom, the ruler of himself; every creature is not his own ruler, it is ruled by God.

So in this way, he was tempted by trying to be his own ruler, at first by a simple preterition, a forgetfulness, that then became an omission, and in between them there is temptation: between the not turning one’s gaze to God and the sin, there is temptation, wanting only to be himself. On the opposite, the faithful angel from the beginning, in the first instant, orients himself to God, fixing his gaze upon God. This is repeated in a much more down to earth way in us: when temptation comes, if we gaze upon God and his strength, the temptation is already defeated, if we look to ourselves and see things from below and the creature from below, we are already defeated. In sin there is this preterition that isolates the creature from God, no longer placing it under divine motion, because everything comes from God. Therefore, “Satan succumbed to his own splendor, wanting to take possession of himself”: it’s a phrase by Father Guérard that, I find, perfectly summarizes the angel’s sin. He succumbs to his own splendor, he is tempted by himself, by the perfection of his nature, wanting to take possession of himself, not putting God as his ultimate end any more: this is the very definition of mortal sin.

And Mary? She is the opposite. Mary is in her very being, as God wanted her from eternity, totally relational to God. Not as divine beings who are nothing other than relationships, explains Father Guérard, but still always relative to God. By divine disposition, first Mary’s being, desired and conceived by God, then Mary’s action, is to turn to God, to refer herself to God. Here we then have the idea of Immaculate Mary in a positive sense, not in the negative way of being without stain, without sin, which is true, but in a positive way, full of grace. Full of grace is the positive face of being sinless. And therefore full of original grace which is the positive and efficacious possibility of coming to God in the divine

intimacy, because it is grace that places us in relation with God, that unites us to Him, to his divine intimate life. The fullness of grace is totally related to God. God therefore cancels in her, in Mary, what Satan himself had done, the sin, every shadow between her and God. And this from the first instant: as Satan sinned in the first instant, says Saint Thomas, so Mary was immaculate and full of grace in the first instant. From here, there are two lineages, those of Satan and those of Mary. If Mary crushes the head of the serpent, it is by opposition of contrariety between Mary and him: in him preterition, passage, not seeing his reference to God, in her reference to God, therefore she is the one who crushes the head of the serpent, she is the opposite of what Satan had done.

Then, there is another reflection on love. Father Guérard speaks about love, both human love and divine love, and shows how love begins from a love of oneself, and that is natural, there is nothing wrong with that, we cannot love if we do not love ourselves, ontologically, so much so that God says: *love thy neighbor as thyself*. Love of self comes, in fact, from the perfect identity of oneself. However, when we begin to love another, we come out of ourselves. It is what Saint Thomas calls ecstasy, that is, going out, the going outside oneself; and therefore one gets something even greater that brings then to true love, that of friendship, in the gift and in the sacrifice of oneself. Now, you see, these aspects are found in divine love, and in the total denial of love, too. Satan is the denial of all love and he remains that way because he cannot help but be in love with himself; and this love of self that does not lead him toward the other, which is God, makes him such that he cannot love even himself. There is a kind of latent lie for the creature in the preterition of God. While in the Blessed Virgin, rather, the opposite is found: the love of God is clearly and consequently her sacrifice, which will be her work as co-redemptrix. And so a final idea that can be seen in what Father Guérard says about this text is this: in what way does the modern world sin? As I mentioned before, it is in this satanic preterition of God. Even while he doesn't deny God, he makes it seem as though God does not exist, he does not look upon God. And therefore before one sins, it is this failure to fix one's gaze, first and foremost,

upon God that makes the modern world fall under the spirit and of the father of lies.

As I was explaining to you, even in theology, even that of good authors, when man and human things come first, and there is a sort of preterition of principles, and therefore of God, we have a distorted, flawed theology. Mary, on the other hand, is exactly the opposite. I don't have the time to comment on "*Marie Reine*", Mary Queen, this writing in which Father Guérard explains to us precisely the two aspects, that of co-redemption and that of mediation, in her sphere of royalty.



I forgot to mention earlier that for Pope Pius IX, Mary Immaculate was truly the One who had to defend the Church. Among other things, I recall this, *en passant*, but it is important, as the Syllabus against modern errors was published on the feast of the Immaculate Conception; it was Pius IX's intention that it should be combined with the definition of the dogma; instead it was published ten years later, but it demonstrates how this great Pope placed the Church and himself under the protection of Mary Immaculate against the enemies of the Church, that is, against the revolution. I was asked to speak about these enemies as well as the current ones; we today experience the extreme consequences of the total dissolution caused by a revolution that began centuries ago. And of them, the Italian revolution of the 19th century was only one stage.

I would like to address a few words on Mary as Queen. As I have already said, this privilege of the Royalty of Mary was inserted into the liturgy on the eleventh of October 1954 by Pope Pius XII. Christ is King, now Mary has this singular relationship with Christ that no other creature has, Mary is therefore Queen. Then we must look at the titles for this Royalty of Mary. In speaking about the Royalty of Christ against secularism in our society, of our states and our constitutions, Pope Pius XI recalls the titles for the Royalty of Christ. I am not saying the Royalty of God, God is undoubtedly King, but the title of Lord, which includes Kingship, is more suitable for Him. God is Lord, Christ as he is man, is King, and Mary as she is Christ's partner is Queen.

So then, what were the titles for the Kingship of Christ? The titles for the Kingship of Christ were not only by birthright, as we might say for a human king; one is a king because he is the son of a king: and thus in the same way Jesus Christ is naturally much more; analogously, Jesus Christ is King because he is the Son of God. Even as He is man, in His humanity, Jesus, the person of Jesus, the divine person, Jesus the Son of God, is Lord of all Creation, and consequently Jesus Christ is King of Kings and Lord of Lords. But then sometimes one becomes King by right of conquest, by conquering a kingdom, and Jesus Christ is King not only by birthright in his divine nature, for his divine Person as well, but he is King by right of conquest, because He redeemed us, ransomed us, brought us back, and conquered with his Most Precious Blood. And therefore, it is as Redeemer that the Lord is King; and finally one can also say that this is expressed especially in the Epistle of Saint Paul, and also in the liturgy for the Feast of Christ the King - Christ is King because all of Creation was made by Him; it is He who encompasses all Creation and who, as a man, offered it to God the Father, to the Most Holy Trinity. Creation was made for Christ and Christ offered it and placed it at the foot of the Divine Throne; and in this, Christ also exercises his priesthood and unites in Himself, in His Person, the priesthood, not only in the Sacrifice of the Cross, but also in this role with respect to the Trinity, which is a royal role: He is Priest and King, and therefore He assumes perfection in this sense. Now, what must we say about Mary? There is in Mary, as we have said, according to this principle of assimilation to Jesus Christ, not of identity, clearly, but there is a royalty in Mary according to the same points that we have just explained. That is, first of all, Mary in her assimilation to Christ is Queen, just as He is King.

Assimilated to Christ, Mary glorifies Him, takes part in His glory and, reciprocally, she herself is the Glory of Christ as she is the work of Christ. And there is no shadow in the glory of one over the other as there is in men. This Queenship of Mary, first of all, is shown to us in the mystery of the Incarnation, the Divine Maternity, in the Mystery of Redemption; so then first and foremost in the Incarnation, in the Redemption, and then in what encompasses everything, this offering of Creation to the Trinity and to the Father. And this

is realized in Mary's divine maternity towards us. Above all, in the Incarnation: our theologian explains that in the Incarnation, in the account of the Angel's Annunciation, there is Mary's action, her "*fiat*", Mary's "yes" to this Mystery, which will then lead to Mary's participation in conceiving and virginally generating the Word of God Incarnate. But where does Mary's action fit in this Mystery? It is in Mary's generative action: Mary gives birth to the Word of God, she is therefore the Mother of God in the Mystery of the Incarnation since Jesus is a Divine Person and this Person therefore is the One whom Mary conceived and gave birth. This generative operation of Mary, Father Guérard explains, is not prior to the assuming operation of the Word. What does this mean? The Eternal Word of God, the Son of God, the Second Person of the Trinity in the Incarnation assumed human nature. This act, by which the Word assumed human nature must logically be prior to Mary's act by which she becomes the Mother of God. Why? Otherwise Jesus would not have always been God; and instead, contrary to the theories of Nestorius, Jesus is not a man who becomes God, but Jesus has always been God.

Nor can Mary's act be posterior, because then there would have been an instant, some moment, in which Mary was not the Mother of God. These are somewhat difficult things, but I will try to explain. The Word assumes human nature. This Divine Act, which is anterior, which precedes everything, cannot, however, be earlier than Mary's act, by which she becomes the Mother of God. So how come? Mary becoming the Mother of God occurs in a concomitant way, that is, together with the Divine Act by which God assumes a human nature. However, of these two: between Mary's act, which is human, and that of the Word, which is Divine, which comes first? Which is foundational? Which is principal? It is that of God who is made man. Then this Divine Act of the Word made man, of the Word incarnate, is foundational to that of Mary.

Adhering with her faith to the Mystery, to which she contributes by producing, generating in Her womb the Word of God, Mary becomes the Mother of the Word Incarnate. She does it in faith, in her "*fiat*", in her "yes" and integrates her being in the divine operation. As always, it is God who loves first, and God who initiates every act and Mary is integrated as an instrument in the Act of

God and there is in this a perfect order and perfect harmony, as always between Divine things and created ones. By which you see that Mary here is shown as separate: “there is the Word of God who was made flesh, there is the Mother of God etc.”, but Mary is shown to us, the act of Mary - with her “fiat” and with the generation by which she becomes Mother of God - integrated in this far superior Divine Act by which God, the Word of God, from eternity the Son of the Father, assumes human nature in Mary’s womb.



So the first title is that Mary is Queen, because she is the Mother of God, the Mother of God who is the Lord, the Mother of Jesus Christ who is King of Kings, and therefore she is Queen. The second title is from Redemption, by which we have the idea of Co-Redemption. Jesus is King by conquest, Mary who is assimilated to Him and who is His partner will be so with Him as well, analogously to Him. Here Father Guérard examines the mystery of Cana. Why Cana? One would think more of the Mystery of the Cross; in fact Mary is Co-Redemptrix also at the foot of the Cross (Stabat Mater etc.). But why Cana? In the mystery of Cana Mary invites Jesus, silently, to perform the act which will lead to His Passion. Because at the wedding feast at Cana Jesus begins his public life, gathering around him the Apostles who for the first time, believe in Him. Having seen His first miracle, that of Cana, the Apostles believe in Him. And Jesus thus begins His public life by manifesting His divinity to men; a public life which will end moreover, in a short time, in its fulfillment, which is that of the Passion.

At Cana, so to speak, the Passion, the sacrifice of the Cross, the redemption of mankind begins. And Cana begins with Mary’s intervention; because it is Mary who says “*they have no wine*”, and with these words Jesus decides to perform His first miracle. Jesus puts forth the act which will lead to His Passion. This is the hour of Cana, the hour when Jesus says “*my hour has not yet come*”. What hour was Jesus talking about? That of His first miracle? No, more substantially it was that of His Agony, of His Passion, which He will always refer to as “*His hour*”. And Mary’s prayer brings about this hour; and this hour is brought about not because God changed His mind, this is impossible.

After all, all our prayers are like that. It isn’t that our prayers make God change His intention, it is that God from eternity desires such a grace to be conceded, such a thing to be realized, but not without our prayer. Therefore it is God who moves us to prayer, to give us through our prayer that which He wants to give us only by our prayer; and it is not different with Mary.

Mary’s question brings forth the hour, the hour of Cana, which is that of the Agony and the Passion which are ultimately the same hour. Father Guérard says, “ - my hour has not yet come - so says Jesus - and yet it begins to come, because at Mary’s prayer He performs the miracle - Jesus does it - which sets Him on the path towards the decisive hour of the Passion”. And so the first miracle founding the Church, and initiating the Passion of Christ, is at Mary’s prayer. But not because this idea came to Mary’s mind; yes it is this too, but because God wanted it to be so. And just as in the Incarnation, Mary’s prayer, Mary’s “fiat”, Mary’s belief, Mary’s saying “yes” is integrated into the divine work, so that Mary’s “fiat” is founded on, “is in”, the divine act that assumes human nature; thus at Cana she is moved by Jesus, and she instrumentally moves Jesus. What does this mean? That on the one hand she is moved by Jesus Christ, by God, because no one can pray if not by divine motion, and on the other hand, as we already explained, it is God who from eternity wants Mary to anticipate the hour of the Passion and therefore also the hour of the miracle, with her prayer.

The Wedding Feast at Cana
(Giotto, Scrovegni Chapel in Padua)



At the same time Mary, who is also a person different from Jesus, that is, who is herself and therefore moves freely, with her prayer she became a divine instrument to move Jesus in turn to say “yes” to her question and to decide the hour. To bring forth the hour. To begin the process that will bring Him to His Passion. This also happens in us. God always moves us to act, and we in turn can move freely. So in this way, we also see a second aspect in which Mary is present in the redemptive work of Christ. But, as I said, we shouldn’t conceive of there being two redeemers, there can be only one, but we must understand that Mary is at the heart of the Redemption; her redemptive will is integrated in the redemptive will of Jesus Christ Himself. There isn’t “One Redeemer and One Redemptrix”, but a Co-Redemptrix who is integrated into the very Being of the Redeemer as such, who is Christ. Moreover, Mary’s conformity to the will of Christ is also expressed in the Mystery of the Annunciation: “*Behold the handmaid of the Lord (therefore a slave creature of God), do unto me according to Thy Word*”.

Mary wants all that Jesus wants and all that God wants. Just as God the Father wanted the Passion of Christ and just as Christ was obedient to the will of the Father unto death, so Mary too was obedient to the will of the Father. There are many other ways which explain this redemptive work: you can find them in the Encyclical by Pius XII, I am just pointing out to you this explanation.

Finally, we say that Jesus Christ encompasses the offering of Creation to the Trinity and to the Father. So, the same economy is present here too; however, this has to do with Mary’s motherhood towards us; in a certain way, it is as a mother that Mary encompasses all of us, presenting us through Jesus Christ to God the Father and to the Holy Trinity. And here, we might say, we find a greater part played by the Blessed Virgin. There are two aspects, so to speak, in her role as mother: that of generating and that of educating.

In generating - which also has a bit of the previous aspect, that of the Incarnation - a person is only an instrument; but in educating there is much more, since it is the mother who truly forms her children. She not only gives birth to them, transmitting life to them which she then can no longer give to them again, but by educating them,

the mother truly makes the children her own. Then Father Guérard explains: “a mother generates and educates; in generating she is a pure instrument as in the case of her Co-Redemption where she is the INSTRUMENT of the principal Redeemer who is Jesus Christ; in educating she is much more”. She does not escort sinners into heaven, as is sometimes said, half jokingly, half seriously: where the Madonna is mercy and goodness, Jesus is justice, and so the Madonna secretly lets sinners enter heaven; no, it is not like that. So then, in reality, what does Mary do? She does not introduce into heaven those who adhere to sin, but with her prayer - and here she is the mediator of every grace - she changes the sinners’ will.

And we know - explains Father Guérard - how difficult it is to change a will. Indeed, strictly speaking, only God can do it; because only God, as Creator, and without violating the free will of man, can enter and exit our will as He wishes, with His predestination. Then Mary, conforming to this antecedent predestination according to which God wants all of us to be saved, and to God’s accomplishing it for his elect, for those who are actually saved, that is, all who are actually saved (as Saint Louis Marie Grignon de Montfort explains very well in his “*Treatise on True Devotion to Mary*”), are those who receive Mary’s graces. Everyone receives graces, but the grace that leads to eternal salvation always comes from Christ because only Christ is the author of grace, mediated through the Virgin Mary. That is, Mary is situated as intercessor between one and the other of the divine plans regarding the eternal salvation of man.

Father Guérard says: “It is an undeniable fact that we see inexplicable conversions in those who have maintained devotion to Mary. It is also a fact that, in some people, there is a particular attraction to the Virgin Mary, while in others unfortunately not, indeed one sees almost hostility”. It might be said that this is one of the signs in which one finds this maternal intercession of the Virgin Mary in the elects. “We must not be surprised that in the gratuitous order God, who gives to all sufficiently and abundantly, He gives more to some; there must be no jealousy, we must rather rejoice in this”. And therefore Mary attracts some people more. What then follows is a reflection on the almost infinite power of Mary. Let us repeat: “She does not introduce sinners to

heaven, she converts them. Converting means moving the will; the force of truth, to a certain extent, clashes with the hardening of sin. Only God can, and Mary can, because once again she works in God in His divine motion, because God wants it to be so. It follows then that Mary knows her children, that is, those who love her and whom she loves.” So we must, on the one hand – as Montfort explains – put the Mother on our side and at the same time be on the Mother’s side. And in this – as he will explain later – there is a triple gratuitousness on the part of God; a triple effort, or role on the part of Mary.



What can we get from these few words where something so much more complex is summarized? As both Father Roschini and Pius XII, especially in his Encyclical, explain very well, the Queenship of Mary is articulated in two forms: that which comes from her divine Motherhood and that which comes from the fact that she is Co-Redemptrix. So, first of all, the question of her being Co-Redemptrix under the Redeemer who is Jesus, analogous to Him; offering her son, her heart and her soul pierced by a sword of pain. She is at the foot of the Cross, she was given to us at the foot of the Cross as Mother. She is Eve who is Adam’s partner in the work of Redemption, as we have explained.

Therefore, this is Mary’s role as the partner of Jesus in the acquisition of grace: mediation. In theology we speak of “objective” and “subjective” Redemption; what is the objective one? Christ who with His Blood redeemed all men (enough to redeem the entire world). The subjective one is the Blood of Christ which applies to each of us in particular, to those who are saved. Mary, then, carries out a mediating action by being in the action of Christ, as an instrument of Christ (exactly as Sacraments are an instrument of Christ, as Humanity is an instrument of Christ: whoever touched His clothes was healed). The humanity of Jesus was instrumental, the Sacraments are instrumental, Mary is instrumental. God often uses instruments to prepare one to receive His action, His divine action. Mary, the mediator of grace, therefore plays this instrumental role, first in the acquisition of grace as Co-Redemptrix, then in the distribution of grace as Mediatrix. Mediatrix is

therefore an aspect, and a secondary one to that as Co-Redemptrix. Co-Redemptrix and Mediatrix are two aspects of her Queenship, which make Mary “most powerful”.

I said this in concluding what we said earlier; in Roschini’s dictionary you will find both of these ideas; definable in 1958, extensively explained with all the arguments of the Magisterium, of Sacred Scripture, and of Tradition; and they are still definable today as we await better times.



*The Blessed Trinity Crowns Mary Queen
(Annibale Carracci)*



“The Second Breach of the Porta Pia”: The Monument to Giordano Bruno

Father Francesco Ricossa

Rome, June 9 1889: a monument to Giordano Bruno was unveiled in the Campo dei Fiori [a square in Rome] displaying the heresiarch while he turns his gaze towards St. Peter as a sign of reproach. The event was called a “second Porta Pia” [the “Pia” port in the walls of Rome, where the armies of the Risorgimento made a breach that allowed the capture of the capital of the Papal States, in 1870], and it has found its modern champion in the person of the historian Massimo Bucciantini, the author of the book *“Campo dei Fiori, storia di un monumento maledetto”* [*“Campo dei Fiori, the Story of a Cursed Monument”*] (Einaudi, 2015). The author tells the history of a statue: an interesting and instructive history, not only for Freemasons and free thinkers, but also for us Catholics who firmly oppose everything the monument represents.

The unveiling of the Roman monument, after a long battle of thirteen years between the opposers and supporters of the initiative, followed another unveiling less than month earlier: this one took place in Paris on May 15. The *Eiffel Tower* - of which we are talking about - was desired as “a grandiose symbol of the march of progress since 1789” (as Bucciantini quotes the *New York Tribune*), a symbol, that is, of the Revolution and of the Republic. The same engineer, Eiffel ⁽¹⁾, gave permission to Frédéric-Auguste Bartholdi ⁽²⁾ to create the Statue of Liberty (*La Liberté éclairant le monde*: Liberty enlightening the world), placed in New York in October 1886, a gift from France to the United States to commemorate the American Revolution. New York, Paris, and Rome, as Bucciantini writes in his prologue, are therefore ideally united at the end of the 19th century by these three monuments to the Revolution.

In an article dated February 12, 2017 (Giordano Bruno died February 17, 1600) in the *Domenica del Sole 24 ore*, entitled, and we will see why, *Lutero in Campo dei Fiori* [*Luther in the Campo dei Fiori*], Bucciantini writes of those who

The history of the Giordano Bruno statue is an interesting and instructive one, not only for Freemasons and free thinkers, but also for us Catholics who firmly oppose everything the monument represents.

had the questionable honor of wanting this monument to Bruno erected: “and it was not, as is often maintained, Freemasonry, which played a marginal role in the affair and only jumped on the bandwagon of the victors in the last year, almost the end of the conflict.” It was “the Roman student movement” that won the battle, “students in love with Mazzini and Garibaldi” “who decided to put into practice a radical plan that quickly turned into a second Porta Pia.”

But did Freemasonry really have little to do with the “young students” project? I do not wish to contradict the illustrious scholar, especially before having read his book as I intend to do, but is it really true that Freemasonry had “little to do” with the anticlerical project?

1. A Masonic Monument

Certainly the artist to whom we owe the statue in question was a Freemason, Ettore Ferrari (1845-1929), initiated into Freemasonry at the Rienzi Lodge in Rome in 1881, Grand Secretary to Grand Masters Adriano Lemmi and Ernesto Nathan, and then the Grand Master himself in 1904 ⁽³⁾. As was the official speaker at the ceremony on June 9, 1889, namely the Honorable Giovanni Bovio (1837-1903) initiated as a Freemason at the Caprera Lodge di Trani in 1863, and elected Grand Orator of the Grand Orient on February 17, 1889 ⁽⁴⁾. It was Bovio who composed



The monument to Giordano Bruno in Rome discussed in this article



Freemason Ettore Ferrari
the creator of the statue to Giordano Bruno

the inscription on the monument: *A Bruno/il secolo da lui divinato/qui/dove il rogo arse. [To Bruno/the century he divined/here/where the stake burned]*. Although he didn't see it realized since it was only begun in 1884, Giuseppe Garibaldi (1807-1882) supported the initiative from the start, (“*may the monument you erect to the great thinker and martyr be the final blow to the hovel of those clowns who daydream on the right bank of the Tiber*”); and in the first Masonic Constituent Assembly of 1861, he was elected Grand Master and in 1872 Honorary Grand Master for life; he was also (risum teneatis) Grand Hierophant of the Misraim and Memphis Rites. His confrere Francesco Crispi (1818-1901), as the head of the government, by his diligent action overcame opposition to the monument (among other things in 1887 by dismissing Leopoldo Torlonia, the Mayor of Rome, for being guilty of having sent greetings to the Pope), apparently had been initiated in 1860 and certainly in 1880 - in the infamous *Masonic Propaganda* Lodge - , elected to the Council of the Order in 1885⁽⁵⁾. And again: Alfredo Baccarini (1826-1890), deputy and minister, was also a Freemason⁽⁶⁾; Francesco De Sanctis (1817-1883), who as Minister of Public Instruction had the Nolan's work republished [the Nolan is Giordano Bruno, who was born in Nola, near Naples], was a member of the Masonic Constituent Assembly of the Grand Orient in 1869⁽⁷⁾; Jacob Moleschott (1882-1893); we find in the Honorary Committee Crispi, Zanardelli (Master of the *Masonic Propaganda* Lodge)⁽⁸⁾, Aurelio Saffi (*Dante Alighieri* Lodge of Turin and the *Masonic*

Propaganda Lodge of Rome)⁽⁹⁾, Bovio, and Nicotera (Venerable Master of the *Rigenerazione* Lodge of Naples, elected to the Council of the Order in 1872). But Bucciantini preferred to highlight the role of the young university students who in 1876 launched the initiative for an “International Promotional University Committee to erect a monument to Giordano Bruno in the Campo dei Fiori”, and *in primis*, its first originator, the French exiled Communard Armand Lévy, “a professional revolutionary”, as well as the socialist Antonio Labriola, “the only professor of the Sapienza” who supported them from 1885.

