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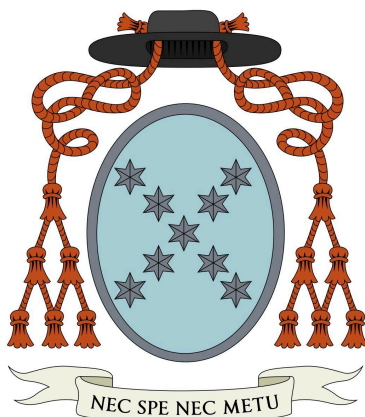
**On the Cover: The Coat of Arms of
Mons. Umberto Benigni**

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Editorial

Dear Friends of *Sodalitium*,
The forced confinement that we experienced following the spread of the China flu has put everyone to the test. Confined to our homes, we had to interrupt our apostolate for a few months, which allowed us to busy ourselves with the magazine, which had been silenced for too long. Many happy events occurred since the last issue, which we would like to share or remember with you, and which the “Institute Life” column lists - out of necessity - too briefly: I am thinking of priestly ordinations, religious vows, pilgrimages, spiritual exercises, summer camps, daily life, and finally the seminary and the festive life of our oratories and Mass centers, which are growing more and more. But the memory that personally touches me the most is that of the pilgrimage of priests, seminarians and religious that the Institute made to Assisi and Perugia from the 12th to 14th of February 2019: already distant in time, but close to my heart and mind. In Issue n. 69 of *Sodalitium* (July 2018), we announced to our readers on page 4, a truly important event for us: we found, thanks to one of our readers, who is a student at the University of Perugia, the gravesite of Mons. Umberto Benigni, the faithful collaborator of Saint Pius X and the founder of *Sodalitium Pianum* from which our magazine takes its name. For many years



we tried to trace its location, but in Rome, where Mons. Benigni died, and not Perugia where he was born. When one of our faithful moved to Perugia for reasons of study, Father

Our magazine and our Institute were the only defenders yesterday and today of the figure of Mons. Benigni: many others who fill their mouths with these names remain silent in the face of the accusations that come not so much from the declared enemy, but from the friends of yesterday (and, for them, still today): this too serves as a discernment between true and false integral Catholics.

Carandino asked him to look in the Umbrian capital for his remains, which he then rediscovered in the monumental cemetery of that city.

It was then decided to all go to Perugia, and to combine our journey with a pilgrimage in the footsteps of Saint Francis of Assisi, of whom the Church sings: “Franciscus vir catholicus, et totus apostolicus, Ecclesiae teneri fidem romanæ docuit, presbyterosque monuit præ cunctis revereri” (“Francis, a Catholic and wholly Apostolic man, taught us to keep the integral faith of the Roman Church and exhort us honor priests, before all others”, the first antiphon of the first vespers of October 4 in the Roman-Seraphic breviary; whose author is Giuliano da Spira). The Institute then gathered, although not completely: those from the house of Verrua and San Martino dei Mulini were joined by Father Trauner from Austria and Father Steenbergen from Belgium; all together, we experienced an unforgettable time together, in particular reciting the rosary for the Institute and the litanies of the Madonna del Buon Consiglio in the most important places we visited. On Tuesday the 12th we stopped at La Verna, where Saint Francis received the holy stigmata, and in the evening we recited together the litanies to the Madonna del



The priests of the Institute at the tomb of Mons. Benigni in the cemetery of Perugia



Photo of the pilgrims in front of the lower Basilica of Assisi

Buon Consiglio for the Institute in front of the then closed Basilica of Assisi. Wednesday the 13th we prayed Matins at the Basilica of Saint Francis and we visited the cells where Saint Joseph of Cupertino lived; in the afternoon we visited San Damiano (where we prayed once again for the Institute), Rivortorto, Santa Maria degli Angeli with its Porziuncola and the Chapel of the Transito, Saint Clare and Saint Rufinus. The following day we left Assisi and went to the Eremo delle Carceri, where not only Saint Francis and his companions lived, but also many other Franciscan Saints of the Observance. The morning of February 14 ended in Perugia, the destination of our journey, moved while standing before the mortal remains of Monsignor Benigni. The 21 pilgrims, accompanied by Lorenzo (the student who rediscovered the family tomb of the Umbrian Monsignor) reunited in prayer for the Institute, thinking of those who preceded us in the struggle for the integrity of the Faith against the synthesis of all heresies, which has been massacring souls and has been dealing terrible blows to the Church as has never been seen before. And I also wanted, at that time and in that place, to make an appeal to all the members of our Institute: to remain faithful to its original spirit, to Christ, to His Church, to the example of Saint Pius X, but also to

what Monsignor Benigni taught us with his words, his writings, and his life, as well as those who supported Saint Pius X against all enemies from without and from within the Church. This fidelity is the guarantee that the Institute will persevere in its original spirit. Asked to speak in that place, in front of our priests and seminarians, I addressed this appeal to them as my testament. I do it again on these pages. Forgive me if I speak for a moment about myself. Few books have had such a profound and lasting influence on me as *Intégrisme et catholicisme intégral. Un réseau secret international antimoderniste: La 'Sapinière'* (1909-1921) by Emile Poulat, published in 1969 but which I read in the seminary in 1978. I had already known about Monsignor Benigni before entering the seminary, with *Alleanza Cattolica*, but thanks to that book, I was able to know him directly in his thought and in his work; a book that might shock some, but fascinate others, like myself. That book was a Galehaut indeed...because it induced me to write a dossier in defense of *Sodalitium Pianum* and the integrals, which I sent, with the permission of my confessor at that time, to Father Aulagnier, the director of the SSPX magazine *Fideliter*. As a collaborator on that magazine, and also a priest of the Society, he had written a series of articles on



San Damiano Convent

Saint Pius X in which he presented those who were hostile to his pontificate as being its faithful interpreters (Grandmaison, Batiffol and others), and condemned the bad spirit and bitter zeal of the integral Catholics (model of those inside the Society and outside of it, who at the time supported the more intransigent theses). Father Aulagnier reassured me: “*Stay calm, you won’t have to go to Canossa*” (e.g. admit in humiliating manner you were wrong, as Henry IV did in visiting Pope Gregory); and instead, I had to go to Canossa, because the author of those articles (r.i.p.) made so much of it that in 1981 he obtained my expulsion from the seminary and from the Society. Rehabilitated in the meantime, (I was actually ordained early in 1982 by Archbishop Lefebvre who, if he did not talk about Monsignor Benigni, at least he was well aware of the writings of Abbé Barbier, founder of *La critique du libéralisme*), I then suggested that the magazine of the Society that we wanted to found in 1983 should be called *Sodalitium*, in honor of Mons. Benigni's *Sodalitium Pianum*.

It is the very magazine you are holding in your hands, and the memories of a now old fighter might help you understand the importance, in my life as well as that of the magazine and our Institute,

which has kept, keeps now, and will always keep, the thought and memory of Mons. Benigni (it must be so). Dear readers: you can easily understand, after these, my “confessions” (in the Augustinian sense) the profound pain that I felt in reading - in 2010 on *Sì sì no no* - and these days on the website of the author and on that of *Una vox*, a long series of articles, injurious and gravely defamatory, towards the integral Catholics in general and Mons. Benigni in particular; a pain made so much greater because the author of that long series of articles (still going on at the moment) began his writings precisely at this magazine dedicated to Mons. Benigni from 1984 to 2006: twenty-two years! A series of articles where he takes up the thesis of a “French historian” (a French woman who, he neglects to say, studies integral Catholicism with scholarships from the *Fondation pour la mémoire de la Shoah*, in 2014-2015, from the *Center of Jewish History* in New York, in 2016-2018, and for research in Jewish studies at Fordham University) who, in her desire to replace the studies of Poulat, documented and objective, with her own, documented but partisan, describes Benigni like a rancorous paranoid. It is not surprising that anti-Judaism as a “phobia” is a thesis in the writings of people such as Valbousquet, who work with a specific purpose; but that such a “rancorous” interpretation of that faithful collaborator of Saint

Eremo delle Carceri



Pius X should come from a traditionalist Catholic, and not just any one, I really cannot understand, except to think it is the resentment of one who - through Monsignor Benigni - wants to strike at another target.

In a future issue I intend to respond to these accusations, which introduce among the ranks of the anti-modernists the same mentality that led to the triumph of the modernists, which is there for all to see, and which did not appear out of nowhere on the 8th of December 1965. For now, however, I turn to those younger than me who, in this Institute, in this magazine, will have to continue tomorrow the battle of today and yesterday: what happened at the beginning of the 20th century under Saint Pius X was the harbinger of what revealed itself later at Vatican II.

Study the early years of Angelo Giuseppe Roncalli or Giovanni Battista Montini, and you will see that their sympathy for modernism, concealed under a very superficial orthodoxy, was already present: that little seed - in them as well as so many others - had developed into a plant at the Council. How many souls were lost due to this little seed (at

Father Francesco Ricossa at La Verna



Tomb of Mons. Benigni at the cemetery in Perugia

the beginning) that came to bear such bitter fruit? I invite you then, to become passionate about the writings and actions of Mons. Umberto Benigni, Father Paolo de Töth, of Abbé Paul Boulin and their friends and companions, they too are heirs of those who preceded them, so that we not only receive, but also, in turn, transmit a well-defined flag that should pass from generation to generation, from hand to hand: the flag of Christ the King and the integral Catholic Faith. Our magazine and our Institute were the only ones to defend the figure of Monsignor Benigni yesterday and today: many others who are vociferous with these names remain silent in the face of the accusations coming not so much from the declared enemy, but from the friends of yesterday (and, for them, still today): this too serves as a discernment between true and false integral Catholics. I ask all of you, then, with the intercession of Saint Pius V and Saint Pius X, to learn, love and transmit this treasure which should not be lost, but rather should be passed onto future generations.

Father Francesco Ricossa



The Resurrection of Jesus between Faith and reason

Father Ugolino Giugni

The Resurrection of Our Lord Jesus is a truth of faith that we express in the Nicene-Constantinopolitan Creed with the words “**He rose again on the third day according to the Scriptures**”; Saint Paul also states that “*if Christ be not risen again, then our preaching is in vain and your faith is in vain*” (1 Cor. 15:14), therefore it is the very basis of our faith. Of course, if the Resurrection is a truth of faith, it should be enough for us as it is...but since we are often confronted with those who do not have the faith, or who fight it by questioning the mysteries of our Holy Religion, it might be useful to consider the scriptural basis for the Resurrection and how it is also a historical fact, knowable by reason, according to the Augustinian saying: “*fides quærens intellectum*”; we see, in fact, how the intellect can explain what it believes, and thus help faith itself to grow. I would therefore like, in this article, to analyze what “Sacred Scripture” says regarding the Resurrection and which certainty and confirmation they give us regarding the historical fact. For rationalists and modernists the Resurrection is a myth, a subjective apparition, a conviction elaborated by the primitive Church, but nothing really happened.

By Resurrection of Jesus, according to the Catholic Faith, we mean that he raised from the tomb with his own body, by his own virtue. His soul separated from his body, but being always united to his divinity, at death, descended into hell; on Sunday morning, he reunited with his body, reanimating it. Saint Thomas Aquinas states in the Summa: “Christ, in rising again, did not return to

For rationalists and modernists the resurrection is a myth, a subjective apparition, or a persuasion elaborated by the primitive Church, but nothing really happened. For Catholics it is a truth of faith, but also an historical fact. Let’s see what “the Scriptures” have to say about the Resurrection and what certainty and confirmation they give us about the historical fact.

the ordinary life of men, but to an immortal life conforming to that of God... which transcended the ordinary and common understanding of men and is full of mystery” (S.T. III, q. 55 a. 2 c.).

First of all, let us remember that the Church has defined the Resurrection as a historical fact, condemning the modernists with Pope Saint Pius X’s decree *Lamentabili*: the 36th proposition of the modernists asserts that: “*the resurrection of the Savior is not properly a fact of the historic order, but a merely supernatural fact, neither demonstrated nor demonstrable, which the Christian conscience derived gradually from other facts*”, and in the 37th: “*In the beginning, faith in the resurrection of Christ was not so much in the fact itself of the resurrection as in the immortal life of Christ with God*” ⁽¹⁾. Since these two propositions were condemned, their opposite is true, which is that the Resurrection is a historical fact and that faith in it does not just concern the immortal life of Christ.