Setting aside for a moment Armand Lévy and his role as “professional revolutionary”, who merits a chapter of his own, let's take a brief look at these famous students and at Professor Labriola. Here are a few of the “Mazzinian” and “Garibaldinian” students: Adriano Colocci, Alfredo Comandini, and the more seasoned Pietro Cossa... Adriano Colocci (1855-1941), from Jesi, affiliated himself with the Tito Veziro Lodge of Rome on June 6, 1876, son of Marquis and Senator Antonio, also a Freemason who lived the adventure of the Roman Republic with Mazzini, and who furnished the explosives to open the breach in the Porta Pia⁽¹⁰⁾; Alfredo Comandini (1853-1923), journalist and member of parliament, initiated on October 18, 1883 in the *La Ragione* Lodge of Milan⁽¹¹⁾; Pietro Cossa (1830-1881), playwright, who joined Freemasonry in January 1874 in the *Universo* Lodge of Rome⁽¹²⁾. As for Labriola, according to the history of Freemasonry by Aldo Alessandro Mola “*the leader of Italian Marxism*” “*had fleetingly passed between the columns of Jachin and Boaz*”⁽¹³⁾: he certainly in 1888 asked for affiliation into the Rienzi Lodge of the Orient in Rome, which shows how the socialist philosopher recognized himself in Freemasonic thought. But Bucciantini has demonstrated that the questionable honor of having been the first to propose a monument to Bruno in the Campo dei Fiori belongs to the revolutionary Communard, Armand Lévy, exiled in Italy precisely because of his subversive past, and who was linked to the “Roman students” through Colocci⁽¹⁴⁾. The time has come to introduce our “hero” to readers.

2. Armand Lévy

Considering his age, it is difficult to think that he was a student in 1876: but he was a Freemason. In fact the aforementioned *Dictionnaire des Francs Maçons européens* tells us:

“Lévy Armand François Théodore. Journalist, French. Born in 1827 in Précý-sous-Thil (Côte-d’Or) and died in 1891. A soldier in February 1848, then in service to the Commune in 1871, he had to exile himself to Italy after the bloody week of May. Initiated in 1858 by a lodge of the Grand Lodge of France” ⁽¹⁵⁾. So far, scant information from the dictionary. But there is better information, and more interesting.

Armand Lévy was born a Catholic ⁽¹⁶⁾, but the waters of baptism were unable to erase the Jewish blood that ran through his veins. At age 21 he is “a soldier in February 1848”; his first revolution, then, was fighting to oust the (Orleanist) monarchy and establish the Republic. At that time, Lévy had already met Adam Mickiewicz (1798-1855), an exile in Paris, for whom he will become secretary and an intimate friend ⁽¹⁷⁾. About Mickiewicz we have abundantly spoken about in *Sodalitium* ⁽¹⁸⁾ in the article entitled *Karol, Adam, Jacob*; where “Karol” is Karol Wojtyła, “Adam” is Adam Mickiewicz, and “Jacob” is Jacob Frank, the false Polish messiah, heir of Sabbatai Zevi, who proclaimed the coming of the Messiah through sin. Since, undoubtedly, the greatest sin is apostasy, Zevi, a Jew, became a Muslim; and Frank - with all his followers - a Catholic. Catholics in appearance, of course, so much so that from the Frankist sect, there arose such revolutionaries as Mickiewicz and Lévy; just think of the emblematic case of Moses Dobrushka that so fascinated Gershom Scholem ⁽¹⁹⁾. Mickiewicz himself was a revolutionary, and most likely, under the appearance of being a fervent Catholic, a Frankist ⁽²⁰⁾. An adept of secret societies, who plotted against the Tsarist government, he was arrested and exiled in 1829. He supported the Polish uprising in 1831 and prepared the 1848 Revolution, in which the young Lévy took part. After having done his damage in France, he came to Rome to support Mazzini’s Roman Republic along with his Polish Legion. On July 9, 1876 (the same year in which Lévy inspired the building of the monument to Giordano Bruno) Armand Lévy, “Israelite, jurist, but a journalist by profession, raised in the revolutionary and democratic atmosphere of 1848, a Freemason and a decided anticlerical (...) held a conference in the Argentina Theater in Rome on Michelet, Quinet and Mickiewicz in which he launched the idea of introducing a commemorative plaque to Adam Mickiewicz on the Via del Pozzetto, 114,” where the Roman Legion was founded; a subsequent proposal made by his friend Samuele Alatri meant that on March 29, 1877 (the anniversary of the

founding of the Legion) the Municipality of Rome installed the plaque, and also a bas-relief of the Polish poet in the Campidoglio, in the presence, of course, of his friend Lévy, who, as can be seen, had a mania for monuments. One year later, in 1878, there was installed a commemorative bust of the “Polish Mazzini”, also in the Campidoglio, again in the presence of Lévy who, not yet content, carried it in procession to Paris, finally writing an article about the Capitoline commemoration in the Italian Freemasonry magazine: *Adamo Mickiewicz in Campidoglio*. Yet the bust still lacked a laurel wreath, and so the same Lévy had one placed, along with an inevitable speech, during a “pious ceremony” (!) on November 26, 1879, the anniversary of the death in Constantinople of his friend and partner. “Pious” ceremony, since it concluded with the *Prayer for Polish Pilgrims*, composed by Mickiewicz and translated into French by Montalembert ⁽²¹⁾.

Constantinople... Armand Lévy had witnessed Mickiewicz’s death, brought his remains back to France, and saw to the education of his youngest son, Ladislaus. But what were Mickiewicz and his secretary doing in Constantinople? “Mickiewicz left for Turkey in company with Lévy. He had created a Polish Legion to fight against Russia and to liberate Poland. It was 1855; during the war, Mickiewicz and his secretary Lévy went to the great Synagogue. Conversing with the Rabbi, Lévy declared: *it seems to me that the time of Jerusalem’s return is approaching*. When the Rabbi asked him on what signs he was basing this, Lévy replied: *The imminent fall of papal authority, the present agony of Turkey and Russia’s ruin*. Borejsza ⁽¹⁷⁾ also quotes Mickiewicz’s words to Lévy, after the fall of Sevastopol: *I don’t want the Jews to leave Poland (...) the union between Poland and Israel will reinforce our moral and material power*

(...). Mickiewicz and Lévy met Jewish soldiers in the Sadik-Pasha camp ⁽²²⁾, mostly Russian prisoners (...). They came up

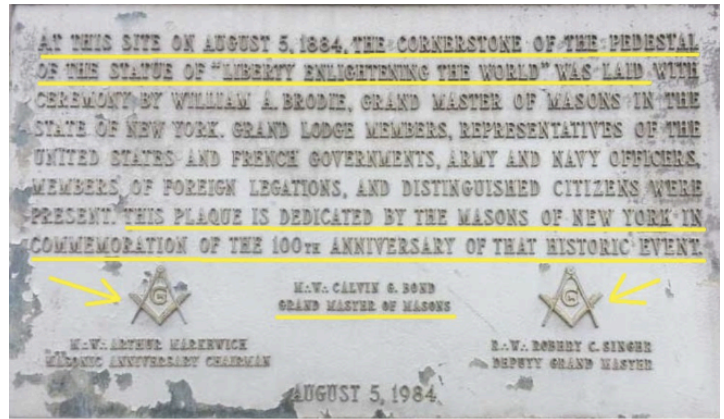


Adam Mickiewicz

with the idea of creating a Jewish Legion, in which Judaism could be respected. The project received the agreement of the personalities in authority: French officers of Jewish origin endorsed it. Mickiewicz thought that by entering Poland, the Jewish detachments would attract most of the Jewish population to their favor, thus setting an example and pushing the Poles to fight against Russia. These Poles would then acquire the certainty that where Jews fight, victory is assured. In the meantime, Lévy contacted Jewish circles to obtain financing to support the plan. An emissary to Alfonso Rothschild arrived in Turkey to negotiate with the Sultan who was seeking a loan for Turkey. Since Rothschild was linked to the Freemasons⁽²³⁾, Lévy was able to easily meet his delegate Israel Landau, thanks to whom he was able to approach the Turkish foreign minister. Rothschild, on the one hand, and the Jewish community on the other, were to take care of the material needs of the Legion". But the Turks feared irritating the Christians by making concessions to the Jews in Jerusalem, and once the war was over, Mickiewicz died, and nothing more became of it⁽²⁴⁾.

Perfectly Jewish (despite his baptism) and perfectly Masonic, Armand Lévy seemed himself to be the realization of the term forged by Mons. Jouin: "Judeo-Freemasonry". And indeed, Armand Lévy played an important role in two associations linking Freemasonry to the Jewish world: the *World Israelite Alliance* and *B'nai B'rith*. Jean-Philippe Schreiber⁽²⁵⁾ gives us further information: since 1858, Lévy had been initiated in the 133rd Lodge Saint-Vincent de Paul in Paris; he also frequented the Lodge *La Renaissance par les Emules d'Hiram* together with Rabbi Elie Aristide Astruc, Alexandre Weil and Moses Hess⁽²⁶⁾. Astruc and another Freemason, several times a minister, Isaac Moise known as Adolphe Crémieux, inspired by the principles of Freemasonry, founded the *Universal Israelite Alliance* in 1860, following the events in Damascus and the Mortara case. In 1867, Romanian Jews appealed to the *Israelite Alliance* with a view towards the "restoration of Israel" and the following year Rabbi Taubes and Armand Lévy intervened for this cause with the Romanian government⁽²⁷⁾. In 1873, Lévy helped found the Committee of the *Israelite Alliance* in Rome⁽²⁸⁾.

As for Lévy's belonging to B'nai B'rith (Sons of the Alliance), founded in the United States in 1843⁽²⁹⁾, many anti-Masonic authors refer to a document signed by Armand Lévy (using his initiate name, Natanael Kelup-Abiachaz), as



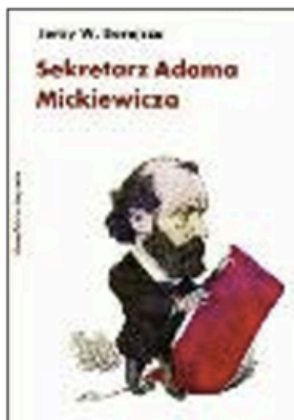
Plaque at the base of the Statue of Liberty in New York signed by Grand Master of Freemasonry

delegate of the Sublime Consistory of B'nai B'rith, and Albert Pike, as representative of Universal Freemasonry, in mutual recognition of the two associations. The source of this document however is the ex-Freemason (convert to Catholicism) Domenico Margiotta, from his book *Adriano Lemmi, Capo Supremo dei Liberi Muratori* [*Adriano Lemmi, Supreme Head of the Freemasons*] (and also: *Ricordi di un Trentatré* [*Memories of a 33rd*], published in 1894 with a preface by "doctor Bataille" and a letter by Mons. Fava, Bishop of Grenoble. Unfortunately the said source, like all those regarding Palladism and the case of Léo Taxil, is not absolutely certain. On the other hand, the text of the document is referred also by Emmanuel Ratier in his great documentary work *Misteri e segreti del B'nai B'rith* [*Mysteries and Secrets of B'nai B'rith*] (pp. 56-57 of our Italian edition), even though the French author himself does not seem to give it absolute credence (he speaks of it as an anecdotal aside of the much demonstrated collusion between Freemasonry and B'nai B'rith). In view of Lévy's life and thought, his belonging to B'nai B'rith appears, however, likely.

Asking yourself how it is possible that a Bonapartist⁽³⁰⁾ friend of Rothschild could have fought in the First International⁽³¹⁾ and under the red flag of the Paris Commune reveals a certain naïveté, typical of those who ignore the underground collusions of the Revolution. (Just as it would be naïve to ask how Lévy, so hostile to religion when dealing with Christians and Catholics, felt so attached to rabbis and his Jewish roots).

3. Let's get back to the monument....

Everyone knows the statue with the lugubrious figure of Giordano Bruno; less known,



•Armand Lévy (on the cover of the book by Borejsza: see footnote 17)

•The plaque at the base of the monument to Giordano Bruno: beneath Vanini is Luther's image

are the medallions of the base on the same monument. They are described in an article published on the website of the Grand Orient: *Giordano Bruno, the heretical iconography of the famous monument by Ettore Ferrari*. “Surrounding the base of the statue are eight medallions with portraits of the ‘martyrs of free thought’. Clockwise, starting from the north side we find: Huss and Wycliff, objectors of the Church before the Protestant Reformation; to the east Michele Serveto and Antonio Paleario, humanists critical of ecclesiastical doctrine; to the south Lucilio Vannini and Pietro Ramo, Protestants [Giulio Cesare Vanini and Pierre de la Ramée, ed.]; to the west Tommaso Campanella and Paolo Sarpi. Under the medallions are three reliefs in which Ferrari recounts: Bruno at Oxford University; the sentence of the Holy Office and the tragic epilogue. On the front is the inscription composed by the philosopher and freemason Giovanni Bovio: ‘To Bruno the century he divined, here, where the stake burned’.

“Who knows how many times - comments Massimo Bucciantini on the *Sole 24 Ore* newspaper - the sculptor Ettore Ferrari must have asked himself what impact a monument like that would have on the public. It wasn't a ‘simple’ statue like others seen under the skies of Rome. It was the fruit of a perfect synergy: the bas reliefs were tasked at recounting the salient moments in the life of the Nolan, medallions to fix in one's memory the crimes committed by the Catholic Church - and not just this - crimes committed against the freedom of conscience and thought” (it is a pity that many of the Reformers portrayed in the medallions denied *sic et simpliciter*, not only freedom of conscience and thought but even freedom and free will, as it seems do even those ‘philosophers’ of *Sole 24 Ore*, followers of the

absolute determinism of neuroscience; and so, what freedom are we talking about?). These worshippers of Freedom, who do not believe in freedom, are also anticlericals who venerate friars and priests, provided of course they are forced out and defrocked, or at the very least heretics; instead, if a priest or a friar dies killed for the Catholic Faith he is obviously not to be considered a martyr of Free Thought that the Masons take care to monumentalize, but a martyr of “Fanaticism”. Huss and Wycliff were priests, as Campanella and Bruno were Dominican religious, Sarpi was a Servite religious, Vanini (with only one ‘n’) a Carmelite, Luther an Augustinian who, as we will see, can be seen hiding in Vanini's medallion.

4. Martin Luther threw away his cassock...

In fact, Bucciantini continues in the cited article *Lutero in Campo dei Fiori*: “But for the attentive observer of the monument there is another surprise. A surprise to say the least, shocking. There aren't eight portraits, but nine. One of the medallions contains two. The one of the philosopher and heretic Vanini bears, half hidden; another portrait, very small but perfectly recognizable: a secret homage to Luther. A few steps from St. Peter's. For the anticlerical Ferrari, a portrait of the papacy's bitter enemy couldn't be left out, and it brought to mind the words that Bruno pronounced in Wittenberg honoring the great reformer: ‘The Vicar of the tyrant of hell, a fox and a lion, armed with the keys and the sword, with hypocrisy and ferocity, had infected the universe with superstitious cult and brutal ignorance, under the title of divine wisdom, of a simplicity dear to God. No one dared to oppose this voracious beast, when a new Alcide arose in that unworthy century to reform depraved Europe

to a purer and happier state’”. The first one to notice, it seems, the presence of Luther in the Campo dei Fiori, was the Swedish historian Lars Berggren in 1991. But already from 1863 to 1881, the date of the definitive draft, the Freemason brother Giosuè Carducci (one of the promoters of the monument to Giordano Bruno), who was initiated into the Galvani Lodge of Bologna in 1862, and was founder of the Felsinea Lodge, who then transferred on April 20, 1886 to the Freemasonic Propaganda Lodge of Rome where he was elevated to the 33rd degree of the Scottish rite, wrote, in his *Hymn to Satan*:

<i>As Martin Luther</i>	<i>Shine and flash</i>
<i>Threw off his cassock</i>	<i>Girt with flames</i>
<i>Throw off your shackles</i>	<i>Matter, arise:</i>
<i>Human thought,</i>	<i>Satan has won.</i>

5. From Campo dei Fiori to the Vatican

“A few steps from Saint Peter”: the layman Bucciantini is moved by the thought that Luther’s portrait stands half hidden in Rome, at Campo dei Fiori, ‘a few steps from St. Peter’, where, according to the grand master Garibaldi, was the ‘hovel of those clowns who holiday on the right bank of the Tiber’. He would be even more pleased by the fact that not just a small portrait, but a statue of Luther took the few steps mentioned above in the direction of St. Peter’s, when the effigy of the Saxon heresiarch was displayed for everyone to admire by the same “clown” (copyright by the ‘Father of the Country’ Peppino Garibaldi) Jorge Mario Bergoglio, on the occasion of the ecumenical ‘pilgrimage’ of Lutherans to Rome, on October 13, 2016 (at Paul VI Hall). Freedom of conscience and thought is now part of the official teaching (Conciliar Declaration *Dignitatis humanae personae*), the Holy Office has been suppressed, John Paul II had repeatedly apologized for the “sins” of the Church, particularly during the “jubilee” of 2000.

On the occasion of the Concordat between the Church and State, Pius XI in vain asked Mussolini to remove the monument to Giordano Bruno; the Duce limited himself to preventing demonstrations and commemorations on the piazza. On February 14, 2000, with a letter by Cardinal Secretary Angelo Sodano, John Paul II made known the modernists’ “regret” for the condemnation of Giordano Bruno: “*The Jubilee Year is a privileged opportunity for the Church to revive and celebrate her faith in Christ: in the light of the Incarnation, she is intent on thinking back*

with gratitude to the countless fruits of holiness that have matured within her over the course of these two millennia. This does not, however, exempt her from going over the many inconsistencies that have marked the behavior of her children, casting a shadow on the proclamation of the Gospel. This is why, among the signs of the Jubilee, the Supreme Pontiff has placed that of the purification of memory, asking everyone for an act of courage and humility in acknowledging their own shortcomings and those of those who have borne and bear the name of Christian (see Incarnationis mysterium, n. 11).

*Some important symposia have been held in this direction - such as those on **anti-Semitism, the Inquisition and John Hus** - which have taken place under the patronage of the Holy See, to establish, on a historical level, the actual development of events and discern what in them should be judged to be **little conformed with evangelical spirit**. Such recognition appears important both to ask forgiveness from God and from our brothers for any shortcomings committed and to direct the Christian conscience towards a more vigilant future in fidelity to Christ.*

*His Holiness learned, therefore, with pleasure that, precisely with these sentiments, this Theological Faculty **intends to remember Giordano Bruno**, who, on February 17, 1600, was executed in Rome in Campo dei Fiori, following the verdict of heresy pronounced by the Tribunal of the Roman Inquisition.*

This sad episode of modern Christian history has sometimes been taken up by some cultural currents as a stimulus and emblem of harsh criticism towards the Church. The dialogue style inaugurated by the Second Vatican Council invites us to overcome every polemical temptation,

October 13, 2016, Bergoglio welcomes the Lutheran ecumenical ‘pilgrimage’ to Rome to the Vatican with a statue of Luther



to reread this event with a spirit open to the full historical truth. (...) The fact remains that the members of the Inquisition Tribunal tried him with coercive methods which were then common, pronouncing a verdict which, in accordance with the law of the time, inevitably heralded an atrocious death. It is not up to us to express judgments on the consciences of those implicated in this affair. What emerges historically gives us reason to believe that the thinker's judges were animated by the desire to serve the truth and promote the common good, as well as doing everything possible to save his life. **Objectively, however, some aspects of those procedures and, in particular, their violent outcome at the hands of the civil power cannot fail to constitute for the Church today - in this as in all similar cases - a cause for profound regret. The Council has appropriately reminded us that truth 'cannot be imposed except by virtue of truth itself' (Dignitatis humanae No. 1). It must therefore be witnessed to, with absolute respect for the conscience and dignity of each person**"⁽³²⁾. The second "breach of the Porta Pia", the monument to Giordano Bruno, is no longer a bother, therefore, since the modernists have been in power, especially since they never miss an opportunity to celebrate and solemnize the first and authentic breach of the Porta Pia, that of September XX⁽³³⁾.

As for the Freemasons, one can say that they do well in the historical memory, and in identifying themselves among the Protestants, especially the anti-Trinitarians, in Hermeticism, and in Renaissance Kabbalism⁽³⁴⁾, and why not, since it is evoked by Carducci and Michelet, in Satan himself, the forerunner of their own thought and their own battle. The problem is that those who call themselves Catholics, nowadays, have forgotten their own kind, waving the enemy's flags as much as possible. This modest little article has precisely this purpose: to remind true Catholics who our eternal enemies are, because without a correct diagnosis there is no lasting cure.

Footnotes

1) Gustave Bonickhausen (1832-1923), who changed his name to Eiffel nel 1852, was "a member of a Lodge of the Grand Orient of France" (MICHEL GAUDART DE SOULAGES and HUBERT LAMANT, *Dictionnaire des Francs-Maçons européens*, Dualpha, 2005, p. 337).

2) Frédéric-Auguste Bartholdi (1834-1904), was initiated October 14, 1875 in the Lodge *Alsace-Lorraine*, Orient of Paris, and became master on December 9, 1880 (GAUDART DE SOULAGES, LAMANT, *op. cit.*, p. 79).

3) VITTORIO GNOCCHINI, *L'Italia dei liberi Muratori*, Publisher Erasmo, Mimesis, collana Il flauto magico, 2005, pp. 119-120.

4) *ibid.*, p. 47.

5) *ibid.*, pp. 87-88.

6) *ibid.*, p. 21. Grand Master Ferrari attested it.

7) *ibid.*, p. 101.

8) *ibid.*, p. 277.

9) *ibid.*, p. 245.

10) <http://www.grandeoriente.it/vivere-jesi-massoneria-jesina-in-consiglio-comunale-presidente-circoscrizionale-illuminati-evento-storico/>; <http://loggiaheredom1224.blogspot.it/2015/02/a-ispirare-la-statua-di-giordano-bruno.html>. On his family see the *Il Libro d'oro della nobiltà italiana*, where his birth and death dates are found.

11) GNOCCHINI, *op. cit.*, p. 79.

12) *Ibid.*, 85.

13) ALDO ALESSANDRO MOLA, *Storia della Massoneria italiana dall'Unità alla Repubblica*, [The History of Italian Freemasonry from Unity to the Republic] Bompiani, 1976, p. 313.

14) *Dizionario biografico degli italiani* [Biographical Dictionary of Italians], vol. 27, 1982, under Colocci: *Very active, he moved frequently between Jesi, Rome and Pisa, founded the Marche progressive committees for the 1876 elections, developed relations with French and Polish immigrants, was among the founders of the clearly pro-Polish "Adam Mickiewicz" Academy, fought in favor of the Jews of Romania, became friends with Władysław Mickiewicz, Adam's son, and with the Communard Armand Lévy, whose "idealism" he highlighted against "opportunism ... invented to legitimize all capitulations of conscience"*.