A first reflection on the state of the question of historicity can be made by embracing *in toto* what Abbot Giuseppe Ricciotti writes in his *Vita di Gesù Cristo*: “The same documents, the same historical testimonies which have narrated the story of Jesus up to this point, do not stop with his death,

but with the same authority and with the same degree of information they proceed to relate his resurrection and his second life. That is more than sufficient for all those who do not admit the possibility of the supernatural - not only the moderns, but also the ancients (see Acts 17, 32) - to promptly reject this whole second part of the gospel narrative. These persons are entirely logical granted the philosophical principles from which they start. But it is significant that their conclusion is determined solely by those philosophical principles and not by any deficiencies or uncertainties in the documents. The documents do truly exist, and they derive from the very same informants as before: but since on this point they contradict the afore-mentioned principles more than ever, they must be "interpreted" in the light of these principles, or in other words, subordinated to them. The studies and research expended on the second life of Jesus are nothing but a more radical continuation of those made on the first. In the case of his first life, it was a question of choosing among things narrated of him, of accepting a discourse or a trip in a boat as entirely natural but rejecting the cure of a man born blind or the resurrection of a dead man as supernatural and therefore impossible.



The Resurrection of Christ (Paolo Veronese, 1572-76, Dresden Gemäldegalerie). Christ hovers in the sky wrapped in a halo of light, his open arms resume the position of the Cross. Below it you glimpse the next scene where the pious women go to the tomb and are met by the angel

But with regard to his second life, there was nothing to choose because it was all in the realm of the supernatural and therefore impossible. Here the task was merely to explain how the belief in this second life of Jesus ever arose among his immediate disciples. But though this method is logical, it is not logical enough: it stops halfway, and does not proceed to the ultimate and conclusive consequences of the philosophical principles on which it is based. **To be truly and thoroughly logical, it should deny not only Christ's second life but also the first and assert that he never existed on this earth at all.** Several very recent scholars have already begun to do this, and they will certainly be joined by more and more future critics. In discussing these very recent studies, we noted their logical integrity and the reasons why, when one begins to subordinate

documentary fact to certain philosophical principles in these matters, he must inevitably end by denying everything. I mention the respective critical positions here again, because the subject we are about to consider demands even more that we attribute *unicuique suum*, to history what is history and to philosophical theory what derives from it. ⁽²⁾

Our Lord - as Ricciotti continues to point out - "is 'a sign of contradiction' as a historical fact as

well. It is true that the grand historians of the great official world of his time ignored him: this is not surprising, for historians, dazzled by the splendor of Augustus' Rome, lacked the sharpness of vision - nor the historical documents - to trace an obscure barbarian from among a *contemptible collection of slaves*. **But this does not mean that the figure of Jesus is historically less documented or less certain than that of Augustus or other of his famous contemporaries.** It would certainly be our ardent desire today to know much more about him than we do, but if the things narrated to us are too few for our desire, on the other hand **the writers who narrate them enjoy the highest authority.** Of these four writers, **two are eyewitnesses who remained at Jesus' side day and night for almost his entire public life;** the other two knew and extensively interviewed such witnesses. All four, then, narrate with precious simplicity and abruptness, and with that 'impassivity' in the face of both unpleasant or atrocious facts, which does not in the least deny their adhesion to them, but knows how to rise above them. Without a doubt the four Gospels have propaganda purposes; because they aim to make the figure of Jesus known, and to spread faith in him; but precisely to reach this goal, it was necessary to take the path of objectivity and veracity, when thousands of interested witnesses were ready to rise and contradict those narratives had they been imaginative or tendentious. **The guarantee we have for the historicity of the facts and teachings of Jesus is not even equaled by that for Augustus and his most famous contemporaries"** ⁽³⁾. It should also be noted that Saint John himself writes: "*and he that saw, has given testimony, and his testimony is true. And he knoweth what he saith is true; that you also may believe*" (John 19:35). He therefore wants to give historical and real value to what he says, and he relies on his qualification as an eyewitness to bring others to the faith. Saint Jerome, speaking of the canonical books, says: "*no one has the right to place in doubt the reality of what is written*" ⁽⁴⁾ and

Saint Augustine adds: "*These things, written with all fidelity and veracity, are true, so that anyone who believes in the Gospel, is nourished with the truth, not deceived by lies*" ⁽⁵⁾. As regards the historicity of the Gospels, one can consult the responses made by the Pontifical Biblical Commission at the time of Pope Saint Pius X on the Gospels according to Matthew, Mark and Luke and on the synoptic question ⁽⁶⁾.

What the Scriptures say

The only evangelist who writes something on the fact of the Resurrection itself is Saint Matthew, with these words ⁽⁷⁾: "*And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men*" (Matt. 28: 2-4). Saint Matthew and the other evangelists then tell us of the various apparitions which clearly presuppose the Resurrection itself. Saint Matthew recalls two apparitions, to the pious women who came to the tomb, and the solemn one on a mountain in Galilee announced by these women to the disciples, upon which his Gospel ends. Saint Mark recalls three: one to Mary Magdelene, one to the disciples of