15) GAUDART DE SOULAGES, HUBERT LAMANT, *op. cit.*, p. 590.

16) His grandfather was a Jew from Metz who married a Catholic and was baptized. His father, Georges, participated in the Napoleonic campaigns.

17) JERZY W. BOREJSZA, *Sekretarz Adama Mickiewicza. Armand Lévy i jego czasy* (Secretary to Adam Mickiewicz, Armand Lévy and his times), Varsavia 1969, then 2006. PAWEL KORZEC gave it an interesting review in French in the magazine *Annales*, 1972, vol. 27, n. 3, pp. 779-783, that can be read at this address: http://www.persee.fr/doc/ahess_03952649_1972_num_27_3_422536_t1_0779_0000_4

18) *Sodalitium* no. 49, Year 1999, pp. 30-41; the French translation no. 48. The article was also translated into Polish.

19) G. SCHOLEM, *Le tre vite di Moses Dobrushka* [The Three lives of Moes Dobrushka], Adelphi, 2014. Moses Dobrushka's mother was a cousin of Jacob Frank (1726-1791) the founder of the sect to which Dobrushka belonged. "A Convert" to Catholicism, he took the name Franz Thomas von Schönfeld. The "conversion" didn't prevent the new "Christian" from entering Freemasonry (before 1780), first in the ordinary one, and then in two Orders, the Knights of the True Light (1791) and the Asiatic Brotherhood (1783) respectively. The third life of the protagonist was that of a Jacobin revolutionary under the name Sigmund Gottlob Junius Frey. Since revolution devours its children, and the devil makes pots but not lids [Italian proverb], the citizen Junius Frey was involved in the

disgrace of Danton and Chabot and was guillotined with them on April 5, 1794.

20) Both mother and wife belonged to the Frankist family: see *Sodalitium*, *cit.*, pp. 35-36.

21) The news about the Roman honors to Mickiewicz was taken from the article by BRONISLAW BILINSKI, *Il lauro capitolino di Adamo Mickiewicz* [*The Capitoline Laurel of Adamo Mickiewicz*], published in *Strenna dei Romanisti*, April 21, 1989 (2742 ab Urbe condita), pp. 73 ss. The author cites Borejsza's book, and also: *L'ombra di Mickiewicz. Armand Lévy e l'Italia* in *Conoscersi* [*The Shadow of Mickiewicz. Armand Lévy and Italy*], Rome, n. 64-65, 1971, pp. 85 ss.

22) His Islamic name Michele Czajkowski (1804-1886), tied to Prince Adam Czartoryski, son of Freemason Adamo Casimiro. Both involved in the revolt of November 1830. In hatred for the Russians, he became a Turk. Later he became pan-Slavic, becoming a Russophile. Died of suicide.

23) The dictionary GAUDART DE SOULAGES-LAMANT (*op. cit.*) lists among European Freemasons four Rothschilds (a list that claims it is not exhaustive): Nathan Mayer (1777-1836), Anselm (1803-1874), Ferdinand (1839-1899) and Mayer known as James (1792-1868) father of the Alfonso in question.

24) N. GRUSS, *Une amitié exemplaire: Adam Mickiewicz et Armand Lévy* [*An Exemplary Friendship, Adam Mickiewicz and Armand Lévy*], Les Nouveaux Cahiers (the magazine of the Israelite Alliance) n. 26, 1971, in:

<http://turquetto.blogspot.com/2012/07/armand-levy-cat-holiquedorigine-juive.html> At the website cited one can find ample references dealing with Lévy's writings in favor of Bonaparte and French pro-Turk politics, his attempt to reconstruct a Jewish Legion this time in Romania in 1857, and his organizing Jewish immigration into Palestine in 1867, for which Turquetto can with good reason define Lévy as a Proto-Zionist.

25) JEAN-PHILIPPE SCHREIBER, *Les élites politiques juives et la franc-maçonnerie dans la France du XIXe siècle* [*Jewish Political Elites and Freemasonry in 19th Century France*] in *Archives Juives*, 2010/2 vol. 43. See

<https://www.cairn.info/revue-archives-juives-2010-2page-58.htm>. Of the same author, with LUC NEFONTAINE, see *Judaïsme et Franc-maçonnerie. Histoire d'une amitié* [*Judaism and Freemasonry. History of a Friendship*], Albin Michel, 2000, in which he discusses the ties between Freemasonry and the Israelite Alliance.

26) MOSES HESS (1812-1875), militant communist and friend of Marx and Engels (his motto was the Marxian "Religion is the opiate of the people"). Hess was also Proto-Zionist (as was Armand Lévy), with the book "*Roma e Gerusalemme*" [*Rome and Jerusalem*] (1862) which inspired Theodor Herzl. He was buried in the Jewish cemetery in Cologne, his remains were translated to Israel.

27) See CAROL IANCU, "*Aux sources de l'Etat d'Israël : La Conférence sioniste de Foc'ani (1882) en Roumanie*" [*The Sources of the State of Israel: The Zionist Conference of Foc'ani (1882) in Romania*], in JEAN-ANTOINE GILI and RALPH SCHOR (dir.),

Hommes, idées, journaux. Mélanges en l'honneur de Pierre Guiral [*Men, ideas, newspapers. Miscellany in honor of Pierre Guiral*], Paris, Publications of the Sorbonne, 1988, pp. 219-220. Cited by Turquetto.

28) The activity of Armand Lévy in Italy in favor of the Jews of Romania in 1879, in *La rassegna mensile di Israel*, no. 6 June 1956: https://www.jstor.org/stable/41278159?seq=1#page_scan_tab_contents

29) EMMANUEL RATIER, *Misteri e segreti del B'nai B'rith* [*Mysteries and Secrets of B'nai B'rith*]. The most important Jewish national organization. Centro Librario Sodalitium, Verrua Savoia, 1995.

30) Lévy was particularly tied to prince Napoléon Joseph Charles Paul, called Jérôme Bonaparte, known as Plon Plon, a member of the Lodge "Amis de la Patrie", a candidate for Grand Master in 1862, Grand Commander of the Supreme Council of the Grand Orient of France (GAUDART-LAMANT, *op. cit.* p. 136). But Lévy had a good relationship with the same Emperor Napoleon III. The Napoleonic myth (Napoleon as a Messiah to the Hebrews) was alive among the disciples of Towianski, see *Adam, Karol, Jacob*, *cit.*, pp. 33 e 39-40, footnote 10, and among the Jews in general see BERNARD LAZARE, *L'Antisemitismo. Storia e cause* [*Antisemitism, History and Causes*], 1894, Italian edition: Centro Librario Sodalitium, Verrua Savoia, 2000, pp. 167 and 277.

31) BERNARD LAZARE, *op. cit.*, p. 276, 289, footnote 21, where the author, Jew and socialist, evokes the involvement of Jews in the socialist movement and the Paris Commune, and in general, to all Revolutions.

32) Complete text in: http://www.vatican.va/roman_curia/secretariat_state/documents/rc_segst_doc_20000217_sodano-letter_it.html For those tied to the modern mentality, who are tempted to agree with the supporters of religious freedom on the subject of the Inquisition, I refer you to the study seminars held in Modena on the Inquisition (year 2015) and on the Wars of Religion (year 2016), which can be listened to on our YouTube channel.

33) *Sodalitium*, no. 65, pp. 57 ss: *La breccia di San Pietro* [*The Breach of Saint Peter*].

34) On the influence of Bruno on Rosicrucian and Freemasonic thought, consult (with prudence) the works of FRANCES YATES: *Giordano Bruno e la tradizione ermetica* [*Giordano Bruno and the Hermetic Tradition*], Laterza, 2006; *L'illuminismo dei Rosacroce* [*The Enlightenment of the Rosicrucians*], Mimesis, 2011; *Cabala e occultismo nell'età elisabettiana* [*Kabbalah and Occultism in the Elizabethan Age*], Mondadori, Einaudi, 2002, as well as, if you will allow me to quote myself again, my video conferences held in Bologna on Freemasonry.

To better understand the character, read:

Il Vero Volto di Giordano Bruno

Pietro Balan (Pagg. 86) € 8,00

www.sodalitiumshop.it





Exegesis

One of the most difficult passages in the Gospel to understand. The parable of the unfaithful steward.

Father Ugolino Giugni

The Gospel Text

“**A**nd he said also to his disciples: *There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: ‘How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer.’ And the steward said within himself: ‘What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.’ Therefore calling together every one of his lord’s debtors, he said to the first: ‘How much dost thou owe my lord?’ But he said: ‘A hundred barrels of oil.’ And he said to him: ‘Take thy bill and sit down quickly, and write fifty.’ Then he said to another: ‘And how much dost thou owe?’ Who said: ‘A hundred quarters of wheat.’ He said to him: ‘take thy bill, and write eighty.’*

And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.”

“Father, I don’t understand this parable of the Gospel. It seems as though here Jesus approves the way the unjust steward acted and therefore approves evil.” So a pious and elderly woman said to me many years ago after the Mass of the eighth Sunday after Pentecost, during which this parable had just been read. But the pious woman was not the only one, then as today, unable

The parable of the unfaithful steward in the Gospel of Saint Luke is objectively difficult to understand.

The purpose of this article is to craft a Catholic exegesis on it.

to fully understand this passage of the Gospel of Saint Luke, which objectively remains difficult to interpret. Let’s try to make a Catholic exegesis of it, especially basing it on the explanations given by the Fathers of the Church ⁽¹⁾.

Clear meaning of the parable

There is a rather clear general sense of this passage who is as follows: the father is God and all men are in some way the unfaithful servant who has squandered the goods of his master through sin by making those goods (spiritual or material), that God had entrusted to him for His glory, serve for personal satisfaction.

The human framework in which the evangelical image unfolds is that of the (unjust!) administrator who knows how to take advantage of the time at his disposal to secure his own future once he leaves his activity. There is only one essential trait: the steward’s **prudence**. All the other traits are ornamental. It is, in fact, only **prudence** appears as a spiritual element of the comparison; in truth, a second one can be discerned: the **condition of simple steward** held by the main character. The spiritual or moral framework of the parable lies in the fact that, as a general principle, men are more “prudent” in ordering temporal things than they are eternal things. This teaching is found in Verse 9: the Christian lives in two moments: in the time in which he administers his personal goods; and that of eternity, in which he is left to present his stewardship, giving account before God. If it is concluded that he had administered his temporal goods well, he will dwell in the house of God (Paradise), who will have him share in all that is His; instead whoever will not have administered his goods well, will not remain in the house of God. In other words, the Christian is guaranteed a



The unfaithful servant

happy future outcome, but operating correctly in the present.

The servant is accused...

At the tribunal of God, there will rise up against us the souls that we had ill-edified or scandalized, the devil who had overcome us so often in temptation, the guardian angel whom we saddened, the blood of Our Lord which we made sterile; these will be the many voices that will accuse us.

“How is it that I hear this of thee? Give an account of thy stewardship; for now thou canst be steward no longer.”

The accusation is not necessarily well founded: it is possible that it isn't; the master may not even believe it, but he calls the steward to account for his conduct. What is certain is that there will only be a little time more (or none at all) until death will take away the use of his time, and all that he received in life will have to be returned to God; and others will take over his stewardship. Christ, Saint Jerome explains - says to the man: “Give account of your stewardship”, that is, of your life, of your state, of the offices entrusted to you, of your time, of your intelligence, of all those other gifts that God has given you, if you have used them to His glory and for your salvation and that of others.

The steward said within himself: What shall I do...

He tacitly admits his crime by acknowledging his mismanagement, but it is not sincere repentance that leads to conversion but rather a human observation. In the steward's

soliloquy, two honest ways to make a living emerge: working or begging, but with the term “digging” he alludes to the difficulty of work such as this, work he has never done... The gloss comments here ⁽²⁾: “After this life, there is no place to dig, to plant our soul with compunction, so that it bears fruit: and then it is also embarrassing to beg, as the foolish virgins did, indeed, this is useless and impossible.”

Excluding work and begging, he then devises a third dishonest system that will allow him to continue to live at his master's expense: he reduces the debts of his master's creditors so that these grateful people will help him afterwards, when he will no longer have any means of support. What is of interest for the purposes of the Parable are not the details of the discounts effected, but, as already underscored, the steward's “prudence”.

The singular interpretation of Origin

Origin gives a singular interpretation of this parable by highlighting the redemptive work of Christ in the unfaithful steward who rewrites the bills of man's sins. Here are his words: *“Take your bills, and sit and write eighty, and the other things that are related. From this it is understood that ours are the bills of sin; but the bills of justice are written by God. For thus the Apostle says: You are our epistle, written not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart (2 Cor. 3, 2-3). You have therefore in yourself what is written by God and what is written by the Holy Ghost. If you then sin, you yourself are made to write the condemnation for the sin. But consider that, at any time when you have approached the Cross of Christ and the grace of baptism, your writing is affixed to the Cross and blotted out in the fountain of baptism. Do not rewrite later what has been blotted out, nor repair what has been destroyed; preserve only the writing of the Holy Ghost.”* ⁽³⁾

The central question: Human prudence and Divine Prudence

“And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation

than the children of light.” The central thought of the parable is found in this little verse, upon which many, in fact, stumble, unable to understand its profound sense. Ricciotti (4) points out that if the master praised the fraudulent steward, *because he had acted prudently*, he did so because, being a man of the spirit, and a great gentleman, he knew how to deal with the sorrows of life by highlighting their most interesting aspects.

Padrone (in Greek ‘Ο κυριος) could be interpreted as Master or Lord (that is, Jesus in the Christian language of Saint Luke); in this sense it would be more clear than if the master did not praise one who had defrauded him unjustly, while instead the Lord can point to his “prudence” as an example.

I repeat: exemplary behavior consists in the **prudence** of the administrator. It does not matter if it had been put to good or bad use; it matters only in itself, as an ability to foresee and provide. A similar language is found in the Gospel when Our Lord says “*Be ye therefore wise as serpents*” (Mt. 10, 16), or when Saint Paul states that “*like a thief in the night, so shall come the day of the Lord*” (I Thess. 5, 2).

Saint Augustine explains the reason for which the Lord uses this image in his parable: “Why did the Lord Jesus Christ tell this parable? Certainly not because he liked the deceitful servant; he defrauded his master and disposed of goods that were not his. Moreover he committed a subtle theft; he brought harm to his master so as to ensure, after his administration, a refuge of tranquility and security. Why did Our Lord place this example before our eyes? **Not because the servant defrauded; but because he was thinking of his future**; because the Christian having no foresight might be ashamed, since the ingenious project is praised, even in the deceiver. In fact, the passage ends like this: *the children of this world are wiser in their generation than the children of light*. They commit fraud to provide for their future. What life did that steward think he was providing for? That which was to come after having left his previous condition by his master’s order. He was providing for a life that must end; you do not want to provide for an eternal one? Therefore, do not love deceit, but it is said: ‘Make friends with the wicked mammon’”⁽⁵⁾.

In another passage, Saint Augustine makes clear: “In that steward whom the master drove away from his administration and praised him for being able to provide for his future, we must not take everything as being proposed for our imitation. **We must not defraud Our Lord, not even to bestow alms**



Saint Augustine

from the proceeds of the deception. Concerning those by whom then we wish to be welcomed into the eternal pavilions, we must not think that they are debtors of God and Our Lord. For in the passage, the just and the saints are designated as those who bring into the eternal pavilions those from whom they have received earthly goods in their need. Of these it is also said that if anyone gives to his fellow man even a cup of cold water because he is a disciple of the Lord, he will not be deprived of his reward (Mt. 10, 42). **Similitudes like this are said so that they can be taken "in contrast", for example so that this is understood: if the one who defrauded his master deserved praise, how much more should those who do good works in order to conform to His precepts please Our Lord God?** It is the same in the case of that unjust judge to whom the widow implored (Mt. 5, 20). The Lord drew an image from it, to make us draw us back to God the judge, although no simile can be established between God and the unjust judge”⁽⁶⁾.

According to **Origin**, one must distinguish human prudence in its kind, from the true wisdom according to God: “The children of this age are said not to be wiser, but more prudent than the children of light. And this not in an absolute or simple sense, but in their character; for *the children of this world are wiser in their generation than the children of light.*”

Theophylact says “Thus he calls the children of this world those who are only concerned with earthly interests, and children of light who are concerned with spiritual goods with a view to divine love. Now it happens that in the administration of human affairs we dispose of our goods with prudence, and we put all our effort into preparing the resources for life should we lose the administration; but when we concern ourselves with divine things, we give no thought whatsoever of what will be useful to us in the future life.”

The use of wealth

Another important question to confront in this passage of the Gospel is the good use which is to be made of wealth and the goods of this world; we find it in the short verse nine: *And I say to you: Make unto you friends of the mammon of iniquity that when you shall fail, they may receive you into everlasting dwellings.*

Let's examine the thoughts of the Fathers on this point.

St. Augustine: “In place of one hundred barrels of oil, that steward wrote fifty to the debtor, and, instead of one hundred measures of wheat, he wrote eighty. I believe there is no other meaning than this: like what the Jews did toward the Levites, and more than them, everyone who labors in the Church of Christ must practice a superior justice to that of the Scribes and Pharisees (See Mt. 5, 20). If they give a tenth part (Num. 18, 21), the Christian must give half. Such is what Zacchaeus did (see Luke 19,8), and not only regarding his interests, but even the goods he possessed. At the very least it is necessary for the Christian to double the tithes, for which, giving two tithes, he surpasses the donations of the Jews. The money we possess for temporal use is called *mammon of iniquity* by Our Lord. By the name *mammon* is meant riches, which are not esteemed except by the wicked, who place in them their hopes and the fulfillment of their happiness in them. But instead, if the righteous possess them, money certainly has value of something, but true riches for the righteous are only heavenly and spiritual ones, through which they fill their indigence in the realm of the spirit, and, excluding the misery and scarcity of material things, are enriched with the abundance of the beatitudes.”⁽⁷⁾

“But what is meant by the phrase: friends of the ‘mammon of iniquity’. What is the ‘mammon of iniquity’? Firstly, what is the

meaning of the word ‘mammon’? This actually is not a Latin word: is a Hebrew term, akin to that of the Carthaginian (Punic) language. In fact, these two languages are linked by a certain kinship of meaning. What the Carthaginians called ‘mammon’, is called ‘riches’ in Latin. So to say it all in Latin, here is what Our Lord says: *Make unto you friends of the mammon of iniquity.* Some misinterpret this, steal other people’s property and give some to the poor, believing they are practicing the precepts which He gave us. For they say: ‘To steal another’s goods is unjust wealth; but to give alms, especially to the needy servants of God, is to make friends with ill-gotten wealth’. This interpretation must be corrected, or better, must be absolutely erased from the tablets of your heart. I do not want you to understand it in this way. You must make alms from the proceeds of your just labors; you must give by taking from the goods you justly possess. For you cannot bribe Christ, your Judge, so that He will not judge you with those poor, from whom you steal. (...) Zacchaeus said: *Half of my goods I give to the poor* (Luke 19, 8). This is how he runs who rushes to make friends with ill-acquired riches. Furthermore, in order to not remain guilty for other causes, he said: *If I have stolen from someone, I will return to him four times what I have taken from him* (Luke 19,8). He inflicts a condemnation upon himself so as not to fall into damnation. You, therefore, who possess riches that you have acquired by evil, do good with them. You who have no riches that are the fruit of sin, do not acquire them by sin. Be good, you who made good with the fruit of evil, and when you have done something good with the fruit of evil, do not remain evil yourself. Will your money turn to good, and you remain evil?”⁽⁸⁾

“A just and dutiful administration of temporal goods, and, as far as its nature allows, a more peaceful and tranquil one, procures merit by obtaining eternal goods, provided one doesn’t possess while doing the possessing. For from the mouth of Truth itself it has been said: If you have not been faithful in goods that are not yours, who will give you your own? Therefore, let us set aside the cares of transitory things, let us seek lasting and secure goods, let us rise above our earthly riches. For it is not without reason that the bee has wings even amidst the abundance of honey, since honey kills those who remain attached to it.”⁽⁹⁾

St. Ambrose: “He says *mammon of iniquity* because avarice tempts our hearts with the lure of riches, so that we become slaves to it.”

St. Cyril: “The riches of iniquity are small things, they seem like nothing to those who taste heavenly ones. Therefore I think that one is faithful in small things who consecrates his riches to the relief of those who are in misery. But if we are unfaithful in small things, by what right will we obtain true riches? That is, the fruitful gift of God’s graces which imprints the divine likeness on the human soul? The following shows that this is the meaning of the Lord’s words, because he says: *if you have not been faithful in goods that are not yours, who will give you your own?...*”⁽¹⁰⁾

The Venerable Bede: “It is impossible to serve riches and Christ at the same time. However, it doesn’t say: *those who have riches*, but those *who serve riches*; because they who serve riches hold on to them like a slave, while he who has shaken off the yoke of this slavery, distributes them as a master; now, he who serves Mammon is also slave to him who, because of his wickedness, is rightly called the *prince of this world*.”

So, the Lord, also according to the interpretation the Fathers give us, indicates the works of mercy as an extreme resource for compromised souls frightened by hard work and duty. The miseries of the poor to whom alms are given can be, if we want, a means for eternal salvation. By helping the needy we get back on the path to heaven. Justice tempers its rigor, and mercy obtains further merit and time to do good. This is what the poor can do, that is, all those who have need of you. Any service you render to them, are rendered to you greater still. If we are good with them, God will be good with us.

Conclusion

The parable, then, must be transported to a higher level than the figurative one, and must be applied with precision. Drawing some conclusions or morals:

1. For the Christian, true or divine prudence consists in applying to eternal goods the same human prudence that the children of the world use for ordinary things of the world.

2. The condition of man regarding his goods here below is that of a simple servant who must render account to the true Master, who is God; and this is true also for spiritual goods and qualities that God has given us during our lives.

3. The correct use of earthly wealth consists in using it to acquire not just earthly goods which are equally fallacious and transitory, but also eternal goods which are perennial and secure.

The way to do this consists in making the poor the beneficiaries of the riches afforded to us. This beneficence is a fruit that will never fail, because the beneficiaries become friends of the benefactor and at the end of this age (*when he passes away*) he will be rewarded by being welcomed into the eternal tabernacles.

Reward and sanction in the next life is therefore the basis of all doctrine of the Lord Jesus, in view and expectation of the future life. Then we understand well how poverty, in this life, is a choice and rule of utmost prudence; that is, “**true prudence**” according to God.

To confirm what has been said up to now, Luke, at the end of the parable, inserts a series of sentences by Our Lord that concern riches (mammon of iniquity), which although they do not seem to be a part of the parable, complete its teaching by giving what must be the Christian vision of riches according to true wisdom found in the preaching of Jesus.

Here are verses 10 to 13: ¹⁰ *He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater.* This small verse is a universal proverb that can be applied to many aspects of life.

¹¹ *If then you have not been faithful in the unjust mammon; who will trust you with that which is the true?* Derived from the preceding verse: true riches can be eternal life and the spiritual gifts that prepare it, which God however already granted us in this life in view of the future.

¹² *And if you have not been faithful in that which is another’s; who will give you that which is your own?* Temporal riches are not ours, but are



given us in administration and are taken from us in death. If we have not made good use of them, we will not have the right to Paradise, except by good right. Instead it is said to be ours because if it is given to us, no one will ever take it away.

¹³ *No one can serve two masters: for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.* This is found also in Matthew 6, 24; it is made up of two parts: in the first, there is the general principle that no one can serve two masters, in the second it is applied to riches as a synthesis of the entire teaching of the parable.

Saint Luke has shown us, here in chapter sixteen, that in addition to being the “scribe of mercy” (think of the parables of the prodigal son, the good shepherd, the lost drachma) he is also the evangelist of poverty. For the follower of Jesus, **true “prudence”**, consists in renouncing wealth (poverty) or using it correctly. May God help us to put this teaching into practice so as to be received into the *eternal dwellings*, that is, in Paradise.

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Footnotes

- 1) For the Fathers of the Church is meant those Christian writers of the first centuries of Christianity, whose doctrinal teaching is fundamentally retained by the Church. Their unanimous consensus can be a rule of faith.
- 2) Glosses are comments inserted in the margins of texts by the Glossators, to explain more obscure passages using more understandable words.
- 3) Origin, *Homilies on Genesis* 13, 4. Origin is cited as an original witness in the patristic period, and not as an absolutely orthodox author (some of

his doctrines, in fact, were condemned several centuries after his death).

4) GIUSEPPE RICCIOTTI, *Vita di Gesù Cristo [Life of Jesus Christ]*, Oscar Mondadori 1974 vol II § 470, p. 515.

5) St. Augustine, *Discourse 359A 10*.

6) St. Augustine, *Questioni sui Vangeli II [Questions on the Gospels II]*, 33.

7) St. Augustine, *Questioni sui Vangeli II [Questions on the Gospels II]*, 34.

8) St. Augustine, *Discorso 113 sulle parole del Vangelo di Lc XVI [Discourse No 113 on the words of the Gospel of Luke XVI]*, 9, 2-3.

9) St. Augustine, *Le lettere [Letters]*, 15, 2.

10) St. Cyril, in *Cat. Graec Patr.*



Current affairs in the Church

I don't believe it... but it's true!

Father Piero Frascchetti

Allowing us to paraphrase the title of a famous and hilarious comedy written by Peppino De Filippo, we want to entitle this commentary on the events that occurred on March 13 in Rome, in which once again we shudder and are saddened by the absurdity of conduct that we wouldn't believe was true if it hadn't really happened. But unfortunately, as they say: “when it rains, it pours”.

Let's briefly address the fact in question, for which we go back to the news spread by the SSPX website in Italy (<http://www.sanpiox.it/dal-mondo-della-tradizione/1948-rosario-di-riparazione-a-san-pietro>) in which they give an account of “reparation for the scandal of vespers sung in the solemn manner by Anglican heretics and schismatics in the Basilica of Saint Peter”, which had been communicated in advance. (<http://www.sanpiox.it/attualita/1945-in-riparazione-delle-cerimonie-a-cattoliche>).

In noting the words and facts that accompanied this event, we couldn't help but raise some questions and reflections on what happened.

To see ecclesiastics belonging to a community [SSPX] "not yet in full communion" with the one they repute to be the Holy Father 'Pope Francis' ⁽¹⁾, to celebrate Mass, to recite the Rosary, to release interviews to repair the so-called scandal perpetrated by other ecclesiastics who, just like them, are not 'in full communion', seems to us to be paradoxical and absurd. It would be as if active thieves prayed in reparation for thefts committed by other thieves like them.

Let's not forget, in fact, that the so-called "Revocation of the Excommunications" of the four Prelates of the SSPX happened on January 21, 2009, which took place precisely during the Octave for Christian Unity, obviously dictated by the ecumenist practices inaugurated by the Second Vatican Council (<https://www.sodalitium.biz/sul-decreto-del-21-gen-naio-2009-con-il-qual- viene-rimessa-la-scomunic-a-a-4-vescovi-della-fraternita-san-pio-x/>) and subsequently put into practice over these past fifty years. Thus, in this case too, it is like wanting to rightly condemn what the Church has already rejected, while at the same time accepting in practice, and even in joy, precisely what is being condemned!

We refer also to the post released by the editorial staff of Radio Spada (RS) after the aforementioned event, and the comment made on it; we do so believing that this latest contribution helps to make it clearer, and even more, how such conduct is wrong, deceptive, contrary to religion and the Faith, which RS itself greatly boasted about by presenting it as "a happy and well-intentioned experiment" (in this regard, we refer you to our press release: *Sodalitium* n. 67, page 38).

In reading the list of the various "ecclesial realities" that took part in the "reparation" for the ecumenical scandal that took place in the Saint Peter's Basilica, there are many considerations to make. We limit ourselves to cite another event organized some time ago by one of these so-called communities: the Institute of Christ the King, which qualifies as a "Society of Apostolic Life of Pontifical Rite" (which protests against an

initiative specifically desired by the one they recognize as the "Supreme Pontiff"!).

We are referring to the time when "in the venerable Rectory of *Gesù e Maria* on the *via Corso* (Rome), a solemn High Mass was celebrated by Most Reverend Gilles Wach, the Prior General of the Institute of Christ the King, Sovereign Priest, who "enthusiastically welcomed the most praiseworthy initiative" "by welcoming members of the Sintra Singers International directed by Professor Mrs. Ghislaine Morgan", recalling also that "**all the members of the Sintra Singers International who come from all over the world and belong to many varied confessions (Anglica, Lutheran, Calvinist)** gathered yesterday in a magnificent musical

A few moments of the ecumenical meetings with Anglicans in Saint Peter's and at the Anglican Church in Rome. The photos speak for themselves...



embrace (in addition to Gregorian chant, there was exquisite music by Bianciardi, Palestrina, De Victoria) **around the Altar of Christ during the celebration of the Venerable Tridentine Roman Rite.** A spirit of Christian brotherhood and a demonstration of **true ecumenism in the common faith** that reconnects us to Our Lord Jesus Christ, and thanks to the passion that we share with much joy: Music. Their enthusiasm, their masterful technique, and the magnificent justice that they, *in primis*, have often made regarding the Tridentine Rite were once again truly surprising, and they encourage all those who love the ancient Roman-Gregorian Liturgy, for which sacred music is the sacred bride, to go forward with renewed ardor and vigor” (<https://blog.messainlatino.it/2012/02/roma-chiesa-di-gesu-e-maria-al-corso.html>).

We believe and sincerely hope that no comment is necessary.

We in no way want to bore our patient readers, and we will limit ourselves to reminding them that all these contradictions and absurdities and who knows how many others, are nothing more than the obvious effect of a determinate cause. In fact, by recognizing Paul VI and his successors as true and legitimate Popes, through whom it is Christ himself who governs, teaches and sanctifies His Church, it obviously follows that the Second Vatican Council and all that followed is the Magisterium of the Church, to which every believer, also according to the Wojtylian ‘Canonical Code’, is at least due: “Although not an assent of faith, a religious submission of the intellect and will must be given to a doctrine which the Supreme Pontiff or the college of bishops declares concerning faith or morals when they exercise the authentic magisterium, even if they do not intend to proclaim it by definitive act; therefore, the Christian faithful are to take care to avoid those things which do not agree with it.”

Yet once again, we thank the Good Lord having made us know Bishop Guérard des Lauriers, through whom we have the opportunity to face the tremendous doctrinal crisis that, because of Modernism, continues to rage everywhere, without, however, falling clamorously into absurdity and contradiction, but rather being able to fully receive that which God has revealed,



Gilles Wach, Prior General of the Institute of Christ the King Sovereign Priest

what was transmitted by the Church over the centuries, and which will remain imperishable through the ages forever.

Footnotes

1) It should be noted that J.M. Bergoglio personally and warmly desired this scandal, having among other things “previously celebrated on October 5, 2016 with ecumenical vespers in the Basilica of San Gregorio al Celio together with Archbishop Justin Welby an important anniversary” by recalling “the fiftieth anniversary of the dialogue between the Catholic Church and the Anglican Church, which had been re-established with the meeting of March 23, 1966 between Blessed Paul VI and the Archbishop of Canterbury, Michael Ramsey”. (See: <http://www.lastampa.it/2017/02/07/vaticaninsider/ita/news/nella-basilica-di-san-pietro-per-la-prima-volta-i-vepri-anglicani-zaHvZUOXpFfr2NVBEJZLIP/pagina.html>). If that were not enough, Bergoglio himself visited the Anglican Church of “All Saints” on February 26th with statements that were disconcerting to say the least (See: <http://roma.repubblica.it/cronaca/2017/02/26/news/roma-papa-francesco-in-visita-alla-chiesa-anglicana-all-saints-159282976/>). And again on March 17th, once again welcoming the ‘Archbishop of Canterbury’ to the Vatican, Bergoglio spent time with him and “after a private conversation, which lasted over half an hour and the exchange of gifts, the two leaders led a common prayer in the Redemptoris Mater Chapel, before having lunch together in the Domus Sanctæ Marthæ”. (See: <http://www.lastampa.it/2013/06/14/vaticaninsider/ita/in-chieste-e-interviste/cattolici-e-anglicaniinsieme-verso-l-unit-PJFqi5QPmucYxingpUj2N/pagina.html>).

“If Luther returned to earth, he would find that Bergoglio has gone too far with progressivism!”

We publish an interview that Father Francesco Ricossa gave to the French weekly *Rivarol* (no. 3259 of November 24, 2016), conducted by Jérôme Bourbon on 11/8/2016 (Italian translation by Univox.it)

Rivarol: What reflections do you have on Bergoglio’s very recent trip to Sweden, a trip whose official purpose was the start of a year of celebrations for the five hundredth anniversary of Martin Luther’s Reformation, Francis’s statements on Luther and the Lutherans, as well as his participating in a Lutheran cathedral in meeting a woman “bishop” and the head of the Lutheran church in Sweden. A trip during which Bergoglio had not even planned to say “Mass” (or more precisely the synaxis of Paul VI), something unheard of, while the discontented local Catholic community forced his hand?

Father Francesco Ricossa: First of all, this visit to Sweden is the immediate follow-up to the Lutheran pilgrimage to Rome. Bergoglio received them in the Vatican on October 13 with the statue of Martin Luther at his side, and had previously gone to the Lutheran temple in Rome. The visit to Sweden is only the beginning of the ecumenical initiatives for the five hundredth anniversary of the Reformation, and ultimately, even though Bergoglio did it in a more open manner, he only resumed the line of conduct of his predecessors. In fact, John Paul II and Benedict XVI had already expressed great praise for Martin Luther. This is nothing other than the confirmation of what was said in the 1970s: “the new mass is Luther’s mass.” There was an outcry when the traditionalists said it, but ultimately it is evidence for it.

Moreover, mercy, as Bergoglio understands it, is completely Lutheran. He speaks of man who cannot help but sin, who should almost take



The statue of Luther at the Vatican

pleasure in sin, and who is saved by the mercy of Christ even if he does not distance himself from sin. He spoke about it incessantly and in particular throughout the so-called year of mercy that ended last Sunday. Sin is in man, it cannot be eliminated and it is covered by the cloak of the Passion of Christ. In his speech to the Missionaries of Mercy, Bergoglio said that even if a penitent does not confess his sin or does not want to abandon it, the mercy of the Lord forgives him. This is a Lutheran idea. In his document “*From Conflict to Communion*”, of June 2013, he wrote (no. 154) that even theologically, there is an agreement with the Protestants, not only on justification, but also on the Real Presence, Transubstantiation being considered as non-essential. In any case, I also think that if Luther were to return to earth, he would find that Bergoglio has gone too far with progressivism!

Rivarol: What you are saying rightly goes in the same direction of the incredible visit Bergoglio made, on November 11, to laicized priests and their families, four of whom were “parish priests” of the diocese of Rome. He in no way reminded them of the obligations they had assumed when they embraced the priesthood. Here is what the Vatican says in its official statement: “*The Holy Father wanted to offer a sign of proximity and affection to these young men who have made a choice often not shared by their brother priests and their families. After several years dedicated to the priestly ministry carried out in parishes, it happened that loneliness, misunderstanding, weariness from the*

great commitment of pastoral responsibility, have placed their initial choice of the priesthood into crisis”, and the statement from the “Holy See” continues: “Months and years of uncertainty and doubt have therefore taken over, which have often led to the belief that, with the priesthood, they have made the wrong choice (sic!). Hence the decision to leave the priesthood and start a family.”

The agency dispatches specify that four of the young fathers of families whom Bergoglio met were former “parish priests” of the diocese of Rome, others came from Madrid (Spain), Latin America and Sicily. According to the Vatican, Bergoglio’s arrival in the apartment “was marked by great enthusiasm: the children gathered around the Pontiff to embrace him, while the parents could not hold back their emotion. The Holy Father’s visit was greatly appreciated by all those present who felt no judgment by the Pope on their choice, but instead the friendliness and affection of his presence,” and the Vatican specified that Francis listened to the former priests and inquired about the canonical procedures that were underway. “His paternal word reassured everyone of his friendship and the certainty of his personal interest,” concludes the Vatican, according to which Francis once again “intended to give a sign of mercy to those living in a situation of spiritual and material hardship, highlighting the need for no one to feel deprived of the love and solidarity of their Pastors.” What do you think of such behavior?

Father Francesco Ricossa: It is the culmination, for now, of something very old. After Vatican II, Paul VI changed the discipline of the Church, which was to never concede dispensation for a priest to contract marriage, even *in articulo mortis*, when all other impediments could be dispensed. Following this change, there were a great number of priestly defections, sad and scandalous.

Bergoglio, with gestures more than with doctrine, shows what he wants. He received

couples who live together without being married, he received homosexual “couples”, transexuals as they say today, he telephoned the “woman” of a laicized bishop... All these gestures go in the same direction. One could think of this as a work of mercy toward sinners who need to escape from sin, and this would be evangelical, but unfortunately in the context of general laxism, and without Bergoglio ever asking the sinner to abandon the sin, this behavior is scandalous; in these gestures there is an encouragement to sin.

Rivarol: You recall the gathering of homosexual couples in Rome. But Bergoglio also met with representatives of the LGBT lobby, so he is manifesting a complacency towards affirmed, notorious, homosexuality. Would this be a step towards the “ordination” of openly homosexual men, as happens in the Anglican Church or in the Lutheran Church of Sweden?

Father Francesco Ricossa: There is a document, even post-conciliar, that prohibits men who have this tendency from entering the seminary. A wise and necessary thing, but this is not enough: because in practice, this norm is currently transgressed, and the ex-Master General of the Dominicans has even taken a public position in favor of priestly “ordination” of these persons. As for Bergoglio’s politics, he supports with all his sympathy the leaders of the Italian political party favorable to abortion, divorce, and even

Big smiles at the Vatican for the visiting Luxembourg Prime Minister and his “husband”



propaganda in favor of homosexuality, such as Marco Panella and Emma Bonino. He treats them as his best friends, as he does with the founder of the newspaper *La Repubblica*, Eugenio Scalfari, leftist journalist and atheist. If these are his friends, it doesn't surprise me that the modernists reach the same point as Protestants.

Rivarol: Bergoglio has also manifested the idea of creating deaconesses. Here again, isn't it a first step toward the "ordination" of women, something the Catholic Church formally prohibits?

Father Francesco Ricossa: There is no doubt. When John Paul II said, rightly for once, that this was a question that cannot be returned to, "Cardinal" Martini, who supported the election of Bergoglio and who was in favor of the "ordination" of women, said that at the very least the question of the diaconate could be studied. As if to say that when the door is closed, you enter through the window... Now, a study was done on the subject and it emerged that ancient "deaconesses" were not ordained, they did not receive the sacrament of orders. Thus, the question of the diaconate had also been closed.

Today the simple fact of saying that another commission to study this question is needed, clearly means moving in the direction of opening the sacrament of orders to women. People need to get used to the female diaconate. Besides, after Vatican II we already see married deacons who continue their married life, something that never existed before in the Latin Catholic Church. We have seen deacons with partners. Soon we will see women deacons. The purpose is to say that there is no incompatibility between the sacrament of orders and the female sex. The next step will be the priestly ordination of women, followed by the episcopal.

Rivarol: But it seems to me that John Paul II had already allowed female altar servers access to serve at Mass.

Father Francesco Ricossa: Yes, it is all official, not a liturgical abuse. Bergoglio also put into action another little novelty, introducing women and non-Christians in the washing of the feet ceremony on Holy Thursday, a liturgical act in which twelve people are supposed to represent the twelve apostles. On the other hand, this is completely consistent with the modern idea of equality and non-discrimination.

Rivarol: And this favors universal apostasy. In the United States, for example, in November 2013, Illinois authorized homosexual "marriage". Isn't it so that Bergoglio's actions and public words provoked reconsideration by the Chamber's "Catholic" members who, by leaning on Francis' famous words: "who am I to judge?" renounced their opposition to these inverted marriages?

Father Francesco Ricossa: The fact is actually that all those who want to demolish Christian morality lean on Bergoglio and that he never disowns them. He told the left wing journalist Scalfari, that everyone must follow their conscience, their idea of good and evil. Now, it is clear that one must follow his own conscience, but an enlightened, informed conscience, guided by Christian doctrine. There was an outcry of falsification, that Scalfari had perhaps badly transcribed Francis' words. But Francis never denied having made such a statement. Following these meetings, a book was even published and Bergoglio appeared as co-author. Therefore, there is no doubt of the reality of such statements.

Rivarol: Does the accord between the SSPX and the modernists who occupy the Vatican seem imminent to you, seeing that several stages have been reached? The last was just implemented: in the letter *Misericordia et misera*, of November 21, 2016, to close the "year of mercy", Francis agreed, in a way which is permanent and no longer for a limited time, the possibility for priests of the SSPX to validly and licitly give absolution. Here is the text of the



Bishop Bernard Fellay, Superior of the SSPX

statement: “to respond to the needs of the faithful, the Holy Father, trusting in the good will of their priests, to reach, with the help of God, full communion with the Catholic Church, establishes that who attend the churches served by the priests of the Society of Saint Pius X can validly and licitly receive sacramental absolution.”

Father Francesco Ricossa: The trick is hiding the fact that the point of arrival has already been reached. The famous accord, I think, has already been made. The SSPX had already received from the modernists on June 5, 2015, the power to judge its subjects in the first instance, which could not be done if they did not have jurisdiction; the Society was recognized on March 17, 2015, by the diocese of Buenos Aires as a society of ecclesiastic right, erected canonically, and on September 1, 2015 received the power to confess and absolve, for the so-called year of mercy, and here on November 21, this power becomes permanent, something equivalent to objectively giving the SSPX ordinary jurisdiction. Recently, on June 22, on the occasion of the priestly ordinations in Zaitzkofen, Germany, authorization was officially given to perform priestly ordinations, which means the SSPX had already been recognized.

What remained was only to give it the official guise of a personal prelature and to announce it publicly to those who have not yet understood it. This was done in order to avoid the difficulties that have arisen in the past: to avoid

strong public opposition to the agreement on the right from the anti-agreement fringes of the SSPX, and on the left from the modernists hostile to an agreement with the Lefebvrians. This strategy has proven to be very effective, in full conformity with Bergoglio’s style: to let theologians discuss things while the man of the Church (or the one wearing the vestments) moves ahead in practice.

Rivarol: But then are we completely within a framework of a “practical agreement”, something the Society had rejected for years and has publicly reproached of Barroux, the Institute of the Good Shepherd, and Campos?

Father Francesco Ricossa: Yes, but among the modernists, one can think what he wants. The same Bishop Fellay declared his agreement with 99% of Vatican II, in an interview of June 2001 to the Valais newspaper *La Liberté*. The tone changed over time and will change even more. Already now in Italy, the SSPX does not bless marriages any more, it is diocesan priests who do it; it no longer gives confirmation to those who received it in the new rite, nor do they conditionally ordain those who were ordained in the new rite. In the Italian magazine *Si Si No No*, it was written that sacraments under the liturgical reform are valid and legitimate. Things certainly change very quickly.

Rivarol: But isn’t the magazine *Si Si No No* rather on a favorable line towards Bishop Williamson’s “Resistance”?

Father Francesco Ricossa: Yes, and this is even more noteworthy. Those who claim to resist, recognize the new liturgy as legitimate. Bishop Williamson (in a conference on June 28, 2015 in the United States - ed.) says that one can attend the new Mass, something that he didn’t say in the 1970s. An anecdote: Bishop Williamson will give a conference on modernism in Rome on November 30 and among all the available halls, he chose the American Episcopal in Rome. It is astonishing.

Rivarol: You will be giving a conference in Paris on November 27 on the wars of religion. Is this a reminder of what is happening with Bergoglio and his rapprochement with the Lutherans?

Father Francesco Ricossa: Yes and no. There is certainly relevance to this anniversary of the Reformation, or rather the Protestant Revolution. But it is more than that. We hold conferences in Italy and France that are intended to be seminars for doctrinal formation, not necessarily about more current events, for the baptized, for militant Catholics in the domain of the social Kingship of Our Lord Jesus Christ. The wars of religion pertain not only to history, they allow us to confront the question of the

relationship between the Church and State. There are three conferences. The first part is historical, the second more doctrinal, this year it will be on the legitimacy of the use of force in defense of the Faith, denied by the “politicians” of the 16th century and the philosophers of the 17th, and a third conference on the modernist errors on the topic. One of the themes most often taken up by the modernists, in particular in the meetings in Assisi, is that all religions are religions of peace, and that the idea that there could be a religious reason for war is satanic. We try to distinguish what is true and what is false in this statement, aware that we are going against the current of usual discourse.

The Apostasy of Nations” “Civil Unions”

Father Francesco Ricossa

On May 11, 2016, the Italian House approved (372 yes, 51 no, and 99 abstentions) the Cirinnà Bill, on cohabitation and “civil unions”; the approval of the Chamber of Deputies was taken for granted after the Senate paved the way last February 25. The new legislation deliberated on so-called “civil unions” between persons of the same sex, as well as de facto cohabitation between persons of the same or different sex. In the first case, “Civil” union is in fact equated to marriage (the acquisition of the surname, inheritance rights, moral and material assistance, possible community of property, support in the event of dissolution of the union, survivor’s pension, and, by case law, even adoption of the cohabiting partner’s children); de facto couples may also acquire many of the rights belonging to regularly married couples (except surname and inheritance rights).

Accustomed as we are to all types of aberrations, we risk not fully grasping the particular gravity of what happened in Parliament, and what the head of the government, the “Catholic” Matteo Renzi, called “a day of celebration for all”.

Already introduced in almost all the countries in Europe, the new discipline which destroys natural and divine law with regard to marriage and the family, is now imposed also in

Italy, in that Italy which Divine Providence placed as the seat of the Chair of Peter, and as capital of all Christianity. Such “laws” therefore, are an important and grave stage in the public apostasy of

Accustomed as we are to all types of aberrations, we risk not fully grasping the particular gravity of what happened in Parliament, and what the head of the government, the “Catholic” Matteo Renzi, called “a day of celebration for all”.

the nation, in the framework of the process of de-Christianization that began at the end of the 18th century, carried on by the so-called Risorgimento and the end of the Papal States, and resumed after the last war with the promulgation of an atheist Constitution (the actual head of Government boasted of having sworn on the Constitution instead of the Gospel), with the revision of family rights and the introduction of divorce, legislation on voluntary abortion, the revision of the Concordat that sanctioned the end of Catholicism as the State Religion, up to the recent law on “quick divorce”. Let’s not kid



Renzi and Bergoglio agree on "civil unions"

ourselves, Emma Bonino recalled the new stages of the revolution, including the one in favor of euthanasia; as well as no shortage of discriminatory and prosecutorial "laws" for anyone who remains faithful to natural and divine right, to faith, and to reason. As for the stage mentioned above, that of the 11th of May is particularly serious: divorce, abortion, tomorrow euthanasia... These are, of course, aberrations that violate the natural law and pervert the right use of reason. However, it is rather a return to ancient paganism (and for the divorce prior to the coming of Our Lord Jesus Christ, known also as the Mosaic Law with the bill of divorce). A pseudo-marriage between people of the same sex, on the other hand, is something so completely against nature (since by nature, marriage has a first principle which is the procreation of children and the preservation of the human race) and therefore against right reason, something unheard of *a saeculo*: no civilization, no human community, no legislation and no religion, never, not even in pagan societies where divorce and vices against nature were admitted and cultivated (see Rom. 1, 27), never, we say, was it ever imagined that marriage was between people of the same sex (except exclusively, for himself, in a moment of vertigo by Nero).