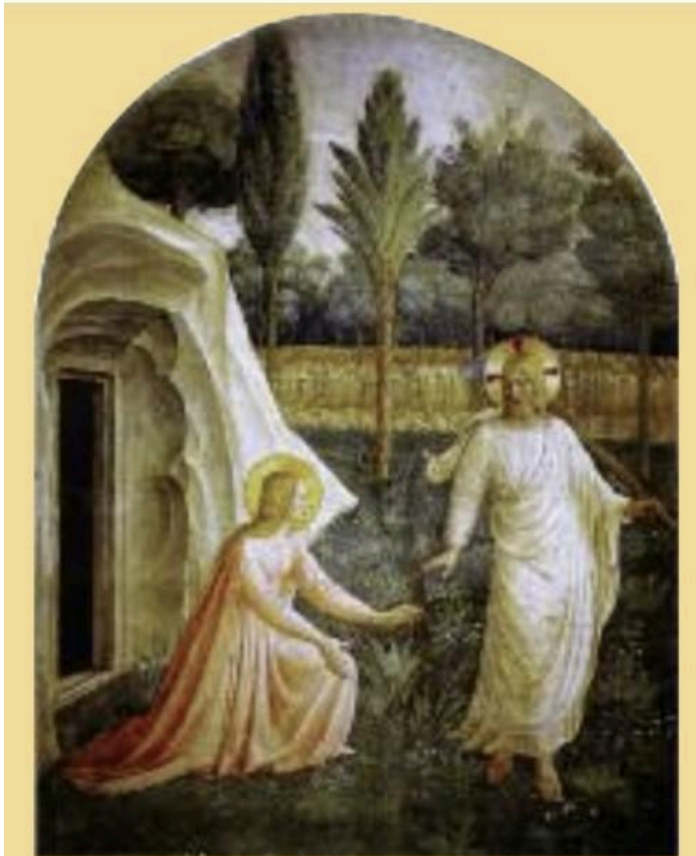


*Saint Peter and
Saint John
at the sepulcher*

Emmaus, and the final one at Galilee with which he also ends his Gospel. Saint Luke speaks expressively of three apparitions, all on Easter day: the first to the disciples on the way to Emmaus, then to the apostles reunited in the Cenacle, and the evening in which he mentions an apparition reserved for Saint Peter. Finally, Saint John goes on a little longer than the others, describing four of them in detail: the apparition to Mary Magdalene, the one to the ten apostles (St. Thomas was missing) on Easter day, the one the following Sunday when St. Thomas was present, and the one on Lake Tiberius declaring the primacy of Saint Peter. We will have the opportunity to return to some of the details of these apparitions to better understand the facts. Ricciotti points out that “Even in the account of Jesus’ second life, the four evangelists proceed

according to their method as we have repeatedly pointed out. They do not pretend to give a complete, detailed, and strictly chronological account of what happened. They choose those facts that seem most opportune to them, and they arrange their material in the most convenient order for their individual purposes without hesitating now and then to alter the time sequence. In relating the discovery of Jesus’s empty tomb, Matthew and Mark are parallel enough. Luke does not give so many names, but he does not differ very much from Mark’s account. Finally John is schematic, because, presupposing as usual the accounts of the Synoptics to be already known, here too he wants to clarify and fill in with a few points on his own authority as an eyewitness”⁽⁸⁾.

Furthermore, within the Gospels there are many passages that predict the resurrection and claim it as a sign of his messianic authority and divinity. Jesus said: “*Destroy this temple, and in three days I will raise it up*” (John, 2:19) “*An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale’s belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights*” (Matt. 12: 39-40); the Pharisees understood these words well, and recalled them in accusing him before the Sanhedrin (Mark 14:57), to mock him on the Cross (Mark 15: 29ss; Matt. 27:41), and to ask Pilate to assign guards to the tomb “*We have well remembered what the seducer said, while he was yet alive: After three days I will rise again. Command, therefore, the sepulcher to be guarded*” (Matt. 27:62-64). He also announced clearly to his disciples that: “*It is necessary that the Son of man be put to death, and that after three days He rise again*” (Matt. 16:21), but the disciples, who did not want to admit to the suffering and death of the Messiah, asked what could be meant by this “*rising from the dead*” (Mark 9:9); and the evangelists underscore such incomprehension (Mark 9:30); Luke 9:45). After the Transfiguration, Jesus warned



“Noli me tangere” (Fra Angelico, 1440 Florence, St. Mark museum). Magdalene bows to embrace Jesus’ knees; the spade on the Lord’s shoulder refers to the fact that she mistook him for the gardener; Jesus is wrapped in a shining white robe and with a light step he distances himself from Magdalene



The pious women at the Sepulcher (Peter von Conelius)

his three chosen, Peter, James and John, “*to tell no one what you have seen, until the Son of man is risen from the dead*” (Matt. 9:8; Matt 17:9) Therefore we must affirm that Jesus himself presented his Resurrection as the touchstone, the miracle par excellence, attesting to the divine authority of his mission and his own divine nature. Saint Paul clearly reaffirms this truth when he writes to the Corinthians: “*If there is no Resurrection from the dead, Christ has not been raised. And if Christ has not been raised, our preaching is in vain, and your faith is also in vain... If Christ is not risen again, your faith is sterile; for you are yet in your sins; and those who have fallen asleep in Christ are perished...But no, Christ is risen from the dead...*” (I Cor. 15, 3-20).

“In the sacred texts of the New Testament, four truths are irreproachably attested, which in no way allow us to doubt the great miracle: **the reality of Christ’s death** (Matt. 27: 45-46; Mark 15: 33-41, 45, where Pilate receives the authentic declaration of Jesus’ death from the centurion who was responsible for his execution; Luke 23, 44-49; in John 19:28, one of the soldiers uses his lance to assure himself that Jesus had already died; Phil. 2,8 etc.); **the reality of his burial** (Matt. 27, 57-66; Mark 15, 42-47; Luke. 23, 50-56; John 19, 38-42;

etc.); **the discovery of the empty tomb**, and **the appearances of Our Lord** (Matt. 28; Mark 16; Luke 24; John 20). The Redeemer’s body, taken down from the Cross, was washed and prepared for burial in accordance with Jewish custom, as attested by Saint John, detailing the Synoptics. Joseph of Arimathea had received authorization from Pilate; and had everything prepared along with Nicodemus, so as to complete everything before the Sabbath rest began at sundown (Giov. 19, 38-42). The events (the empty tomb, the apparitions) on Easter morning and the successive apparitions are arranged as follows:

1. After the Passion, the Apostles hid themselves in Jerusalem; it would not have been easy for them to escape to Galilee given the festive rest due on those solemn days. Overcome by discouragement, they gave little thought to reviving themselves in their faith.

2. Early Sunday morning there was an earthquake; the door of the tomb was opened by an angel, who sat on a large stone that had rolled away. The terrified guards dispersed to announce to the priests the facts of what had terrified them. Christ has already risen; the angel opened the tomb to make this clear. Buried on Friday, before a new day began at sunset, he remained in the sepulcher for the entire Saturday - from vespers to vespers - , and therefore until dawn of the following day (the beginning of the week), which Christians called *Dominica* [Sunday] (the day of the *Dominus* - the Lord). The few hours of Friday, according to Jewish custom, are counted as an entire day; and thus also for the night after Saturday; so that we speak globally of three whole days, or even of three days and three nights.

3. The group of pious women, who followed a providential impulse to move toward the tomb with precious aromas, and without thinking about the practical difficulties, arrive at the tomb at about six in the morning without suspecting anything; the place is deserted and they find the door opened.