Faced with such an event, unheard of for its gravity, we can make the following considerations:

1) One cannot speak, regarding "Cirinnà", of law. A law is *ordinatio rationis*, an ordinance of reason, while that which Parliament has approved is clearly and blatantly a delirium of reason. Any law worthy of this name must be a determination of divine and natural law, which rests on Eternal Law, the Wisdom of God itself, the Supreme Legislator and codifier. "Cirinnà" is not a law, but a perversion of law.

2) One can seriously ask if a government and a State authority that goes so far as imposing similar aberrations can be considered legitimate, since it does not procure the common good of society, but is the principal enemy of society itself.

3) Jorge Mario Bergoglio declared in an interview to the daily "Catholic" newspaper "La Croix", given May 9, 2016 and published May 16: "A State must be secular. Confessional States end up badly, they are against history." On the contrary, it is the secular State (that is, atheist) that "ends badly", as the Cirinnà law demonstrates. The Lay state rejects the Faith and the social Kingship of Christ, and the consequence is the total loss of reason and the establishment of the "social reign of Satan", liar and murderer from the beginning.

4) The Cirinnà "law" could only have been approved by Parliament thanks to the complicity of political men who say they are Catholic and who all come from the political experience of liberal Catholicism and democratic Catholicism, political men who made their own doctrine of social modernism, of liberal and Masonic secularism, and finally of Vatican II on religious liberty and the secularization of the State. Like in 1948, on the subject of the indissolubility of marriage, in 1971 and 1974 regarding divorce, in 1978 regarding abortion, so in 2016 it is "Catholic" politicians of Christian Democrat formation who allow (with vile betrayal by abstaining in the Chamber, and today by wanting and even voting for the "law") such apostasy and aberration. It is they, on all these questions, who in their capacity as ministers, Heads of the Government and Heads of the State, who voted for and promulgated these anti-Christian "laws", including the deputies from the "Comunione e Liberazione" movement.

Monica Cirinnà (PD), supporter of the bill that bears her name



Elected with the votes of naive Catholics, they constantly betray the Catholic Church and Our Lord.

5) Finally, and most importantly, the Cirinnà law was able to be approved thanks to the complicity not only of the laity, but also the Catholic clergy, or rather, those modernist heretics who have occupied and usurped, since 1965 at least, and increasingly since then, the Episcopal Sees and even the Apostolic See. Without the favorable climate created by the constant interventions of Jorge Mario Bergoglio, for example, a similar law in Italy would not have passed. Who said he couldn't judge? Who repeatedly praised and held as dearest friends the principals responsible for the war against God and the Church (Eugenio Scalfari, Emma Bonino and Marco Pannella)? Who received homosexual couples in a friendly and public way to demonstrate his sympathy? Who said he didn't want to meddle in politics, when the debate over "civil unions" was raging? Who hinted at a possible change in Christian morals? Jorge Mario Bergoglio, who habitually and objectively demonstrated, again on this occasion, that he objectively does not want the good of the Church, that he abandons the flock, that he does not rule the Church with Christ for the good and the salvation of souls. Catholics feel they are abandoned, and they are. Who, then, is responsible? Not just him, but also all those who have paved the way to the demolition of dogma, morals, discipline and liturgy, from Vatican II onwards, and all those who declare it by remaining in communion with, and in obedience to, these enemies of the Church and the Cross of Christ.

It is time for Catholics to rise up against the enemy, without compromise, without shame, without fear, raising the banner of the social Kingdom of Christ, returning to be the salt of the earth and the light of the world. Either Christ reigns, and Italy returns to Catholicism, or we will face the most total and painful ruin, and not a stone upon a stone of our civilization will remain. Then, Christ will reign all the same, not with His mercy, but with His justice, not with the benefits of His presence, but with the consequences of His abandonment. May God save us, and have mercy on us.

Father Ennio Innocenti, pioneer of ecumenism in Rome

Father Torquemada

Yes, it's not a case of homonymy. The pioneer of ecumenism in the City (Rome) is precisely Father Ennio Innocenti, well known in the Catholic "traditionalist" world. We've already spoken of him in an article in *Sodalitium* (no. 66, April 2013, pp. 48-49) entitled "*Una strana coppia*" [*A Strange Couple*"]. The strange couple we were referring to was composed of Father Ennio Innocenti - the well-known essayist of Catholic and anti-Masonic origins, on Freemasonry, Gnosticism and Kabbalah - and Professor Aldo Alessandro Mola - official historian of Freemasonry and previously President of the Association for the Defense of Freemasonry. The two, who we later discovered were good friends, formed "the couple" as Father Innocenti invited Professor Mola to speak at a conference he organized. The attentions paid by *Sodalitium* did not appear to overshadow Father Innocenti; on the contrary, he even responded in a friendly manner by inviting our director to speak at a future conference, as well as honoring him by sending him his most recent publications (at which time, we might make note, Professor Mola had also invited our director, receiving, as did Father Innocenti, a polite but firm refusal).

Having reached his 60th year of priesthood (sincere best wishes), Father Innocenti was interviewed about his ecumenical activity in Rome, on the occasion of the start of the Octave of Prayer for Christian Unity. We have since come to learn that Father Innocenti was not only Secretary to the Vicariate of the Ecumenical Commission for three years in the post-Conciliar period, but back in the early 60s, was an absolute pioneer of ecumenism in Rome, bringing to the Holy City advanced ideas which were in fashion in Paris - for which the Vicariat will reproach him.

At this point we ask ourselves: Is this Father Innocenti, this pioneer of ecumenism, the same Father Innocenti who, under a false name, wrote in the anti-modernist (and therefore, anti-ecumenist) fortnightly *Si sì no no* founded by the late Father Francesco Putti? Is he the same

Father Putti, who knew the Roman environment well, said about certain prelates that they did not have a single face, but were “prismatic”. By the way, how many faces does a prism have...?

Father Innocenti who has had so much influence among traditionalist Italians, and even among priests who, perhaps being fascinated by him, left their too “radical” positions to return to full communion with the occupant of the Holy See? Yes, that’s him, in person. We deduce that he practiced his ecumenism not only with Methodists, but also traditionalists.

We recall an amusing anecdote, then, which was told in the circles of *Sì sì no no* many years ago, an anecdote which, if not true, is at least well founded. Here is the story: a Roman priest, a close friend and collaborator of the well known Jesuit Father Virginio Rotondi, sometimes wrote articles in Roman newspapers under Father Rotondi’s name with his consent. Then later under another pseudonym, “Father Quadrati”, he refuted what he himself had published under the name of his friend, Father Rotondi. Father Putti, who knew the Roman environment well, said of certain prelates that they did not have a single face, but that they were “prismatic”. By the way: how many faces does a prism have?

“Father Innocenti: ‘Ecumenical Success, an Impulse for Christian Europe’” (Zenit, 1/18/2017)

Two days from the 60th anniversary of his priesthood, the man who first organized an ecumenical public prayer in Rome speaks: ‘The path toward unity is good, but not without difficulties.’

Today opens the Week of Prayer for Christian Unity, which will conclude as usual on January 25, the feast of the Conversion of Saint Paul. This annual deadline has always been an occasion not only for ecumenical prayer, but also for discussion between the various Christian confessions, to discuss the progress made, as well as the obstacles to unity. Father Ennio Innocenti speaks about these aspects with characteristic frankness. Class of 1932, chaplain

of the Sacra Fraternitas Aurigarum, Professor of history, Philosophy and Theology, he maintains his youthful passion whenever he is called upon to express himself on themes of faith, while in two days he will celebrate his 60th priestly anniversary. He was Secretary to the Vicariate of the Ecumenical Commission in Rome for three years from its institution in 1972.

Father Ennio, what did you learn from your ecumenical experience?

From my days in high school I developed an ecumenical aspiration, so much so that I began a close correspondence with a German Protestant student who later became Catholic. Ordained a priest, I remember that even before taking up this position, in the early 1960s, when I was an assistant priest at San Giovanni de’ Fiorentini, since there was a Methodist church in the parish territory, I contacted the pastor and with him organized meetings between Catholics and Protestants to have discussions, and above all to pray together. However, there was no lack of resistance. It emerged clearly even when I was Secretary. At that time I organized the first public prayer meeting between Catholics and Protestants, in the church of Santa Maria in Cosmedin, with the participation of Archbishop Cunial, vicegerent of the diocese of Rome, and the president of the Evangelical Federation. Well, there were protests from the Protestant side. Knowing of this in advance, I notified police headquarters who sent officers to the church, who intervened when the first outbreaks of dissent began. In short, the path is good, but not without difficulties.

Didn’t concerns also arise on the part of Catholics?

I remember that when I was organizing those meetings with the Methodists, I was called to the Vicariate and questioned by Mons. Giovanni Canestri, then auxiliary Bishop of Rome, who concluded our conversation by saying: “These ideas of yours are more suitable for Paris than for Rome”. That is, they were “open-minded”, and in Rome such an initiative was considered too advanced.

The climate has relaxed over the years. What is the reason for this?

The germ of ecumenism, which had already risen up at the time of Cardinals Newman and Mercier, spread during the Second World War, when the problem of Christian testimony in



Father
Eugenio
Innocenti

the face of totalitarianism and persecution was raised. And then in the post-war period, the imposition of democracy undoubtedly favored a gradual climate of tolerance among peoples and also among the Churches. In this regard, I always remember a personal experience. In the 1970s, when I was managing *Ascolta si fa sera*, on *Radio Rai*, I was working with a team of ecumenical and interreligious collaborators. There were five Catholics, a Protestant and a Jew. It was a good example in the context of those leaden years.

There were obstacles, however, to ecumenism...

Of course. There is no basis of understanding with the Protestants, beginning with the canon of Scripture. The positions of the Council of Trent on original sin, the effect that grace has on human nature after sin, are dogmatic definitions. The “Joint Declaration on Justification”, fruit of a mixed theological Commission, produced nothing from a substantial point of view. Dialogue is fine, reciprocal tolerance is fine, even common prayers are fine, but theological dissonances then have repercussions on practical questions.

To what are you referring?

When I was Secretary, the debates on divorce, on abortion, on capitalist exploitation were very alive in Italy. Precisely on occasion of a meeting in those years, during a week of ecumenical prayer, I said to the Protestants: “These are the fields in which we can collaborate!”. But they answered me in the negative.

Is it still difficult to collaborate on these topics today with the Protestants?

Yes, certainly! Protestants have no concept of natural law, as do we Catholics on an ontological basis defined by the Council of Trent. They have lost their conceptual horizon of metaphysics. Luther’s philosopher of reference was William of Ockham, a nominalist, therefore opposed to realism. Even today, on homosexual marriage, to cite as an example, it is difficult to find convergence between Protestants and Catholics. Not to mention the Sacraments. For them, ministry is based on a sociological concept, a need that comes from the base, which is why they also allow women. But here, we are dealing with the question of performing miracles, of changing matter, substance! This power is supernatural and is transmitted – by faith – from above, from Christ to the apostles and from them to their successors.

In 2017, the 500th anniversary of the Lutheran Reform was celebrated. The Pope was in Lund to commemorate the event with Protestant leaders...

The Pope thanked God, in the Cathedral in Lund, “for the many inspiring theological and spiritual intentions that we have received by means of the Reformation”. The Pope said diplomatically that this benefit came by means of

the Reformation, but in the sense that it came after the Reformation, to resolve the Reformation, to reap profit from the disorder of the Reformation, not because of the Reformation, but because of the many Saints who rose up in the period contemporaneously with and following the Reformation.

Does there exist a major convergence with the Orthodox on a doctrinal plane ...

Certainly! The Russian Patriarch Krill wrote a Catechism recently, and I sent him a letter to communicate to him that there is no difference between his exposition and the Christian doctrine which I have been teaching for years. In fact, from the point of view of the profession of Faith, union with the Orthodox could be accomplished right away. An ecumenism, that with the Orthodox, favored at a popular level by devotion to the Mother of God. While with the Protestants, I have rather experienced intolerance for Our Lady. Here, Mariology is the key to the union of the “two lungs” of Europe.

What then are the knots that need to be untied with the Orthodox?

The Catholic Church remains a strongly monarchical institution, practically foreign to the synodality that distinguishes the Orthodox. Among the latter, moreover, there are large sectors – especially among the older popes – strongly opposed to ecumenical dialogue: they consider us heretics. Then there are some issues that should be addressed: the issue of second marriages among the Orthodox, and the concept of the purification of the soul after death. But agreement, in my opinion, can easily be reached. It is what the people ask for. And what the people called for loudly in 1999, in Bucharest, during a Mass celebrated by John Paul II in the presence of the Romanian Orthodox Patriarch. For two minutes Catholics and Orthodox shouted in chorus an eloquent “Unity, unity!”

How would ecumenism benefit Europe as a political institution?

Very much. The European Constitution is currently only a project, and an intergovernmental one, so very abstract. It denies its very Christian roots, but that can still be changed. If the European people were to find themselves united on Christian foundations, it would certainly influence the decisions of governments. Trade and finance are not enough to give Europe an identity, as Popes have always emphasized since Pius XII. It needs a new impetus, which only Christianity can give, to build integrally human development in Europe and to promote it outside Europe. It is necessary to protect the family, the founding cell of society, not only for demographic reasons but above all to educate about solidarity and civic spirit. The success of ecumenism would give considerable impetus to political Europe, freeing it from financial and economic drought.

[source:<https://it.zenit.org/articles/don-innocenti-il-successo-ecumenico-slancio-per-leuropa-cristiana/>]

Father Innocenti and his Freemason “dear friends”

Father Torquemada

A third point on Father Innocenti. The day after publication of my little note on “*Don Ennio, pioniere dell’Ecumenismo a Roma*” (see the preceding article), one of our attentive readers brought to the attention of *Sodalitium* a very interesting video that anyone can see at the following site:
<https://www.youtube.com/watch?v=ZkP3zF4L7I0>

The video presentation sufficiently explains its content: “*On March 12, 2016 at the Hotel Mediterraneo (Florence) conference center, the ‘Sacra Fraternitas Aurigarum Urbis’ and the ‘Collegio Circoscrizionale dei Maestri Venerabili della Toscana’ organized a conference on the topic of INITIATION. After the initial greeting given by Francesco Borgogni (President of the Collegio Circoscrizionale dei Maestri venerabili della Toscana) [District College of Venerable Masters of Tuscany], Father Ennio Innocenti and Professor Mariano Bianca spoke with Gabriele Paolini acting as moderator. So as not to run too long, after the four speakers were finished, the speeches of some members of the very interested audience were cut.*”

We add to this only that Professor Bianca is a representative of the Grand Orient of Italy (we have already spoken about him in *Sodalitium* in dealing with the Freemason magazine *Ars Regia*, at which Franco Cardini and Massimo Introvigne are collaborators) and that present among the public was the honorary Grand Master of the GOI. Paolini and Bianca are two university professors.

The reader, who has the patience to listen to what the participants said, will realize that Father Innocenti makes no secret of his “concerns” about Freemasonry, so what Father Innocenti said is not the object of our criticism, but rather what was not said, and even more so by the very fact of his having participated in confrontation and dialogue with those whom he himself calls his “dear friends”, that is, the Freemasons.

Some will say: but in front of an audience of Freemasons, Father Innocenti didn’t hesitate to criticize Freemasonry, albeit graciously. And so we must ask ourselves then if all Freemasons are - as they say in Tuscany - “bischeri” [fools] . Was there any point in inviting Don Innocenti, if Don

Innocenti's presence would harm, rather than benefit, the Masonic cause?

Yes, because it wasn’t the first meeting between the Pistoian priest of the “*Sacra Fraternitas Aurigarum*” and the Freemason Lodge of Tuscany.

Two years earlier, the same Venerable Master Borgognoni (President of the College of Venerable Masters of Tuscany) had invited and received Father Innocenti, again in Florence, on November 29, 2014, to give the Brethren a conference on “*Gnosis and Modernity*”:

<http://www.blogger.it/2014/11/notiziedalloltreteve/re/>

What interest did the Masonic Brethren have in giving the floor to a priest known for his anti-Masonic publications? You’d have to ask them; certainly the mere fact of a “dialogue” or “dialogue between friends” – whether Freemasons or Catholics does not matter – is in itself a victory in the Freemasonic spirit. Similar repeated meetings going back at least several years (if not before) presuppose contacts and acquaintances that lead one to suppose that what we see is only, as they say, “the tip of the iceberg”.

From down below, Giulio Andreotti gives it his blessing.

P.S.: Someone will ask, and we ask ourselves, why there was so much interest in a venerable and now elderly priest (always of a very lively intelligence, however). We say openly that it is due to the influence and fascination that he exercised and we believe still exercises on priests (and lay people) of the so-called “Traditional Catholic” world: he who has ears to hear, let him hear, and reflect.

Video in question



Press Releases of the Istituto Mater Boni Concilii

MARTYRDOM OR CHASTISEMENT?

As everyone knows, two Muslim activists slit the throat of a priest, Fr. Jacques Hamel, in the parish church of Saint-Etienne-du-Rouvray, Normandy. Needless to say, this is a horrible and sacrilegious crime. We pray for the intercession for the soul of this brother in the Priesthood (who was ordained in 1958).

Many baptized people wonder if it is possible to consider this a martyrdom, in the strict “canonical” sense: that’s the word used, for instance, by the Superior of the French District of the SSPX, Fr. Christian Bouchacourt, who considers the poor victim a martyr killed by Islam “during a mass” in a church.

Witnesses of the life and the ministry of the old French priest, however, say something different. Fr. Harmel, in the same way as all followers of Vatican II, was actively involved in the “inter-religious dialogue” with the ones who deny the Trinity and the Divinity of Christ. The “mass” that the victim used to

celebrate is the reformed one, the mass that the founder of the Priestly Society which Fr Bouchacourt belongs to called, rightly, the “mass of Luther”.

Unless one becomes a follower of the Wojtylian “ecumenism of the martyrdom”, it is impossible to recognise a modernist as a “martyr of the Faith”, although killed because he is Christian, especially if the word “martyr” is considered in its strict canonical sense. Indeed, the martyr testifies with his blood to the Truth of the Faith, as professed in life and in death. The Church Fathers have always denied the status of martyr to baptised heretics or schismatics, even if they have suffered and have been killed because they were Christians. Invincible (guiltless) ignorance can exempt the one who errs against the Faith from (formal) sin, but cannot make him a witness of Truth.

We should ask then whether what happened, and perhaps whatever will still happen in the future (God forbid), is rather a chastisement, not so much against the single victim of the sacrilegious hatred (Luke XIII, 1-5), but rather against the whole of Modernism, due to its impious favour towards the enemies of the Divinity of Jesus Christ and of the Faith in the Most Holy Trinity. Our Lord warns: “*Unless you shall do penance, you shall all likewise perish*”. These words should make us shake. Confronted with this call for penance, this warning of Our Lord with His chastisements, we see the call to abandon the apostatical spirit of the Nostra aetate declaration – giving its fruits that are evident to everybody – has not been received. On the contrary: Sunday, July 31, Muslims have been invited to preach in the profaned Catholic churches in France and Italy! No Catholic who does not want to fall into the ditch can take as a guide the blind leading the blind. No Catholic willing to save his soul and who does not want to perish in eternity, can follow those who consider as irrelevant – or at least de facto – the belief or non-belief in the Divinity of Christ and in the Most Holy Trinity. May God save us, save the Faith of the Catholics from Modernism, and may God spare us from the just chastisements with which Our Lord punishes and will punish the insult made to His Name.

Father Jacques Hamel, the priest killed by a Muslim in France



Bergoglio and Married Priests

The mercy of the Church is above all manifested when a Christian is at the point of death: then - for example - all the impediments that Ecclesiastical law poses to the validity of marriage can be dispensed by the Bishop, by the parish priest, even by a simple priest (see Can. 1043-1044 of the Code desired by Saint Pius X and promulgated by Pope Benedict XV). Only two impediments cannot be dispensed, neither at that moment, nor to give peace to the conscience of the dying person, even by that law whose supreme value is the salvation of souls: and one of these two is the impediment that comes from having received the priesthood. Sacred Orders render marriage null and invalid (Can. 1072) and not even the arrival of death, of judgment and of eternity can break that oath that the priest made to Christ (see Can. 1043-1044).

Such it is, and such it was for all Christians until Vatican II. When Giovanni Battista Montini opened the door to a deadly mercy, very many priests abandoned their habits and altars receiving with such an indulgence and authorization, in a certain sense, and therefore - inevitably - the encouragement to abandon the Groom for a bride, to the scandal of the simple believer for whom the Church - no longer the State - forbade divorce and the abandonment of a spouse.

Now, the “mercy” of Jorge Mario Bergoglio removed various “injustices” among the consecrated and the laity: eucharistic “communion” could be given to priests unfaithful to their vocation, as to spouses unfaithful to their marriage bond. In closing of the “Holy Year” of Mercy, J.M. Bergoglio, with a symbolic gesture, arranged on November 11 to have seven couples visit Rome, at the Ponte di Nona, made up of “defrocked” priests (as the people call them) and their families.

In another context, a discreet visit by such spiritually needy souls to reaffirm the demands of Christian life and their consecration to God would certainly have been innovative, but not necessarily contrary to the Gospel, which pushes the Shepherd to



Bergoglio with married priests

seek the lost sheep, to forgive, to show mercy, to save those who were lost.

But in the current climate and context of secularism and naturalism, what will those lost think, what will the Christian people think, what will the clergy think? Bergoglio, after having praised Luther the reformer and having received Lutheran “pilgrims” to Rome, and after having praised him again in Switzerland (following the “tradition” of his immediate predecessor, after all), how could he forget defrocked priests? Luther was a defrocked; he “threw off his cassock” (and his habit) to unite sacrilegiously with a nun; so it is right then to allow a visit by those who throw away their habit without causing the Church and souls the damage caused by the German “Reformer”.

Bergoglio’s mercy is not the mercy of Christ, who pardons, yes, but who reproaches; who heals, and cures us from sin; but it is rather that of the Lutheran, who places the cloak of the merits of Christ on the miseries of man, who cannot help sinning and therefore does not want to stop sinning, indeed who boasts of sin (see his speech of February 9, 2016). The meeting with “priests” who were unfaithful to their “priesthood” cannot console them: it came last, after those divorced people living together, homosexual couples, “transsexuals”, anti-Christian atheists (Pannella, Bonino, Scalfari and the like) and non-Catholics of every kind. Everyone was told - with the Gospel - “*neither do I judge you*”; to no one however were the words of Christ added: “*Go, and sin no more*”.