4. At first glance, they realize that the body is no longer there; Mary Magdalene, dismayed, runs to announce the matter quickly to the Apostles (John 20,2). We see here that, having separated herself from the other women, after a simple glance she ran to the Apostles. As soon as the women enter the tomb, they immediately see the angel (Matt. 28:5 ff; Mark 16:5). Both Mark 16:8 as well as Luke 24:4 speak of their great emotion, they were “*beside themselves*” (Luke). The angel sends them to bring the announcement of the Resurrection of Christ to the disciples.

5. Peter (Luke 24:12) with John (John 20:3-10; Luke 24:24) runs to the tomb; he examines everything carefully, and together with John, has, as we will see, the physical demonstration of the Resurrection of Christ.

6. Jesus appears to Mary Magdalene, who has returned to the tomb (John 20: 11-18; Mark 16:9ff; Matt 28:9ff uses the plural, attributing to the women - of which group Mary Magdalene was a part and about whom he had spoken earlier - that which concerned only the latter, using a literary procedure that we find elsewhere).

7. He appears to Peter (Luke 24:34; I Cor. 15:5); to James the Less (I Cor 15:7); at dawn to the disciples on their way to Emmaus (Luke 24:13-35; Mark 16:12ff); then, in the evening, to the reunited disciples (Luke 24: 36-49; Mark 16: 14-18; then John 20:24-29; see I Cor. 15:7). Eight days later, he appears again with Thomas present (John 20:24-29).

Therefore the Apostles, without any doubt comforted and reunited with the Risen Shepherd (see Matt 26:32; Mark 14:28 the flock of the Passion had been dispersed, “*but after I am resurrected, behold I shall go before you to Galilee*”; Matt 28:7), are now gathered together in Galilee. Jesus appears on the banks of Lake Gennesaret and, in front of six disciples, gives Peter his investiture as Head of the Church (John 21).

Then Jesus manifests himself to everyone together and gives the Apostles the mission of converting the world (Matt. 28: 16-20; I Cor. 15:6;

in his appearance to more than 500 brethren). Later, by order of Christ, they return to Jerusalem; after one final speech to his followers, Jesus definitively enters into his glory, with his emotional Ascension, which closes the period of his apparitions among them, lasting forty days (Luke 24:50 ff.; Acts 1 :9 ff.; Mark 16:19).

In the story of his burial, the evangelists agree in every detail with today’s best established archeological data. The granting of a corpse to those requesting it is in accordance with the legal practice attested since the time of Emperor Augustus. Joseph’s initiative also complies with the spirit of Jewish law which prohibited leaving the body of an executed man suspended on the stake or cross left abandoned after dusk. The description of the tomb - dug into the rock and closed with a large deep stone - strictly agrees with the kind of Jewish tomb used in the Palestinian countryside at the time of Jesus. Of these, many are attested to: the tomb of Helen of Adiabene, north of the Damascus Gate in Jerusalem, and that of Herod in Nikoforieh. The whole story evokes Jewish and Roman institutions which, even today, we can precisely verify”⁽⁹⁾.

To think that the psychological phenomenon of hallucination could be at the origin of the Resurrection, as supported by some rationalists, is truly impossible in the disheartened and lost souls as are found in the apostles (all of them had fled at the first signs of the Passion and did not believe the announcement of the Resurrection brought by the pious women), so much so that the first reaction to the Resurrection was fear, and Jesus had to persuade them of the reality of his risen body by eating and allowing them to touch him. If Jesus had not really risen from the dead, the Apostles would have gone into hiding, and nothing more would have been heard of them. Furthermore, by reading the Gospels carefully, one sees that the length of time that transpired between the death of the Lord and the first testimony of his Resurrection is so brief that it was not enough to form a “legend or myth.”

The Resurrection according to rationalists and modernists

After having analyzed the passages from Sacred Scripture, let us look at how various rationalists and modernists view the Resurrection, and in general those who do not believe in this great mystery of our faith. For them, the general tendency is, as we have already seen, to reduce the Resurrection to a myth, to make a distinction, according to their modernist mentality, between the Christ of faith and the Christ of history, and this latter would, according to them, have little to do with the Jesus in whom Catholics believe.

- The first who tried to deny the reality of the Resurrection were the **Sanhedrin Jews**, the only ones, after the death of the Lord, to remember his prophecy of the Resurrection and call him an “imposter”. *“And we remembered what the imposter said while he was yet alive: After three days I will rise again. Command therefore that the sepulcher be guarded”* (Matt. 27: 62-66). Faced with the soldiers’ announcement, the Sanhedrin do not deny the fact of the Resurrection, but resort to petty lies and the bribing of the tomb guards (Matt. 28: 11-15). Saint Augustine already focused on them, commenting with irony “O most unfortunate but cunning. Bringing forth witnesses who were asleep! It was you who were asleep, poor Synagogue, when you gave such counsel” (*Tract. Super PS 63,7*). Saint John Chrysostom says almost the same thing: “How could those who didn’t dare to even let themselves be seen, steal Jesus? And if

they cried when they saw him still alive, how could they not have been afraid of the soldiers when he was dead?” (In Matt. 28, 13).

- Some denied the essential condition of the Resurrection, which was Jesus’ death: these say his death was only apparent and when Jesus was taken down from the Cross he recovered from a cataleptic state from the fresh air and the strong acrid smell of spices ⁽¹⁰⁾.

- But the most popular theory today is one called **imagination** or **delusion**. The apostles did not wish to deceive, but they themselves were deceived. “Having recovered from their initial discomposure, they began to recall their Master’s miracles; the love and the admiration that they professed for him would not allow them to believe that he had disappeared forever; and in their desire for his presence, their excited imagination represented him so vividly that they ended up convincing themselves that he had truly risen. Above all, they were convinced that he had really appeared to them, and hence their belief in the Resurrection. This theory is supported by **Charles Guignebert** whose main idea is that belief in the Resurrection of Jesus is based purely on suggestive apparitions. The apostles sincerely believed what they were seeing; but in reality they saw nothing. ⁽¹¹⁾” This theory too is founded upon arbitrary suppositions without any historical or psychological basis, using the “critical method” that mistreats the evangelical texts according to the postulates of rationalist presuppositions.

- A leading author of these modernist ideas from the 1970s is the Frenchman **Xavier Léon-Dufour** ⁽¹²⁾, who is cited by Spadafora: Dufour revolts “against traditional images, these legendary representations and these evangelist stories of the apparitions of the Risen One”, “our scholar discovers (better late than never) that light comes from ‘criticism’. In the end I wanted to read the same texts ⁽¹³⁾ critically, along with Fr. Lagrange, Alfred Loisy and Maurice Goguel, and then I realized that it was impossible to find within them a

Caiaphas and the Sanhedrin did not deny the fact of the Resurrection of Jesus but tried to hide it with lies





Xavier Léon-Doufur, French modernist Jesuit: for him, one cannot admit to the existence of a reanimated corpse

biography of the Risen One, and that the evangelists tried to express in the form of stories what remains an inexpressible reality. (...) *‘At the same time, but on another level, I posed a problem of a philosophical nature. With Edouard le Roy, I rebelled against the idea of a body that would be removed from the world of phenomena. Why did “la dépouille de Jésus ait été ‘volatilisée’?” [Why did Jesus’ remains disappear?]. Can we perhaps conceive of the existence of a reanimated corpse which, after passing through walls, suddenly inserts itself into the fabric of phenomena, among which, however, it is not to be included?’*”⁽¹⁴⁾. The erudite author then goes on to modify the idea of the term resurrection by going beyond the “classical antithesis between heaven and earth which depends on a language relating to a certain cosmology, while there would be only one reality, the universe in which we live, which is incessantly transformed and which one day will be fully transfigured.”

- For the “traditionalist” **Joseph Ratzinger**, the Resurrection of Christ “is the greater strength of love in the face of death. At the same time it is proof of what only immortality can create: being in the other who still stands when I have fallen apart.” “Both formulations (*‘Jesus is risen’* and *‘God the Father has raised Jesus’*) meet in the fact that total love for men, which leads him to the cross, is perfected in total stepping-over to the Father and therein becomes stronger than death, because in this it is at the same time totally ‘being held’ by him. We can now say that love always found some kind of immortality; even in its pre-human stage it points, in

the form of preservation of the species, in this direction”⁽¹⁵⁾. “The foregoing reflections may have made a little clearer what is involved in the biblical pronouncements about the resurrection: their essential content is not the conception of a restoration of bodies to souls after a long interval: their main aim is to tell men that they, they themselves, live on; not by virtue of their own power, but because they are known and loved by God in a way that they can no longer perish”⁽¹⁶⁾. We note that on this point Ratzinger seems to go against what has been defined by the Magisterium of the Church since the earliest apostolic symbols: read, for example, the statutes of the ancient Church regarding the examination of candidates for the episcopate (DS 325): “He must be asked whether he believes in the resurrection of this flesh that we bear and not of another flesh; if he believes that he dies with the true death of his body, and is resurrected with the true resurrection of his flesh and with true resumption of his soul.” A little further on Ratzinger states again: “One thing at any rate should be fairly clear: John (6, 53) and Paul (I Cor. 15, 20) state with all possible emphasis that the ‘resurrection of the flesh’, the ‘resurrection of the body’ is not a ‘resurrection of physical bodies’. Thus, from the point of view of modern thought [i.e. modernist... ed.] the Pauline sketch is far less naive than later theological erudition...he teaches not the resurrection of bodies but the resurrection of

For Joseph Ratzinger (here with the Rabbis of the Synagogue of Rome) the Resurrection is the superiority of love over death



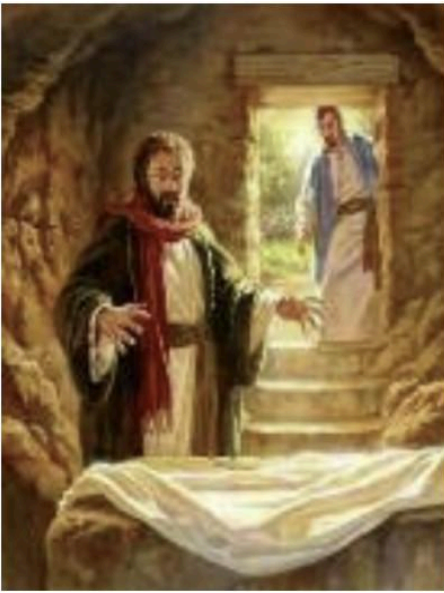
persons, and this not in the return of the ‘fleshly body’, that is, the biological structure, an idea which he expressly describes as impossible (‘the perishable cannot become imperishable’), but in the different form of the life of the resurrection, as shown in the risen Lord. ⁽¹⁷⁾” Here Ratzinger wants to have St. Paul and St. John not say what they do say: which is that in biblical language “carne” means the entire man, and that the body of the risen person would be glorious and incorruptible, and therefore the fact that the resurrection of our body will be true and real like that of the risen Christ is affirmed by Sacred Scripture, under pain of reducing the Resurrection to a pure illusion. The way of proceeding by modernist exegesis is to reject the literal and obvious sense of scripture and use vague and deliberately ambiguous language to make it say the opposite of what is written...

The Apostles testify to the Resurrection

In the Acts of the Apostles we have several passages in which the Apostles propose themselves as reliable texts of the Resurrection of the Lord. Perhaps the most significant is Acts 2, 22-36, which is Peter’s discourse on the day of Pentecost: “*Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you, as you also know: This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be held by it. For David saith concerning him: Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Ye men, brethren, let me freely speak to you of the patriarch David; that he died, and was buried; and his sepulcher is with us to this present day. Whereas therefore he was a prophet, and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.*

Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised again, whereof we are all witnesses.” This is the first testimony of the Resurrection used by Saint Peter the Apostle who explains how the events of Pentecost are a consequence of the glorification and Resurrection of Christ, since it is a certain and real fact, and adduces his authority as witness with the words: *We are all witnesses of this.* “Applying to Jesus the two terms of the prophecy: *He was not abandoned to Sheol and his flesh did not see (experience) corruption,* the immediate context specifies that the resurrection to which Peter bears witness must be understood as *a corporeal reanimation.* (...) It should be understood that it goes without saying that unlike the remains of David which are still there in the tomb, the body of Jesus is no longer found in the place where it had been laid. The more veiled the allusion, the more it appears to us to reveal the existence of an opinion prevalent among the Jews. How could a hypothesis be formed about an entombment unknown to all, unidentifiable? The body of Jesus was therefore placed in a well-known place” ⁽¹⁸⁾.