“The end of a Misunderstanding”: Bishop Fellay confirms

On Sunday, January 28, 2017, Bishop Bernard Fellay, the Superior General of the Priestly Society of Saint Pius X (alias the Society for the Apostles of Jesus and Mary), agreed to an interview with TVLibertés (TVL), a private French broadcaster; the text of the interview in its entirety can be found translated into Italian by the said Society (with the video in the original French language enclosed) at the following address:

<http://www.sanpiox.it/attualita/1910-intervista-a-su-a-eccellenza-mons-bernard-fellay>

The words that have most struck public opinion, especially among the so-called “traditionalist Catholics,” were the somewhat picturesque ones the Superior of the Fraternity used to describe the state of negotiations to reach the infamous “agreement” with the modernists: this agreement would be lacking only “rubber stamp”. There was enthusiasm among those in favor, but mourning, dismay and consternation among those opposed to the agreement in question! (surprisingly finding among the latter also people who, not too long ago, thought differently, and who perhaps even today calmly attend the ‘mass’ of a ‘priest’ who celebrates on Sundays by virtue of the *motu proprio Summorum Pontificum* or who depends on *Ecclesia Dei*, and who, therefore, lives peacefully in the “agreement” every day).

Most people, indeed everyone, missed the words that immediately preceded this evocation for the now famous rubber stamp which is missing (for how long?) from the hands of J. M. Bergoglio, in which Monsignor Fellay calmly explains to those who fear the agreement as well as those who desire it, that the agreement has in reality already existed for a while: *“I have discussed this problem with the Pope himself and we both agree on the fact that there are already a certain number of practical provisions that make schism practically impossible. That is, in practice, in everyday actions, we express and show Rome our submission, the fact that we recognize these authorities, and this not only at Mass, not only naming the Pope and the local Bishop in the canon of the mass, but also in other things. For example,*



*Bishop Bernard
Fellay and
Father
Du Chalard*

the Pope himself gave the power to confess. There are also other juridical acts: this is a bit complicated but if a priest were to commit a criminal act, we have contacts in Rome granting us, asking us, to judge these cases. So we really have perfectly normal relations. It's not just jurisdiction for confessions, there's also a lot more. This past summer it was confirmed that the Superior General is truly free to ordain the Society's candidates to the priesthood without asking permission from the local ordinary. It is a text from Rome, certainly not shouted from the rooftops, which actually states that the Society's ordinations are licit (it says, in fact, that the Superior can 'freely' ordain). Here, therefore, are some examples of juridical acts, and therefore canonical, which have already been instituted, and which, in my view, prevent the possibility of schism. Even if, naturally, one must always be careful of this danger, there is no doubt about that.”

Bishop Fellay's words are unambiguous: now, and for some time, there have been normal relations - of a juridical and canonical character - in the everyday acts between the Society of Saint Pius X and the Modernists (recognized by Bishop Fellay as the “Holy See”). We are a little shocked to see that Bishop Fellay agrees with us, while disagreeing with the ex-Superior of the Italian District for whom talking about an agreement in progress was a sure sign of paranoia (<http://www.sanpiox.it/vita-del-distretto/1648-intervista-a-don-pierpaolo-petrucci-2>). As recalled in the Institute's press release of September 3, 2015, “*La fine di un equivoco*” [“*The End of a Misunderstanding*”] (*Sodalitium* no. 67, page 36) and in the interview with Father Ricossa by Rivarol (pg. 38 of this same issue), the so-called accord or canonical regularization has already been a reality since 2015 and probably much earlier:

“The famous agreement, I think, is already done. The SSPX has already received from the modernists on June 5, 2015, the power to judge its subjects in the first instance, which it cannot do if it does not have jurisdiction; the Society was recognized, on March 17, 2015, by the diocese of Buenos Aires as a Society of Ecclesiastical Right, canonically erected, and on September 1, 2015 it received the power to hear confessions and absolve, for the so-called Year of Mercy, and now on November 21 this power becomes permanent, which is equivalent to objectively giving the SSPX ordinary jurisdiction. Recently, on June 22, on the occasion of the ordinations in Zaitzkofen in Germany, it received official authority to perform priestly ordinations, which means the SSPX is already recognized? It only remains to give it the official guise of a personal prelature and to announce it publicly to those who have not yet understood it. This was done in order to avoid the difficulties that have occurred in the past: to avoid the emerging of strong public opposition to the agreement, on the right from the anti-agreement fringes of the SSPX, and on the left from the modernists hostile to an agreement with the Lefebvrians. This strategy has proven to be very effective, in full conformity with Bergoglio’s style: let the theologians argue while the man of the Church (or whoever wears the robes) in praxis moves forward” (interview with Rivarol).

There is no substantial difference between the Society of Saint Pius X on the one hand and the Fraternity of Saint Peter for example, or the Institute of the Good Shepherd (offshoots of the Society) or a priest who celebrates under *Summorum Pontificum* on the other, (even risking invalidly receiving the sacraments, since there are now in the Society of Saint Pius X several ‘priests’ ordained in a dubiously valid manner with the new rite or by bishops dubiously consecrated with the new rite, who the Society no longer ordains on condition).

Even within the tragedy of a sad spiritual shipwreck for many priests and faithful, we can at least rejoice in the fact that the “canonical normalization” of the Society will bring clarity, at least to those who do not want to be wilfully blind.

Unfortunately, the Society moves on but Lefebvrisism remains (and the same cause will

produce the same effect tomorrow). Today’s agreements are the logical consequence of the fact that the Society of Saint Pius X and its founder, Archbishop Lefebvre, have always recognized in the modernists the legitimate authority of the Church: in public declarations, in liturgical celebrations (“una cum”), in the persecution of Catholics (priests, seminarians, faithful) who refuse to recognize that legitimacy.

In awaiting Bergoglio’s “rubber stamp”, those who refer to Archbishop Lefebvre to continue to “resist”, call faithful Catholics around them; but to take them where?

Bishop Williamson (*St. Marcel Initiative*) invites “resistors” to recognize Bergoglio as the Holy Father, and authorizes them, in case of necessity, to assist at the new Montinian mass (whose validity would be certified by improbable eucharistic miracles); the fortnightly *Sì sì no no*, the principal supporter of Bishop Williamson in Italy, has tried to demonstrate not only the validity but even the legitimacy and lawfulness of the Montinian liturgical reform of the sacraments (including confirmation, eucharist, orders, extreme unction), logically enough, moreover, since Paul VI and all his successors would undoubtedly have been Vicars of Christ and that First See that no one can judge.

For the “resistors”, therefore, (outside the Society, or still inside waiting for the “rubber stamp” to leave them):

- we have a Pope, Vicar of Christ, His Holiness Francis, who enjoys the full power of jurisdiction to teach (fallibly) and govern;

- we have in every diocese legitimate bishops in communion with him;



- we have in every church in the world the Holy Sacrifice of the Mass, even according to the rite promulgated by Paul VI, perfectly valid and confirmed by heavenly miracles;

- we have the sacraments, also according to the Montinian rite, perfectly licit, legitimate and valid...

What are the resisters resisting against, then? Against the rubber stamp, (for now).

Managing the Opposition

How does one neutralize opposition? How does one render it harmless? It is an age-old question, which is also posed to the modernist heretics who illegitimately occupied the Apostolic See during Vatican II: such a bold and audacious undertaking could not fail to arouse opposition among faithful Catholics.

Roughly speaking, one can fight the opposition by:

-Persecuting the opposition;

-Buying the opposition;

-Managing, controlling, influencing, infiltrating the opposition, or creating a false opposition;

-Finally: apply all three of the preceding modalities.

The Modernists, in this, are no exception to the rule.

The first method is certainly effective, and everyone can see it, but it certainly is not enough: it eliminates the lukewarm and doubtful opponents, but strengthens the fervent ones.

The second method concerns the opposers, tired of persecution, who are promised an indult, a *motu proprio*, canonical recognition, a place in the sun, even if just a book review (only then to return to the first method).

The third method is more subtle and insidious. Since there will always be an opposition, we might just as well put ourselves in charge of it: it is the best way to control it and render it harmless. Indeed, it itself will become an instrument of repression for the last of the rebels.

The Society of Saint Pius X, which was recently recognized by Mons. Poli, the modernist

Archbishop of Buenos Aires, as a society of diocesan right, has basically always played this role. Widely persecuted, but also enticed by “generous” offerings, it was tolerated, to the extent that its authority and legitimacy was recognized by its adversary (“let us experience Tradition”), and in turn marginalized and persecuted the diehards. Later, K. Wojtyla created – with the Indult and the Ecclesia Dei commission – a “conciliar” opposition (“the Council in the light of Tradition”). With Ratzinger and his *motu proprio Summorum Pontificum* we witnessed an astonishing phenomenon: the opponents of modernism taking as their intellectual guides people who until now had been militant modernists, and making the anti-modernists accept the hermeneutics of continuity and the reform of the reform. In Issue no. 64-65, *Sodalitium* denounced the phenomenon, providing as an example, among others, the initiatives of the publishing houses of *Lindau* and *Fede e Cultura* (*Lindau* seems unmasked, having moved from Amerio, Agnoli, Gherardini and De Mattei to the Marquis de Sade; not so the Veronese publisher). We forgot about websites, which today exert a far greater influence than publishing houses. As an example to our readers, we propose the truly emblematic case of Professor Maria Guarini, responsible from 2005-2006 for the *Observatory of the neocatechumenal movement Secondo Verità*, and from 2008-2010 for the *Chiesa e post-concilio* blog. In a radio interview with Father Stefano Bellunato SSPX on *Radio Vobiscum*, the Professor mentions her “conciliar” past, and then quickly moves on, by way of Father Zoffoli and Mons. Gherardini, to her new “traditionalist” friends. She does not mention, however, that since 2012 she spent time at the website of the association *Nostre Radici*, of which she was Vice-President, whose purpose, as one reads here, is “to denounce and combat every form of anti-judaism, anti-semitism and anti-Zionism” in line with the declaration *Nostra Aetate* of Vatican II. No simple faithful, then, but a well-connected activist of Modernism, who at the same time - or immediately afterwards - became the *maitre-à-penser* of “Traditionalism”. Read the praise given to her in *Corrispondenza Romana* (referred to by Prof. De Mattei) by Cristina Siccardi, the hagiographer of Paul VI and

Monsignor Lefebvre (!): “Keeping his memory and works alive was and is the scholar Enrico Maria Radaelli, a devoted disciple of the Lugano philosopher (Romano Amerio), who in 2009 reprinted his work *Iota unum*, thanks to the publisher Lindau of Turin. On October 30, 2009 a conference was held at the Angelica Library in Rome on Romano Amerio, which was attended, in addition to Radaelli himself, by Monsignor Antonio Livi, Father Curzio Nitoglia, (note by *Sodalitium*), Francesco Colafemmina and Maria Guarini, ‘a woman of Faith and science’, as Monsignor Brunero Gherardini defines her in the preface to his book *La Chiesa e la sua continuità - Ermeneutica e istanza dogmatica dopo il Vaticano II* [*The Church and its Continuity, Hermeneutics and Dogmatic Instances after Vatican II*] (Diffusioni Editoriali Umbilicus Italiae, pp. 238, € 21.00), ‘the apis argumentosa who searches, studies, explains and throws to the four winds with the constancy of the strong, the fruits of her intelligence, of her study, of her commitment to sound doctrine and Holy Mother Church.’

Maria Guarini, responsible, among other things, for an important internet site, *Chiesa e postconcilio*, from which she fights with elegance and punctuality a courageous battle in defense of Faith and Tradition, has collected the contributions of that conference in the aforementioned volume, but also expanded on some themes of great current interest that will come out of the chorus of applause that we will soon hear when, in October, the 50th anniversary of the Second Vatican Council will begin. Maria Guarini starts from the multidisciplinary approach that Romano Amerio used in drafting his work to open new avenues of analysis of what it means to defend Doctrine and transmit it correctly.”

In order to clarify her ideas for our readers, we present for reading an interesting article by Professor Guarini, the new star of Italian Traditionalism. The source cited at the end of the article is the SIDIC (*Servizio internazionale di documentazione ebraico-cristiana*, founded in 1965) which later became, within the Pontifical Gregorian University, the *Cardinal Bea Center for Judaic Studies*, attended by Professor Guarini. We clarify that we are not contesting the good faith of the Professor (which God alone knows); indeed,

those working in good faith for the enemy, work even better, and are more convincing.

JEWISH JUBILEE AND CHRISTIAN JUBILEE, edited by Maria Guarini

“Given that the Jubilee Year has a common biblical root, it is desirable as Christians and Jews, despite the profound differences in the way of understanding it, that we collaborate together in view of a more just world. Therefore, even though the Jubilee is a Christian initiative of the Roman Church, the celebration of it can be enriched by the presence of Jewish brothers invited to participate as privileged guests, together with representatives of other religions. We will be able to question and compare themes of common interest for faith in God and the salvation of human beings”.

To read the entire original article:
<http://www.nostreradici.it/giubileo.htm>



Book Reviews

“Social History of the Church” By Mons. Umberto Benigni

The *Centro Librario Sodalitium* has decided to reprint the “*Storia Sociale della Chiesa*” [*“Social History of the Church”*], Mons. Umberto Benigni’s principal work. This is, considering our very limited means, a demanding commitment, but one of which we are proud, and which we hope to be able to complete with the contribution and help of our readers. We are, in fact, in the act of publishing the first of the seven volumes that make up the life-work of Monsignor Benigni, the main collaborator of Pope Saint Pius X in the fight against Modernism. “*Storia Sociale della Chiesa*” was published by the Milanese publisher Vallardi starting from the end of 1906, when the young prelate joined the Congregation for Extraordinary Ecclesiastical Affairs, until 1933, interrupted only by the author’s death in Rome on February 27,

1934. At the end of our re-editing work, we expect to publish, as was done back then, seven volumes, structured as follows:

Vol. 1: The Preparation. From the Beginnings to Constantine. (1906 Edition).

Vol. 2: From Constantine to the Fall of the Roman Empire. Volume I (1912) and Volume II (1915).

Vol. 3: The Crisis of Ancient Society. From the Fall to the Rebirth of the Roman Empire (1922).

Vol. 4: The Apogee. Volume I (1922), Volume II (1930).

Vol. 5: The Medieval Crisis (1933).

In the plan of the work, the Author intended to deal with seven periods in the history of the Church; unfortunately he did not have the opportunity to publish two volumes, those relating to the sixth period (the modern era: the period of the Ancien Régime, from the Reformation to the Revolution 1517-1789) and the seventh period (the modern era, the period of the Revolution, from the French Revolution to today).

The reader will then ask what sense there is in republishing today, in the 21st century, a work begun more than a century ago, and moreover unfinished, pertaining to a subject, history, which, unlike theology or philosophy, the speculative sciences, falls into the contingent, and in the continuous study of the sources.

The fact is that the "*Storia Sociale della Chiesa*", like all great works, is still current in our day. The topicality of this work is not due to the role, though important, carried out by Mons. Benigni in the academic world (he held the chair of Ecclesiastical History at the Collegio Urbano of the Propaganda of the Faith, at the Vatican Seminary, at the Pontifical Academy of Ecclesiastical Nobles and at the Roman or Apollinarian College, which would become the Pontifical Lateran University, counting among his students Popes and numerous cardinals, and even Buonaiuti): how many illustrious professors of yesterday are forgotten today! To university and academic culture, our author could unite, something uncommon, the experience of a man of government (having worked in the Secretariat of State), the verve of a journalist, the faith of a priest, the policing acumen of the creator of modern Vatican intelligence service, and so on and so forth: so many personalities in one man...

Mons. Benigni proposed to contribute, in the field of ecclesiastical history, to the realization of the program of the Pontificate of Saint Pius X:

"*Restore all things in Christ*", and this particularly within the study of what is called the "Empire of the Church", that is, the influence of the Church in the social life of human civilization. His work was then, and remains today, an extremely modern one, which is (apparently) paradoxical in a declared anti-modernist. Modern in proposing not so much a manual of ecclesiastical history, as there were many, but a "social" history of the Church: from the point of view of the influence of the Church in the political, ethical-juridical and economic life of society. Modern insofar as fully embracing the critical method in ecclesiastical history as well, certain that healthy historical criticism would never be something against the Church and the truth, but rather in its favor (thus following the line traced by his Bishop in Perugia, Gioachino Pecci, who became Pontiff with the name of Leo XIII: a younger Umberto Benigni, since 1888, had hoped for and pleaded with the then Bishop of Perugia, Monsignor Foschi, for the modernization of ecclesiastical studies). Modern, finally, in the Author's inimitable style, ironic and witty. Emile Poulat, historian and the biographer of Mons. Benigni, will qualify his historiography as "critical", "social" and "realistic" (*Catholicisme, démocratie et socialisme*, Casterman, 1977, p. 184). Benigni did not hesitate to use in his historical analysis three coefficients borrowed from a declared adversary, and recognized as such, Hippolyte Taine: race, environment, and time, obviously rejecting the French author's rationalism and determinism. Mons. Benigni's pessimistic realism on the nature of man, the opposite of Rousseau's utopias, scandalized his student Ernesto Buonaiuti, future leader of Italian modernism, as he himself recounts in his autobiography "*Pellegrino di Roma. La generazione dell'esodo*" ["*Pilgrim of Rome. The generation of the exodus*"]: "There was a very dark pessimism in the ecclesiastical conception of this prelate that the curia would call to the Secretariat of State precisely in the darkest and most tragic depths of the modernist crisis. Was there perhaps something good to be hoped for from the progress of human society and the evolution of spirits? I remember it like it was today. One day after the lesson, I accompanied Benigni, as I had become accustomed to do, to his home, and taking my cue from the topic he had just treated from the chair, namely the development of apologetic literature in the second Christian century, I allowed myself to

observe how necessary it was to return to the old motifs of Christian apologetics, in the face of a world that, in the dissemination of democratic principles, was preparing to open a new, luminous era in the history of Mediterranean civilization. Benigni, staring at me with his very black pupils, in an act of sarcastic disdain for my flights of hope and optimism, pronounced, with his slight stammer, this terrible aphorism: ‘My good friend, do you really believe that men are capable of something good in the world? History is a continuous and desperate attempt at vomiting, and for this humanity all that is needed is the Inquisition!’ I was astonished. (...) This dark and macabre verdict by my ecclesiastical professor should have kept me from proceeding further on the path that led to priestly ordination and the sacrifice of the altar...”. This is how Buonaiuti commented on the words of his professor, Buonaiuti who would have done better – for himself, for the Church and for the world – to follow that inspiration by renouncing ordination. Yet Benigni, who did not believe in man, believed in God, and his *Storia Sociale della Chiesa* leaves the reader with the firm – and even enthusiastic – conviction of the immense good that the Christian religion and the Catholic Church, with all its solid institutions, have brought not only to souls and to supernatural life (the ‘Kingdom of the Church’) but also to all human society (the ‘Empire of the Church’) and to a true civilization. Strong in this conviction, Umberto Benigni, judged by many to be arid and cynical, knew how to fight all his life for the social Kingdom of Christ and His Church, renouncing for this ideal - he who was not an idealist, but a realist - every earthly good, honors and fame, every esteem, every worldly and career prospect, not only in the world hostile to the Church (which goes without saying) but also and above all, after the end of the Pontificate of Saint Pius X, in the ecclesiastical world itself.

Amidst a thousand occupations and a thousand battles, Mons. Benigni never forgot his historiographical work that still illustrates his life and thought today: we think we are paying homage to him in publishing his pages, by furnishing an effective instrument for work and intellectual reform to all those who still today, following in his footsteps and those of St. Pius X, want to restore everything in Christ.

Father Francesco Ricossa

- **Storia Sociale della Chiesa. Vol. 1:** *La preparazione dagli inizi a Costantino* [Preparation. From the Beginnings to Constantine.] C.L.S. 2016 - 452 pages € 20,00 Available
- **Storia Sociale della Chiesa. Vol. 2** (2 vol.) *L’Ascensione (Da Costantino alla caduta dell’Impero Romano) (The Ascension (from Constantine to the fall of the Roman Empire))* 2 Vol. not sold separately C.L.S. 2017 - (Vol. 1, 418 pages; Vol. 2, 432 pages) € 40,00 Available
 - 20% discount if Vol. 1 and 2 are purchased together: € 48,00
- FORTHCOMING: **Storia Sociale della Chiesa. Vol. 3** *La Crisi della società antica. Dalla caduta alla rinascita dell’Impero Romano* [The crisis of ancient society. From the fall to the rebirth of the Roman Empire].

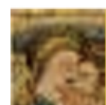




• **Dottrina Cristiana 3 - Active Notebook No. 3**
 2 volumes (not sold separately),
 pages 78+32
 C.L.S. Verrua Savoia 2017,
 € 12,00

After having printed the volume “*Alla scuola di Gesù - per la prima Comunione e Cresima*” [“*To Jesus’ school, from First Communion to Confirmation*”] in 2012, and in 2014 volume 4 and 5, the Centro Librario Sodalitium is continuing its series of catechisms for children with volume 3.

Volume 3 contains doctrine and Sacred History for each lesson. As always, each lesson is completed in an exercise booklet composed of questions and drawings to be completed by the child.



Institute Life

From 12/1/2015 to 05/14/17

The Verrua House and the Institute

• **Seminary of San Pietro Martire.** On 10/1/2016 in Verrua Savoia, Bishop Stuyver ordained **Father Charbel Madi** as a priest. Also present at the ceremony were Bishop Donald Sanborn from the United States, Father Arnold Trauner from Austria, Father Joseph Mercier from France, and obviously the brother priests of the Institute. Many faithful came from everywhere, especially from France and Lebanon (the new priest is in fact of Lebanese origin), so much so that a tent with a screen was installed on the terrace to broadcast the ceremony because the chapel could not contain all the people present. After the Mass, a lunch with a Lebanese menu was offered. Our new priest was born on June 21, 1989 in Fayadihé in Lebanon, to a Lebanese father and a French mother, and lived in

France. After meeting Father Jocelyn Le Gal, he entered the Seminary in Verrua in February 2009, receiving the subdiaconate in Dendermonde on January 3, 2015 and the diaconate, in Verrua, on October 10, 2015. Best wishes to our new priest for a fruitful apostolate. Father Madi celebrated his first Mass in Turin the following day.

Bishop Stuyver also conferred minor orders on seminarian **Bernard Langlet**: on October 10, 2015, in Verrua, the Ostiariate and the Lectorate and on January 2, 2017 in Dendermonde the orders of Exorcist and Acolyte. We report the entry into the Seminary of **Piergiorgio Coradello** of Trento and, during the year, the arrival of the seminarian **Peter Butora**, who had already begun his formation with Bishop Oravec in Slovakia.

• **From the “Mother House”.** On 06/22/2016, finally, after several years of renovation work, the

Religious profession of Brother Felice Antonio, the first brother of the Institute



Priestly ordination of Father Charbel Madi in Verrua Savoia



new house for our Sisters was blessed. This house, adjacent to the old one, encompasses a larger chapel, work rooms, rooms for the nuns and for the girls hosted by the nuns during the various Eucharistic Crusade camps. We thank all those who supported us and helped us materially in this construction from the bottom of our hearts, and with our prayers. In addition, the park of the Verrua House has been embellished with magnificent roses, planted by one of our faithful who has green thumb (thank you Doctor!) and a very well-kept vegetable garden (thanks Filippo!).

• **Institute.** As of January 1, 2015, the Institute had four new members, including two priests. On 02/12/16, **Father Piero Frascetti** entered the Institute. Originally from Lastra a Signa, he first entered the minor seminary of the diocese of Florence, and later the major seminary of the diocese of Fiesole, carrying out the ministry of assistant priest in Figline. However, he had been following the activities of our Institute for some time and, in 2010, he participated for the first time

in the Spiritual Exercises in Verrua. Having adhered to the theological thesis of Mons. Guérard des Lauriers (with all its consequences), he began collaborating with the Institute, residing in Verrua. The first fruit of the pilgrimage to Genazzano was the decision to also officially enter our spiritual family.