Not less important than St. Peter’s testimony is that given by St. Paul. In his discourse at Antioch he said: “*Now I make known unto you, brethren, the gospel which I preached to you. For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures: and that he was buried, and that he rose again the third day, according to the scriptures: and that he was seen by Cephas; and after that by the eleven. Then he was seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that, he was seen by James, then by all the apostles. And last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God... For whether I, or they, so we preach, and so you have believed. Now*



*St. Peter and
St. John
find the
Sepulcher
empty and
the cloths
folded*

if Christ be preached, that he arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain... And if Christ be not risen again, your faith is vain, for you are yet in your sins... But no, Christ is risen from the dead..." (I Cor. 15: 3-20) The Apostle of the Gentiles gives the Resurrection as proof, as Jesus had already done, the miracle par excellence that attests to the divine authority the very Divine Nature of the Son of God, and reaffirms the observation that the tomb was found empty. Spadafora observes: "If death and resurrection could be separated, it should be said that in Saint Paul the central event is the resurrection of Christ, or in more psychological terms, the certainty acquired at Damascus that Christ is alive. From here the cross is illuminated; without his being alive, the cross would be a scandal, but from the fact that Christ is risen, the cross stands upright in the luminous dawn of the transfiguration' (Deismann, W. T, Hann). St. Paul's testimony, a fierce persecutor transformed into an ardent apostle by the powerful appearance of the Risen Christ, has the same value as the evangelical facts; any contortion to diminish it is puerile and useless; it cannot be resisted (see. Acts 9, 5)" ⁽¹⁹⁾.

Faith in the Resurrection

The evangelical passage that gives rise to faith in the Resurrection is that of St. John in describing the visit made to the tomb by Peter and John on Sunday morning: "*Then Simon Peter together with the other disciple went out together to the tomb. They both ran together; but the other disciple did outrun Peter and came first to the sepulcher. Stooping down, he saw the linen cloths lying; but he did not enter. Then cometh Simon Peter, following him, and went into the sepulcher, and saw the linen cloths lying. And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped in a different position. Then the other disciple also went in, who came first to the sepulcher: and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. The disciples therefore departed again to their home.*" (John, 20:3-10) ⁽²⁰⁾. Once again, let's give the floor to Spadafora's who does the exegesis of this passage better than anyone else: "The central point of this evangelical account, so vivid, so accurate and minutely detailed, lies in the connection between what the two apostles found, saw, and observed in the tomb, and the faith in the Resurrection of Christ, explicitly formulated here for the first time, before any apparition: ***Then it was that other disciple also went in, who came first to the sepulcher: and he saw, and believed*** (v.8). (...)

Peter and John observe carefully: the shroud was wrapped, just as it had been wrapped on Friday evening (*entetulighménon*, the perfect participle = it had been and it remained wrapped; the verb *entulisso* can only have this meaning) around the head of the Redeemer; and in the same way, the bands (*ta othònia* = bands and the sheet) that had been tied (John 19:40, as was the custom among the Jews; see the resurrection of Lazarus, John 11:44; in such a way to make the sheet adhere tightly around the body, from the feet to the shoulders), remained there, just as he had seen them wrapped around the

body at the moment of burial. Except they weren't holding anything anymore; the bands and the shroud lay (*kéimena*) as if the body of Christ had evaporated.

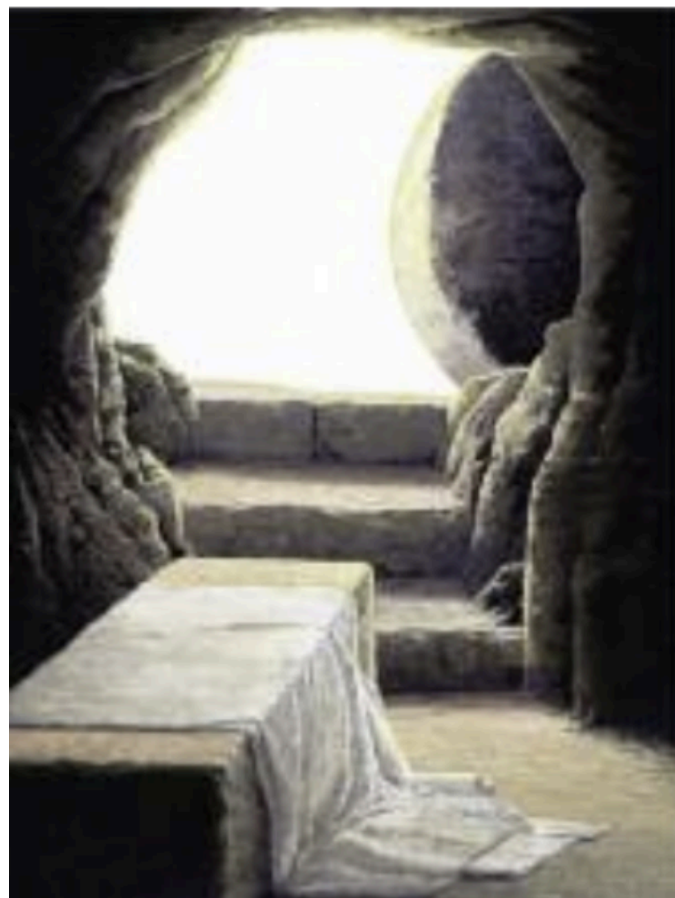
When part of the sheet was not pulled to cover the face of the deceased, the sudario, used to wrap the head, was tied with a band around the neck. And St. John makes it clear that the shroud was 'apart' (*xorìs*), not with the bands and the sheet, that is, everything was arranged as in the moment of burial: the sudario in its place (in the same place as before, *éis éna tòpon*), and the sheet, tied to the body by the bands. The description underscores everything with extreme precision (*theoréi*); and highlights the marvelous, new, and most important fact revealed by the apostles, which was the cause of the act of faith in the resurrection.