On April 26, 2017, the feast of Our Lady of Good Counsel, **Father Arnold Trauner**, an Austrian priest, joined the Mater Boni Consilii Institute, with a profession of intention that binds him to our small religious family. Born on May 22, 1970, he studied at the Zaitzkofen Seminary of the SSPX, and was ordained on June 25, 1994 by Bishop de Galarreta, also in Zaitzkofen. He exercised his ministry in Austria, then was a missionary in Africa (in Gabon, Zimbabwe, South Africa and Nigeria), in New Zealand and other English-speaking countries. He left the Priestly Society of St. Pius X in 2013. For some years he had been collaborating with us and with Bishop Sanborn for the celebration of Holy Mass in



Father Arnold Traumer - Father Piero Frascchetti

England; and he had followed the Spiritual Exercises for priests in Verrua in 2016, also attending Father Madi's ordination. After a long reflection he then embraced the "*Thesis of Cassiciacum*" and entered the Institute. He currently celebrates Holy Mass in Austria, near Vienna, in Hungary and England.

• **Religious of the Institute.** In this period of time, two young men began religious life as postulants or novices, but did not persevere. But the basis of this new foundation was laid on June 11, 2016 when Brother Felice Antonio, after two years of novitiate, pronounced his first vows.

Apostolate in various nations

• **Argentina.** Father Michel Andriantsarafara went to Argentina, to Rosario to replace his brother Father Casas-Silva from 12/28/16 to 02/28/17, he visited the country and our house in Cordoba, and ensured the celebration of Mass and the administration of the sacraments. He was welcomed and helped by seminarian Nicolas Benegas, a guest of our Casa San José in Rosario. Father Michel also went repeatedly to Martinique, which is a French overseas department in the Antilles, called by the faithful of the place, thus

New house for the Sisters of the IMBC



New Oratories



• *Oratorio
St. Lorenzo
martire in
Potenza*

• *Chapel San
Michele
Arcangelo
In Bari*



ensuring an important presence of the Institute, if still yet sporadic, on the island.

• **Italy. New chapels in Potenza and Bari.** For over 15 years, Holy Masses in Potenza and Modugno (BA) have been celebrated in rooms made available by associations or private individuals: after a long wait, two places of worship have finally been found, one in the Lucanian capital and the other in Bari. On 12/8/16 Father Murro and Father Carandino celebrated the opening of the oratory of San Lorenzo Martire in Potenza, while on 12/10/2016, the feast of the Madonna of Loreto, the same priests celebrated the opening of the chapel of San Michele Arcangelo in Carbonara di Bari, which the De Matteo family, whom we sincerely thank, made available to the Institute. We also thank the associations that hosted us for so long, "*Il Sentiero*" in Potenza and the "*Centro Tradizione e Comunità*" in Modugno.

- In **Milan**, at the Oratory of St. Ambrose, in addition to the celebration of Sunday Mass which sees an ever-increasing number of faithful, catechism is taught to children (2 girls are

preparing for their First Communion), and the sick are visited with the sacraments. The year 2016 saw the visit by Bishop Stuyver for the administration of Holy Confirmations. On 12/7/16, the feast of Patron Saint Ambrose, Father Giugni held two short conferences: *"Mysticism and history of the sacred liturgy of Advent"* and *"Saint Ambrose"*. Then Holy Mass was celebrated in the Ambrosian rite, followed by Benediction of the Blessed Sacrament. On 04/1/17, in preparation for Easter, there was a retreat with the Via Crucis and the Eucharistic Benediction. All the activities and Sunday homilies of the priests are published on the oratory blog.

- In **Trentino**, Mass is celebrated in Rovereto twice a month. On the main feasts, it was finally possible to sing Mass thanks to some expert singers. Father Giugni stops one Monday a month to teach catechism to the children and visit

families. In June 2016, Bishop Stuyver administered Confirmations, and in 2017 three children made their first communion.

- In **Lastra a Signa** (FI) Father Frascetti now regularly celebrates Mass on the third Sunday of the month, usually at 11 am (we invite you to check the times on our website). Furthermore, since last November, about fifteen faithful were given the opportunity to practice devotion on the first Fridays and Saturdays of the month. We take this opportunity to sincerely thank those who grant us the use of the Oratory in which we celebrate and those who participate in the care and decorum of this sacred place.

• **France. Apostolate of the Institute in Paris.** The faithful of the Paris chapel come from further away than ever, now beyond the Ile de France. The year 2016 saw the celebration of the Holy Week offices for the first time since the

Summer camps



• *Campo B. Imelda 2016, organized by The Sisters (2 photos)*

• *Climbing the mountain heights During the camp in Isère 2016 (2 photos)*

• *Camp at Raveau 2016 (3 photos)*



beginning of our apostolate in Paris, celebrations that were repeated for Holy Week in 2017. From now on it will be a fixed celebration every year. We thank the many faithful who have helped us in every way and participated in those magnificent ceremonies. The Institute continues the subscription for the purchase, God willing, of a chapel in Paris: we appeal to the generosity of everyone to contribute to this important project to fully witness our Faith. In **Aix-en-Provence** the number of faithful is increasing little by little. We pray to Divine Providence to help us realize the project of a stable place of worship.

• **Belgium and the Netherlands.** Bishop Stuyver is ably assisted in Dendermonde, Belgium, by Father Steenbergen and Brother Christ van Overbeke, and Mass is celebrated – from the house in Dendermonde – in Belgium, the Netherlands, Germany and London.

Summer Camp Activities and Eucharistic Crusade

• **Blessed Imelda Camp 2016.** The Eucharistic Crusade camp for girls is celebrating its 10th anniversary with the participation of 50 girls of different nationalities, welcomed into the Sisters’

new home, equipped with cheerful dormitories for the girls. Instead of the mountain trip, this year we went to Don Bosco in Turin to ask him to continue helping the Sisters in their apostolate, based on his *preventive system*. The camp was enlivened by the long-awaited water games, fireworks and the presentation of a show to entertain the elderly in the nearby retirement home. The monthly 2-3 day meetings for the girls and children continue, with retreats and conferences on spiritual formation to help everyone in their daily perseverance. About fifty girls also follow the weekly catechisms given by the Sisters via Skype.

• **Summer camp St. Aloysius Gonzaga.** Now in its twenty-sixth season in Raveau: many children participated for the third consecutive year. We note the absence (for the first time in 26 years) of Father Ugolino Giugni, held in Italy by non-derogable commitments (reverend, come back soon!). There was a visit to the castle of Sully-sur-Loire. The stay, cheered by good sunshine, was pleasant as always and much appreciated by young and old. The summer camp with the **Sisters of Christ the King** took place in 2016 in Chantelouve.

Centro Studi Federici - Albertario - Margotti



• Day for the Social Kingship of Christ in Modena in 2016 (2 photos)

• The 15th Conference of the Studi Albertariani in Milan in 2016

• Conference on Christians in Syria and the Holy Land in Milan (04/09/16)

Conference: “The Truth will set you Free” of the C.S. Margotti in Turin (below)



- In **Paris**, for the first year, pious and cultural visits were organized for the children of the Chapel (in October of 2016, and in January and May of 2017): a trip on a Bateau-mouche on the Seine, a visit to Notre-Dame and other Parisian churches, a museum of the Middle Ages and an exhibition of Baroque art in the churches of Paris.

- From August 1st to 12th we held our **mountain camp** for young people organized by Father Cazalas and Father Le Gal. Our campers pitched their tents right at the bottom of a magnificent valley in Isère, in Moulin-Vieux, on the edge of a quiet stream. About fifteen climbers scaled all the surrounding mountains, including peaks that are now familiar to us, such as Taillefer (2857 m) and Rochail (3022 m). The group visited the historic mine of La Mure, made a pilgrimage in the footsteps of Blessed Julien Eymard, the great apostle of devotion to Jesus in the Eucharist in the 19th century, who also went to pray, as is the tradition of our camp, to the Holy Virgin who cries over the sins of men, in La Salette. The camp had only one discordant note: the lack of a vigil; we will have to wait until 2017 to be able to do so. In fact, a new group is forming for the same summer period. This time the camp will be held in Pellafol, a town that has already seen an edition of our camps. Registrations are open for new adventures with true Christian friends, from July 31st to August 11th.

Conferences

During the year, monthly gatherings by Father Carandino on the teachings of Pope Leo XIII and the different liturgical seasons continued at the oratory in **Rome** and the oratory in **Pescara**. We have seen a significant increase in the number of faithful in both cities over the past year. On 12/5/15, the *La Fortezza* association invited Father Carandino to **Forlì**, in a crowded hotel room, to speak on the topic: “*They will persecute you too*”, on the situation of Christians in the Holy Land and in Syria. The conference was repeated in our oratories in **Rome** on 1/6/2016 (members of the Syrian community in Italy were present), in **Bari** on 1/21/2016 and in **Pescara** on 1/22/2016. On 2/1/16, at the Hotel Columbia in **Rimini**, Father Carandino spoke on the family at an evening discourse held by the *Lega Nord*. On 3/2/16 in **Moncalieri**, Father Ricossa spoke on “*Love and Truth*”; a conference organized by Luca Stranges (video on the *Sodalitium* YouTube channel). Book presentations in **Pescara** by *Amicizia Cristiana*, speakers Father Carandino and Marco Solfanelli: on 01/20/2016 “*La Storia Sacra*” [“*Sacred History*”] by Saint Don Bosco and on 02/25/2017 “*Protestanti distruttori della religione cristiana*”



Conference in Forlì: “*They will persecute you too*”
(12/05/2016)

[“*Protestants Destroyers of the Christian Religion*”] by Fr. Luigi di S. Carlo. On 11/27/2016 in **Paris**, a conference was held by Father Francesco Ricossa entitled “*Le guerre di religione, l’eresia contro la pace di Cristo e contro il regno di Cristo*” [“*The Wars of Religion, Heresy Against the Peace of Christ and Against the Kingdom of Christ*”]. We remind you that you can listen to the conferences organized in Paris on the Internet (YouTube site, channel “*Conférences de l’Institut Mater Boni Consilii*”, and you can subscribe to receive updates <https://www.youtube.com/@conferencedelinstitutmate6304>). In Bologna, on 12/3/2016, a conference was held by Father Francesco Ricossa entitled: “*La Massoneria*” [“*Freemasonry*”] presented by Fabio Bolognini (organized by *Virtute e Canoscenza*).

Centro Studi Federici, Albertario and Margotti

- **Day for the Social Kingship of Christ:** on 10/15/16, the Vinicio spaces in Fossalta (**Modena**) hosted the eagerly awaited study seminar held by Father Francesco Ricossa, with an exhibition of books, magazines and sacred objects and the participation of numerous people. The theme of the eleventh edition: “*Le guerre di religione. L’eresia contro la pace di Cristo e il regno di Cristo*” [“*The wars of religion. Heresy against the peace of Christ and the kingdom of Christ*”]. The first lesson was of a historical nature: “*Dare la vita per la difesa della fede: dalle guerre di religione alla pace di Westfalia*” [“*Giving one’s life in defense of the faith: from the wars of religion to the Peace of Westphalia*”]. After an excellent lunch, the second lesson dealt with more doctrinal aspects: : “*Umanisti, razionalisti, illuministi contro Cristo e la Sua Chiesa. Il dibattito sulla tolleranza nel quadro delle guerre di religione*” [“*Humanists,*

rationalists, illuminists against Christ and His Church. The debate on tolerance in the context of the wars of religion". Finally, we arrived at current events with the third lesson: *"I modernisti al seguito degli Illuministi: la vera e la falsa pace"* [*"The modernists following the illuminists: true and false peace"*]. Together with the Albertarian conferences, the day in Modena is one of our annual events, to promote the formation of Catholic soldiers of Cristo Re.

- In **Rimini** on 12/3/16, there was a presentation of the book by Mauro Stenico: *"La meraviglie cosmica"* [*"The Cosmic Wonder"*], at the Hotel Napoleon. On 3/4/16, the conference: *"Isis: burattini e burattinai"* [*"Isis: puppets and puppeteers"*], speaker Paolo Sensini with an introduction by Father Carandino (*"La persecuzione dei Cristiani nel Vicino Oriente"*) [*"The persecution of Christians in the Near East"*], in the Buonarrivo hall of the Palazzo della Provincia.

- On 04/25/17, for the twentieth anniversary of the "Federici" activities (from 1997 to 2001 as a cultural club, and from 2001 as a study center), a visit was organized to places linked to **Giovannino Guareschi**. In the morning Alberto Guareschi welcomed the 40 participants in Roncole Verdi. After a prayer in front of the tombs of Giovannino, Margherita and Carlotta Guareschi, the group went to the *"Club dei Ventitrè"*, where Alberto introduced the film *"Adesso vi racconto tutto di me"* [*"And Now I'll Tell You Everything About Me"*] and illustrated the panels of the permanent exhibition *"Giovannino nostro Babbo"* [*"Giovannino, Our Daddy"*], with a series of interesting anecdotes, some of which quite moving. After lunch, the participants went to Fontatelle, in the municipality of Roccabianca, where Giovannino was born, and a municipal museum dedicated to his *"mondo piccolo"* [*"small world"*].

- On 04/09/16 in **Milan** at the headquarters of the **Centro Studi Davide Albertario**, a conference entitled *"Perseguiteranno anche voi. La situazione dei cristiani in Terra Santa e in Siria"* [*"They will persecute you too. The situation of Christians in the Holy Land and in Syria"*] was held with Father Ugo Carandino as speaker.

- On 11/12/16, again in **Milan**, the fifteenth annual Albertarian Studies Conference was held on the theme: *"Extra ecclesiam nulla salus. Belonging to the Church as a necessity for*



Masthead of the Sodalitium website

salvation". Two reports were given by Father Francesco Ricossa; the first addressed the *pars construens* of Catholic doctrine: *"I am the vine, you are the branches (John 15:5). Who are the members of the Church? The Catholic dogma of belonging to the Church in the Encyclical Mystici Corporis by Pius XII"*. The second report concerned current events: *"After the Second Vatican Council: the contradiction of dogma in modernist ecumenism from Paul VI to Bergoglio"*. As always, in the prestigious setting of the Hotel Andreola, there was a table of good literature and nativity scenes by Christian artisans of the Holy Land.

- On 03/24/2017 in **Turin**, after several years of inactivity, the **Centro Studi Giacomo Margotti** organized, at the Oratory of the Sacred Heart, a conference entitled: *"The Truth will set you free (John 8:32): true and false concepts of freedom"*: Father Ricossa was the speaker introduced by Luca Stranges.

Institute and the press, and other means of communication

The daily newspaper *La Voce di Romagna* published some interviews with members of the Institute: on 1/31/2016 with Father Don Carandino: *"Hard Catholics. In Rimini a bastion of fundamentalist Catholicism"*; on 11/25/2016 with Mauro Stenico: *"The philosopher mayor arrives in Rimini. He speaks about the Big Bang"*; and on 2/22/2017 again with Father Carandino: *"Europe ignores the genocide of Christians"*. We point out that the French weekly *Rivarol* and also the website *TradiNews* have reported several press releases from our Institute.

- **The website.** During 2016, the *Sodalitium* website (or rather websites) was completely renovated in terms of graphics and columns, and is continually updated. It now has several websites in various languages (Italian, French, Spanish, English, Dutch, German) that report news of the apostolate and activities of the Institute in different countries. There are also the *Sodalitium* YouTube and GloriaTV channels, which provide videos of conferences held during the year. We also point out the interviews with Father Ricossa (17/09/16) and Father Giugni (19/12/16) conducted by Elia Menta on his YouTube channel *"E si accordino*

nell'animo e nell'opera" ["And Let them Agree in Spirit and in Action"]. Regarding Elia Menta, between February and March of the current year 2017, what others have called the "Elia Menta affair" was artfully raised, namely the *Radio Spada*'s abusive publication of a video interview with the vice president of this association, which the owner of the interview (Elia Menta) had decided not to publish after asking our director Father Ricossa for advice. Our opposition to *Radio Spada* is public, reasoned and done fairly (and will be so in the future). From the beginning, Elia Menta communicated to *Radio Spada* (which intervened in the dispute in the person of the vice president, the president and Andrea Giacobazzi) that advice had been requested from Father Ricossa, something that *Radio Spada* pretended – in public – to ignore.

Also in March, our Institute – with an intervention by Father Murro on the French page of our website – expressed its negative opinion on the conferral of the sacrament of confirmation (which had already taken place), and even more on the possibility of priestly ordinations by Monsignor Kalata, a bishop in communion with the current occupant of the Apostolic See, to faithful and candidates for the priesthood who instead declare themselves not to be in communion with said occupant. We will follow any developments in this delicate issue (see <https://www.sodalitium.eu/ordinations-sacerdotales-vue/> and <https://www.sodalitium.eu/deuxieme-reponse-a-m-labbe-belmont/>).

• **Centro Librario Sodalitium.** We would like to point out the publication of the *Storia Sociale della Chiesa* [*Social History of the Church*] by Monsignor Benigni, of which volumes 1 and 2 have already been published. Also, number 3 of the catechism for children: *Dottrina cristiana* [*Christian Doctrine*] has also been published. (See the review on pages 53 and 56).

Spiritual Exercises in Verrua: January 2017



Various activities. Father Carandino celebrated a Holy Mass on 6/12/16 in the church-sacrarium of Paderno (FC) for the fallen soldiers and civilians of the RSI and on 2/11/17 at the oratory of Rimini for the victims of the Foibe massacres, at the request of a Romagna association; while on 8/3/17 he went up to the Cervati refuge at 1597 meters, in the municipality of Piaggine (SA), for the blessing of the premises.

Spiritual Exercises. In **Italy**, since the beginning of 2016, 2 winter and 2 summer sessions were given (preachers Father Ricossa, Father Carandino, Father Giugni) for a total of 70 participants. In September 2016 there were also Exercises in Verrua for the priests, seminarians and sisters of the Institute. Also in Verrua from 18-20 November, 2016 Father Giugni and Father Ricossa preached a retreat for the members of the *Rockers Klan* who then consecrated their association to St. Michael the Archangel. In **France** since December 2015 there have been 8 sessions: 2 mixed sessions, 3 for men, 3 for women (preachers Father Cazalas, Father Le Gal, Father Murro, Father Ricossa, Father Giugni, Father Andriantsarafara) for a total of 140 participants. We also mention that in Le Robert, Martinique, from 24-29 August, 2016 a spiritual retreat was given by Father Andriantsarafara. Like every year, Father Ricossa gives an eight-day retreat to the Sisters of Christ the King, and to other religious including some of our Sisters, at the *Maison Saint-Joseph* in Serre-Nerpol. The days of retreat for perseverance took place in Serre-Nerpol on 3/6/16 and on 3/5/17, and in Raveau on November 1st, now an annual tradition. Also in **Argentina**: during Holy Week 2016, the Exercises of Saint Ignatius of Loyola were preached.

Pilgrimages • Italy. 2016 began with a pilgrimage of the members of the Institute, priests, seminarians and religious to Genazzano and Rome, to retrace, on its thirtieth anniversary, what was done in 1986. We arrived at the sanctuary of the Madonna del Buon Consiglio on the evening of 01/26. The following day, after attending the Holy Mass celebrated by our Bishop and having dedicated the morning to prayer, we moved to Rome, where we visited and prayed at the tomb of St. Pius X in St. Peter's. We returned to Verrua on 01/28. The Sisters, accompanied by Father Murro, also went to Genazzano a few months later. It was a wonderful opportunity to meet all together and recharge our spiritual batteries.

- **Pilgrimage from Osimo to Loreto:** Held for the 13th time on 28-29 May 2016 and confirmed by a large participation of faithful from

almost all the Italian regions. Two days in which prayers, songs, confessions took place until the

arrival in Loreto with the veneration of the walls of the Holy House.

Pilgrimages

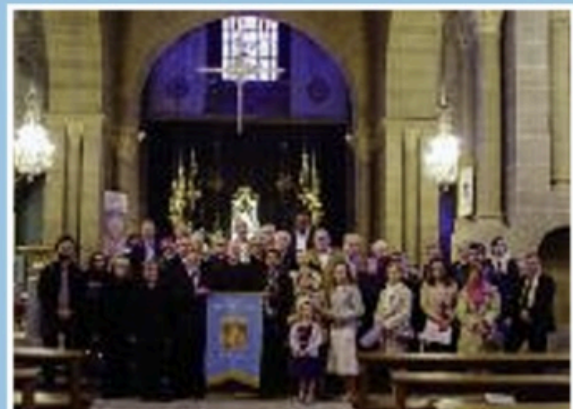


- Above: *Sacro Monte di Oropa (10/22/16)*
- Right: *Holy Stairs in Roma (6/18/16)*
- At the *Collegiate Church of Verucchio (01/30/2016)*



- Below: *Reliquary of the skull of St. Aloysius Gonzaga, in Castiglione delle Stiviere MN (06/05/2016)*

- Right: *Le Puy-en-Velay in France (05/16/2016)*



- Organized by the Oratory of **Milan**. On 06/05/16 a day in Castiglione dello Stiviere, the birthplace of St. Aloysius Gonzaga: prayer in the basilica with veneration of the Saint's skull. - On 10/22/16, for the month of the Rosary, faithful from Lombardy and Piedmont met to pray to the Madonna at the Holy Mount of **Oropa**: recitation of the Holy Rosary, visit to the chapels and the splendid museum of the royal apartment.

- On 6/18/16 in **Rome** at the Holy Stairs and the Basilica of the Holy Cross of Jerusalem. On 8/13/16 Tuscan-Emilian pilgrimage to **Bocca di Rio** (Father Frascetti and Father Ricossa present). On 10/22/16 pilgrimage to the Madonna di S. Luca in **Bologna**. On 8/4/17, again in Bologna, we visited the Via Crucis all'Osservanza. - Organized by the oratory of **Pescara**: on 2/27/16 the 13th trip to the Volto Santo in **Manoppello** (PE); on 6/25/16 at the Romanesque churches of **Bominaco** and **Rocca Calascio**, in the L'Aquila region. - On 3/25/17 at the Scala Santa in **Campoli** (TE).

- Organized by the Casa San Pio X in **Romagna**: 1/30/16 at the Collegiate Church of **Verucchio** (Blessed Giovanni Gueroli and Gregorio Celli) and at the convent of **Villa Verucchio** (the Cypress of St. Francis); 1/29/2017 at the sanctuary of the Most Holy Crucifix in **Longiano** (FC).

- **Belgium**. - 10/16/16: pilgrimage to Notre-Dame de Lourdes, in Oostakker (near Ghent).

- **France**. - On 2/20/16: pilgrimage to Saint Peter-Julian Eymard, the apostle of the Eucharist, in **Paris** at the sanctuary of his congregation, where his remains are venerated. - On 05/08/16, the pilgrimage to **Notre Dame de l'Osier** took place. The theme: the relationship between the Holy Sacrifice of the Mass and the blood that flowed from the willow tree in 1649 and 1842. - On 15-16 of May, 2016: pilgrimage to **Puy-en-Velay**: about sixty pilgrims from all over France (Paris especially, but also from Brittany and the West, the Lyon region, etc.) gathered to venerate the Black Virgin and discover this important center of our Christian history. - There were about sixty people on 05/15/16, at Pentecost, at the pilgrimage to **St Joseph of Cotignac** (Var). Faithful came from the south of France, Cannes

From Belgium



• Solemn Mass by Father Madi in Dendermonde
• Corpus Christi procession in 2016

and Aix. The very beautiful weather and the graces received strengthened the faithful in their faith. On 04/02/17: pilgrimage to the Holy Tunic of **Argenteuil**, near Paris: about a hundred pilgrims gathered for the extraordinary display of the Holy Tunic of Jesus Christ, entrusted by Charlemagne to his daughter, a nun and prioress of Argenteuil.

- **Argentina**. On 2/20/16 the pilgrimage to the National Shrine of **Our Lady of Lujan** took place. The procession began with a speech by Father Sergio Casas Silva in memory of the soldiers who died in the Malvinas War. Father celebrated Holy Mass in the chapel of the Virgin of Lujan, attended by about forty people from the provinces of Santa Fe, Buenos Aires, Mendoza and Chubut.

ADMINISTRATION OF SACRAMENTS

• Baptisms

- 01/18/16, Elsa Armanini in Rovereto.
- 01/23/16, Tristan Berthelot (with the rite for adults) in Paris.
- 01/31/16, Benedetta Lorenzi in Turin.
- 02/20/16, Eden e Kristen Rivoal in Paris.
- 02/01/16, Maria Libera Corlito in Rimini.
- 02/13/16, Nella Douyou in Paris.

- 03/06/16, Marie-Odile Fritz a Serre- Nerpel
- 03/15/16, Georges Luc Chérubin a Robert, in Martinique (France).
- 03/19/16, Pauline Bourbon in Donzy.
- 03/27/16, Joseph Adda-Benatia in Serre Nerpel.
- 03/28/16, Gabriel Blanchard in Dendermonde.
- 03/04/16, Marie-Madeleine Dridi (adult rite) in Paris.
- 04/16/16, Inès e Lina Federici in Paris.
- 04/25/16, Gabriele Trentini and Ettore Pietro Fattor in Bolzano.
- 04/30/16, Stéphanie Tasiacq in Serre Nerpel.
- 06/02/16, Pietro Chasseur in Aosta.
- 06/04/16, Pauline Buliard in Paris.
- 04/06/16, Leander Moreau in Dendermonde.
- 06/11/16, Bruce Suire (rite of adults) in Lyon.
- 06/11/16, Eve Libralesso (rite for adults) in Lyon.
- 06/19/16, Tiberio Costantino Prandi in Rovereto.
- 06/25/16, Isabella Bragagnolo in Strevi.
- 07/02/16, Violette Hamers and Aleksy Sergeysse in Dendermonde.
- 07/09/16, Catherine Allegrini (with the rite of Christian adults) in Serre-Nerpel.
- 07/23/16, Laura Bojarski in Chantelouve (Isère).

- 07/25/16, a baby Michel.
- 07/30/16, Emanuele Raimondi in Turin.
- 08/28/16, Rose Dumortier in Dendermonde.
- 09/08/16, Julienne Gillis in Dendermonde.
- 10/08/16, Corentin, Jean-Louis, Marie Goarzin in Servion.
- 10/22/16, Agnès, Marie-Louise and Viviane, Marie-Monique Bolliger in Annecy.
- 10/30/16, Linda Schizzerotto in Rovereto.
- 11/01/16, Pierre Bocquillon a Dender monde.
- 11/08/16, Thomas Van Overbeke in Dendermonde.
- 11/19/16, Beatrice, Camilla and Marco Aurelio Bolognini, near Modena.
- 11/26/16, Teodora Anna Consonni in Milan.
- 11/26/16, Gabriel, Claude, Guy Rousselot in Annecy.
- 12/04/16, Elie Doine (with the rite of Christian adults) in Paris.
- 12/16/16, Pietro Lorenzi in Moncalieri.
- 12/18/16, Louise Ramis in Serre-Nerpel.
- 12/24/16, Marie Herbrich in Paris.
- 12/26/16, Cecilia Maria Aloia in Pescara.
- 01/01/17, Joris Fournel (with the rite of Christian adults) in Serre-Nerpel.
- 01/14/17, a baby Antoine in Paris.
- 01/29/17, Thiziano Lionel Paris in Rosario (Argentina).
- 02/05/17, Céleste and Zélie Frayon in Paris.
- 02/11/17, Antoine Tarantino (with the rite of Christian adults) in Paris.
- 03/11/17, Pierre Bluthé in Paris.
- 03/12/17, François Dupont in Dendermonde.
- 03/19/17, Matteo De Ridder in Dendermonde.
- 03/25/17, Yanis Federici in Paris.

From Argentina



- Solemn Mass at the Oratory MBC ini Rosario
- Pilgrimage to the Sanctuary of Our Lady of Lujan

Father Le Gal with the children, on the day of their First Holy Communion in Paris in 2016





Confirmation in Trentino

-04/01/17, Marie-Madeleine Cazalas in Serre Nerpel.

-04/02/17, Giuseppe Mazzasette in Loro Ciuffenna.

-04/02/17, Anne-Marie Foulquier in Paris.

-04/08/17, Helena Steenbergen in Dendermonde.

-05/13/17, Rebecca Galbiati in Milan.

-05/13/17, Luciano Massimo Corlito in Rimini.

-05/14/17, Apolline, Marguerite-Marie, Clotilde Galibardy in Lyon.

• **Marriages**

-23/01/16, in Verrua, Davide Consonni and Sara Rezk.

-30/01/16, in Raveau, Jonathan Bluthé and Mathilde Marie.

-02/04/16, in Serre-Nerpel, Georges-Antoine Themia and Michèle Barge.

-02/04/16, in Serre-Nerpel, Eric Mahieu and Hélène Barge.

- 9/04/16, in Cetrano (CZ), Andrea Salza and Rosilde Toscano.

-16/04/16, in Paris, Laurent Federici and Marie-Madeleine Dridi.

-23/04/16, in Pescara, Riccardo D'Antonio and Isabella Lombardi.

-30/04/16, in Serre-Nerpel, Sylvain Sanchez and Stéphanie Tasiacq.

-07/05/16, in Cantavenna (AL), Diego Bogge and Maria Chiara Sardi.

-07/05/16, near Evry, Yann Kacenelen and Lydia Morandy.

-4/06/16, in Verrua, Patrick Candido and Maria Vittoria Bichiri.

-18/06/16, in Le Passage, Bruce Suire and Eve Libralesso.

-2/07/16, in Lyon, Boris Galibardy and Agnès Gigou.

-10/09/16, in Sanfré (CN), Federico Accornero and Elena Sardi.

-29/10/16, in Chambéry (Chapel of the Curé d'Ars), Yves Allemann and Marguerite-Marie Bouyal.

-10/12/16, in Paris, Elie Doine and Fabienne Leclercq.

-10/01/17, in Dendermonde, Valentijn Steenbergen and Dragana Stankovski.

-11/02/17, in Rovereto, Marco Tettamanti and Timea Emese Valyi.

-1/05/17, in Verrua Savoia, Augusto San Felice di Bagnoli and Marianna Bufo.

• **Confirmations**

Bishop Stuyver administered Confirmation at the following locations:

-25/06/16, in Rovereto (17 confirmandi).

-26/06/16, in Milan(16 confirmandi).

-7/08/16, in Raveau (1 confirmand).

-1/10/16, in Verrua (10 confirmandi).

- 23/10/16, in Paris (16 confirmandi).

-About twenty confirmations were also administered by the Monsignor in Dendermonde in the course of this year.

• **First Holy Communions**

-27/12/2015, Laura Portaluri in Turin.

-03/01/2016, Adrien Bonnand in Serre-Nerpel.

-07/04/16, Marie-Madeleine Federici in Serre-Nerpel.

-29/05/16, Odile Vigand in Serre-Nerpel.

-05/06/16, Benoît Mézières in Serre-Nerpel.

-11/06/16, Inès Federici, Mathieu Rueda and François W. in Paris.

-19/06/16, Mathieu Miche in Serre-Nerpel.

-03/07/16, Enzo Berjot in Serre-Nerpel.

-10/07/16, Catherine Allegrini in Serre Nerpel.

-23/07/16, Adrien Bojarski in the church of Chantelouve (Isère).

-2/10/16, Vittoria Proli in Rimini.

-23/10/16, Viviana Ferrari in Pescara.

-01/11/16, Killian Bebon and Lénaëlle Bebon in Raveau.

-01/12/16, Joris Fournel in Serre-Nerpel.

-11/12/16, Madeleine Jorland in Serre Nerpol.
 -01/01/17, Pierre Speyer and Cindy-Joy Marti in Serre-Nerpol.
 -20/04/17, Mayeul Cazalas à l'œuvre de l'Étoile in Nîmes.
 -01/05/17, Claudio De Fanti, Vittorio Manara and Giulio Scottini in Rovereto.
 - 01/05/17, Isabelle Langlet in Raveau.
 -13/05/17, Beatrice and Camilla Bolognini in Modena.
 -Solemn Communion: in Serre-Nerpol 8 children on the feast of Corpus Christi 2016, and another 8 on June 29.



Anniversaries

On 08/12/2015 the Institute celebrated its 30th anniversary: we spoke about it in the editorial. On 09/01/16 in Verrua, a solemn Mass was celebrated for the 25th priestly anniversary of Father Ugolino Giugni, who was ordained on 12/01/1991. In January 2016, the 10-year anniversary of the IMBC's ministry in Paris was celebrated. A solemn Mass (well sung!) of St. Genevieve, many faithful present, then a convivial lunch, a slide show and vespers. On 07/09/16 in Modugno, a Mass was celebrated in suffrage for the soul of Pino Tosca. On 11/09/16 in Serre-Nerpol, Father Ricossa celebrated a Mass for Father Gustave Delmasure, 20 years after his death.

Deceased

Year 2015

-09/15/15 (but the sad news only reached us from Spain only in December), **Pilar Alejos**, who had hosted us in her home for the celebration of the Holy Mass. -1/12/15, **Jean Thibaut**, equipped with the sacraments, who had helped to purchase the chapel in Lyon, where a Mass was celebrated on 20 December in his suffrage; his wife passed away on 08/26/16. -17/12/15, Bishop **Robert Fidelis McKenna**: a sung Mass was celebrated in his suffrage at the Maison St.-Joseph and in Verrua Savoia. -20/12/15, **Vanda Ricchi** widow **Marchetti** of Maranello.

Year 2016

- 01/18/16, **Mario Giannelli** in Turin, who had received the sacraments from Father Ricossa.
 -01/30/16, **Carla Rabotti** widow **Rennella** in Levane (AR), aunt and godmother of Father Ricossa, died with all the sacraments. Her funeral was celebrated by Father Ricossa on February 2 in Castelnovo ne' Monti (RE). She was always faithful to the Institute's masses in Tuscany, first in Florence and then in Loro Ciuffenna, and she often hosted our priests who came to celebrate at her home, with her husband. -02/10/16, **Veridiana Guidi**, widow **Tura**, aged 91, in Santa Giustina (RN). -02/19/16, **Giordana Goretti**, widow **Formigoni**. - 01/03/16, **Marie-Rose Vinson**, sister of Father Vinson, died with all the comforts of religion. She supported her brother and wanted to spend the last years of her life in the convent he founded, in Serre-Nerpol. - 03/02/16, Prof. **Sergio Ricossa**, Father Ricossa's father, and who regularly attended Holy Mass at the Oratory of Turin for more than fifteen years, and had received the holy sacraments during his long illness, passed away in Turin. His son celebrated his funeral on March 5 in Turin, and was buried in Castelnovo ne' Monti (RE). -03/13/16, **Giuseppe Mancini**, 75 years old, in Mercato Saraceno (FC), funeral officiated by Father Carandino in the church of Paderno (FC). -03/17/16, **Giovanni Enrico Macario** in Pinerolo, returned to God in his illness, the funeral was celebrated by Father Giugni on 03/19. -03/23/16, **Maria Adele Bottini** in Scano, died in Cremona; she had received all the sacraments a few days earlier from Father Giugni. -04/05/16, **Paola Baschetti**, died in Città di Castello, receiving the sacraments from Father Ricossa. -05/04/16, **Ema Heffner** in Slovakia, where Father Le Gal had previously gone to give her the sacraments and returned to celebrate her



*Professor
Sergio Ricossa*

funeral. -05/31/16, **Gérard Tronche**. -07/02/16, **Hector Luis Fermoselle**, in Buenos Aires (Argentina). -08/23/16, **Marie Madeleine Boyer**, wife of Mr. Jean **Peyronel**, grandmother of Sister Cecilia Maria. Together with her husband, they were among the first to react to the conciliar novelties and the new mass. Her funeral was celebrated on the 26th by Father Murro. -05/09/16, **Denise Chevallier**, who received the sacraments, passed away near Paris; her funeral was in Mantes-la-Jolie, her burial in Bagneux. -05/11/16, **Luigina Perona**, widow **Gillio**, passed away at the age of 101, the mother of Mrs. Teresina Gillio. Her funeral was celebrated in Turin on November 8 by Father Murro. -15/11/16, **Andrée Chuilon**, mother of the late Florent, who spent her life in charitable works; she received the sacraments from Father Cazalas who celebrated the funeral. -26/11/16, **Guy Privat**, father of Jocelyn, to whom Father Murro had given the sacraments. -27/11/16, **Simone Pol**, widow of Ferdinand, mother of Sister Anne-Myriam and Michel. Her funeral was held on the 29th at Maison St-Joseph. -2/12/2016, **Vito De Matteo**, 90 years old, in Carbonara, owner of the chapel where the Institute officiates. His funeral was held in the chapel on 5/12/2016.

Year 2017

-01/06/17, **Anne Geoffroy**, mother of 10 children, died near Raveau equipped with the sacraments. -01/14/17, **Giovanni Baviello** in Castenaso; his funeral Mass on 01/16 by Father Ricossa. -01/15/17, **Raymond Henri Ducimetière**, at the age of 90, father of Mrs. Radice. His funeral was celebrated in Epagny on the 18th. -On 01/19/17, **Valeria Viola** widow **De Filippi**, deceased in Longone al Segrino. Her funeral was celebrated by Father Giugni on 01/21. Always faithful to the Holy Tridentine Mass (in the 1980s she had made her home available for the celebration of Holy Mass), she regularly received the sacraments from the priests of the Institute. -02/13/17, **Marie-Bernadette de Cacqueray** (née **de Nantes**); provided with the sacraments. Father Le Gal celebrated the funeral in Paris and the burial at the family tomb in the province. -02/16/17, **Riccardo Lamura** in Bergamo, received the sacraments from Father Giugni. -03/24/17, provided with the sacraments, **Michèle Marie Thérèse Horn**, widow **Grellou**, mother of Mrs.

Sylvie Langlet, grandmother of our seminarian Bernard and of Sisters Elisabeth and Jeanne. Her funeral was celebrated in Raveau on the 28th by Father Murro. -04/04/17, **Giuseppe Masera**, in Trofarello (TO), passed away with all the sacraments. -04/6/17, **Palmina Dalla Riva** in Tibaldo, aged 90, from Crespadoro (VI), maternal grandmother of Brother Felice. -04/16/17, **Salvatore Comandini** of Mercato Saraceno (FC), 82 years old, body blessed by Father Carandino.

To subscribe to the **Centro Studi Federici** newsletter and receive press releases and updates regarding its activities, send an email to:

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Centro Studi Giuseppe Federici



Sursum Corda

We highlight the bulletin **Sursum Corda**, directed by Carlo Di Pietro, which each week publishes the texts of the Magisterium of the Church, and the best authors of spiritual life.

Among the editorial activities are also the reprinting of the classics of Catholic culture: the first volume was *La Rivoluzione di Mons. de Ségur* (168 pages, 10.00 euro). To request bulletins and books, please write to:

info@sursumcorda.cloud

<https://www.sursumcorda.cloud>

SVRSVM CORDA

Modena, 10/14/2017: XII Day for the Social Kingship of Christ

Saturday, October 14, 2017 at the conference room of the “Ristorante Vinicio” in Modena, on Via Emilia, established in 1526, the Fossalta brothers, “Sodalitium” magazine and the Centro Studi “Giuseppe Federici” present the **XII Day for the Social Kingship of Christ**, with the study seminar:

“The Masonic Sect. 1717-2017: Three centuries of Modern Freemasonry”.

There will be an exposition of books and objects care of the publishing houses and cultural associations



Program of the day:

10:30 Coffee and welcome

11:00 Recital of the “*Veni Sancte Spiritus*”,
Presentation of the day and opening of
the exposition.

11:15 First lecture: “**The origins and foundation of the sect**”.

12:15 Pause for lunch.

3:00 Second lecture: “**The Encyclical *Humanum Genus* of Leo XIII**”.

4:00 Intermission

4:30 Third lecture: “**Freemasons, modernists, traditionalists**”.

5:30 Conclusion of the day with the singing of the “*Christus Vincit*”.

- The lectures will be given by **Father Francesco Ricossa**, director of the magazine *Sodalitium*.
- Entrance to the study seminar and the exposition is free. Distribution of materials from associations not accredited to the organization is not permitted.
- The fee for lunch is 30 euros per person. You must register for the lunch by **Thursday, October 12, 2017** at the Centro Studi “Giuseppe Federici”.
- Ristorante Vinicio, on Via Emilia East, 1526, Fossalta brothers of Modena,
Tel: 059.280313 www.ristorantevinicio.it, can be reached:
 - from the Modena Sud motorway exit, following the signs for Castelfranco Emilia; once you reach Via Emilia, turn right;
 - from the Modena train station, take bus no. 760 and 751.

For information and lunch registration:

Centro Studi “Giuseppe Federici” - Via Sarzana 86 - 47822 Santarcangelo (RN)

-Tel: 0541.75.89.61

Email: romagnapontificia@gmail.com



XVI CONFERENCE OF STUDI ALBERTARIANI

SAINT CHARLES BORROMEEO AGAINST LUTHER. TRUE CATHOLIC REFORMER

Milan Saturday November 18, 2017
 3:00 pm at the Andreola Central Hotel
 On Via Domenico Scarlatti 24 (Stazione Centrale zone)

Presenter: Father Francesco Ricossa



Discussions:

- **Saint Charles. The Catholic Counter-reform Bishop against the Protestant heresy**
- **Borromeo's Catholic Counter-reform and the Bergoglio's Lutheran doctrine of justification: a comparison 500 years after the Reformation**

Directions:

By train:

For those arriving at the Stazione Centrale, exit the left portico. Once outside you will be on the Via Scarlatti.
 After just 200 meters you will find the Hotel Andreola
 Metrò: MM 2 (green) MM 3 (yellow): Centrale
 Tram: 1, 5,
 Bus: 60 90, 91, 9

For information:

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Upcoming Activities 2017

- **June 10-20 in Raveau, France:** *Summer Camp St. Aloysius Gonzaga for children ages 8 to 13.*
- **July 15-22 in Verrua Savoia:** *Summer Camp Bl. Imelda for young children and girls.*
- **July 31 - August 11: Mountain camp for boys:** *ages 14-21.*

- **Spiritual Exercises of St. Ignatius in Verrua Savoia:**
- **For women:** from Monday August 21 (at 12:00) to Saturday August 26 2017
- **For men:** from Monday August 28 (12:00) to Saturday September 2 2017.

For all information, contact the Institute in Verrua Savoia:

Loc. Carignano, 36. 10020 VERRUVA SAVOIA (TO)
Tel.: 0161. 83.93.35 - Fax: 0161. 83.93.34 - email: info@sodalitium.it
www.sodalitium.it

Holy Masses

Institute Residences

Italy - Verrua Savoia (TO): MOTHER HOUSE-ISTITUTO MATER BONI CONSILII, Chiesa SS. *Pietro e Paolo*, Loc. Carbignano, 36. On weekdays Holy Mass is at 7:30 am; all Sundays Holy Mass is at 6:00 pm. Eucharistic Benediction every Friday at 9:00 pm. Tel: 0161.839335; Email: info@sodalitium.it website: sodalitium.it

San Martino dei Mulini (RN): CASA S. PIO X - Father Ugo Carandino, via Sarzana 86, CAP 47822. Tel.: 0541.758.961; Email: info.casapiox@gmail.com Website casasanpiox.it

Argentina - Rosario: CASA SAN JOSÉ - Father Sergio Casas Silva, Iguazú 649 bis, C. P. 2000 Rosario (Santa Fe). Every Sunday at 10 am. E-mail: casasanjose@sodalitium.it

Belgium - Dendermonde: Bishop Geert Stuyver, Kapel O.L.V. van Goede Raad, Koning Albertstraat 146, 9200 Sint-Gillis, Dendermonde. Holy Mass every Sunday at 10:00 am. Tel and Fax: (+32) (0) 52/380778.

France - Raveau: 350 route de Mouchy, 58400 Raveau. For information: Tel: (+33) 03.86.70.11.14; Email: raveau@sodalitium.it

Other Masses in Italy

Abano Terme (PD): Second Sunday at 6:00 pm. For information: Tel: 0161.839335.

Bari: Cappella S. Michele, c.so Vittorio Em. 109, Carbonara. 1st Sunday of the month at 6:30 pm. For information: Tel. 0541.758961.

Ferrara: Chiesa S. Luigi, via Pacchenia 47, Albarea. Every Sunday at 5:30 pm, except the 3rd Sunday at 11:30 am. For information: Tel. 0161.839335.

Lastra a Signa (FI): The 3rd Sunday of the month at 11:00 am. For information: Tel. 0161.839335.

Loro Ciuffenna (AR): Fattoria del Colombaio, str. dei 7 ponti. The 1st Sunday of the month at 5:30 pm. For information: Tel. 0161.839335.

Milano: Oratorio S. Ambrogio, via della Torre 38. Sundays and Holy Days at 11:00 am. For information: Tel. 0161.839335.

Modena: Oratorio S. Pio V, via Savona 75. Sundays at 11:00 am, except the 3rd Sunday at 9:00 am. For information: Tel. 0161.839335.

Pescara: Oratorio del Preziosissimo Sangue, via Ofanto 24. 2nd Sunday at 6:30 pm; 4th Sunday at 11:00 am. For information: Tel. 0541.758961.

Potenza: Oratorio San Lorenzo, Via Angilla Vecchia 126, 3rd Sunday of the month at 7:30 pm. For information: Tel. 0541.758961.

Rimini: Oratorio San Gregorio Magno, via Molini 8. 1st and 2nd Sunday at 11:00 am, 3rd and 4th Sunday at 6:30 pm. For information: Tel. 0541.758961.

Roma: Oratorio S. Gregorio VII, via Pietro della Valle 13/B. The 1st, 3rd, and 5th Sunday of the month at 11:00 am. For information: Tel. 0161.839335.

Rovereto (TN): The 1st, 3rd, and 5th Sunday of the month at 6:00 pm. For information: Tel. 0161.839335.

Torino: Oratorio del S. Cuore, via Thesauro 3/D. Sundays and Holy Days Holy Mass sung at 9:00 am., read Holy Mass at 11:15 am.; the 1st Friday of the month at 6:15 pm. For information: Tel. 0161.839335.

Valmadrera (LC): Via Concordia, 21. The 2nd and 4th Sunday of the month. For information: Tel. 0161.839335.

Varese: The 4th Sunday of the month at 6:00 pm. For information: Tel. 0161.839335.

Confessions 30 minutes before the start of Mass. Occasional changes in the times of Masses, especially in the summer, may occur; if you attend our oratories occasionally, we advise you to call.

OTHER MASSES IN FRANCE

For information: Tel. 0161.839335 or visit the website www.sodalitium.eu

For your offerings:

- On the account of Banca Popolare di Novara di Crescentino VC, (IBAN): IT 16 Z 05034 44440 000000003850 in the name of Centro Culturale & Librario Sodalitium.
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