It was humanly impossible to explain the absence of the body of Christ in any other way; it was physically impossible that someone had extracted him and therefore had touched him without untying the bands, or removing them, without unrolling the shroud. **The evangelist has the physical demonstration of the Resurrection of Jesus.** Faith in the resurrection, in him just as in Peter, has as its foundation and origin not the prophecies of the Sacred books (as St. John expressly reminds us in v. 9), **but this experience, this observation; it is the historical fact verified by them and nothing else.** We therefore have in this passage, 'a direct testimony of the very fact of the resurrection'. And the accuracy of the historian is such that he specifies and expresses only his own feelings; keeping completely silent about what arose in Peter's soul. St. Luke says of him that he returned "*marveling at what had happened*" (24, 12); *thaumàzo* in St. Luke, not excluding faith, or conviction, expresses the sense of bewilderment in the face of some extraordinary manifestation of the supernatural which marvelous act St. Peter verified for the first time: the body of the Lord is no longer in that bundle of linen, with which it had been wrapped and bound; it rose without moving

anything, leaving everything intact; just as the large stone that closed the entrance to the tomb was left intact, with the seals affixed by the Sanhedrin (Mt. 27, 66). And it was enough for Peter to give this testimony, that he would guarantee this finding; despite not being able to provide any explanation for the event" ⁽²¹⁾.

Further clarifications of this most important passage can be found in Messori's book ⁽²²⁾: first of all one must clarify what is meant by the word sudario, which for us has assumed a funerary significance (precisely because of its use that we find in the Gospel), while instead it was nothing more than a piece of cloth, a kind of handkerchief but a little larger, used to wipe away sweat (which is the sense of the word itself) [sudore (sweat) = sudario]. "It is important to remember this, because many have made and continue to make confusion between the 'sindone' [shroud] of which the synoptics speak, and the 'sudario' of St. John,

The empty tomb





The Holy Face of Jesus of Manoppello

almost to the point of equating them, believing them both to be ‘funerary garments’. Actually, the ‘sudario’ was a piece that Joseph of Arimathea cut, or had cut, from that roll of cloth that he had already taken for the *sindón* and the *othónia*, the sheet and the banding. This additional covering on the head served to retain the aromatic spices poured in quantities by Nicodemus and his servants to avoid leaving the folds of the sheet in disarray, given that the whole body was neatly wrapped (...). That sudario was not found on the floor with the banding... but the evangelist clearly wants to say that it was not flattened on the tombstone. The banding was laying flat, they were in a horizontal position, while the sudario was in a raised position.” Summarizing Father Persili’s reasoning, whom Messori quotes, “the sentence must be translated in such a way as to render the idea that the sudario for the head is found in a different *position* from that of the banding for the body, not in a different *place*. Peter observed that the banding was spread on the burial stone and on the same stone he observed also that the sudario which, unlike the banding which was spread flat, was in a raised position of

wrapping, even though it no longer wrapped anything” (22).

After these learned explanations, I wouldn’t be wrong in imagining the sudario as being pressed in the form of Jesus’ face, almost in a three-dimensional way, like a kind of wax mask, and that it had not then gone limp due to the important quantity of aromatic spices with which it had been soaked and which had dried. Thus it would explain St. John’s amazement quite well, and the genesis of his act of faith. But then how did the Resurrection happen? While still respecting the mystery “what could have happened is a flash of light and heat that may have dried up the aromatic spices that impregnated the cloth. Once the body disappeared, the bands that had wrapped it, heavier, lowered onto the sindone [shroud] that it covered, assuming the stretched out position. The sudario for the head, lighter and smaller, starched so to speak by the instant drying up of the liquid perfumes, remained - to use the same words as in the New Testament - “on the contrary” (with respect to the banding) ‘wrapped’ as when it girded the head of the deceased, appearing thus to the two apostles ‘in a unique position’. **Is this extraordinary situation the justification for John’s ‘believing’ after he had ‘seen’?** Surely the lack of any sign of a break-in and any tampering with the cloths, from which no one could have exited, or been extracted, and that incomparable “position” of the sudario, still standing, but yet empty on the sheet lying below it on the stone of the tomb; certainly therefore, all this would justify John’s immediate understanding and his surrender - the first in history - to the reality of a resurrection that had left such silent but eloquent traces” (23).

When Jesus reproached Thomas with the words: “*blessed are those who have not seen, but who believe*” (John 20:29), he meant that it is not necessary to see supernatural phenomenon to believe (Thomas wanted to personally see the risen Jesus and touch his wounds from the nails and from the lance with his own hands). The example we

have of John's faith expressed here, who instead saw the signs of the glorification of Jesus in the empty tomb, in the bands and in the 'sudario stretched out in a unique position', understood them and believed. "Our faith must follow the path of John and not of Thomas. We must not demand miracles in order to believe, but we must use the means that God has made available to us" ⁽²⁴⁾, that is, reason illuminated by faith, which, by the historical fact of the empty tomb, allows us to formulate the act of faith.

Conclusion

In reading the Gospels we see in an incontrovertible way that the apostles and disciples, after the crucifixion and death of the Lord and again on the morning of Easter, were in a state of profound discouragement and desolation, and absolutely did not believe in the possibility of the Resurrection. Significant are the words of the disciples of Emmaus: "We hoped that he would liberate Israel" (Luke 24:21). Beginning the third day after his death, rather, we see a radical change, since they confess that the crucified Lord has risen from the dead to a new life and that they have seen him. "I have seen the Lord" (John 20:18) confessed Mary Magdalene, "we have seen the Lord" (John 20:25) the Apostles said to Thomas who was still incredulous. At the end of his

The Holy Sepulcher in Jerusalem



*Father Antonio
Persili*



gospel, St. Mark writes thus, summarizing first the disbelief, and then the faith rediscovered in the disciples: "But He rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils. She went and told those who had been with him, who were mourning and weeping. And they hearing that He was alive, and that she had seen him, did not believe. And after that he appeared in another form to two of them walking, as they were going into the country. And they going, told it to the rest: neither did they believe them. At length He appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe those who had seen Him after He was risen again. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere: the Lord working withal, and confirming the word with miracles that accompanied them" (Mark 16: 9-20).

The Resurrection was not, therefore, a passing hallucination or voice from the hearts of the disciples, but rather a fundamental conviction, clear, firm and incontrovertible, that completely transformed them and pushed them to go to the four corners of the world to preach the veracity of this resurrection, even at the price of their own



The Resurrection of Christ
(Giovanni Canavesio 1492, Briga Alta)

lives. If earlier we saw them timid, cowardly and hesitant, later they were so courageous before the Sanhedrin (Acts 5:41: *And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus*) and ready to die to attest to their faith in the resurrection, which meant that this change in them was precisely due to certainty and faith in it.

The apostles are witnesses to the resurrection for all humanity; their belief, and **the efficacy of their testimony are two historical facts, incontrovertible and undeniable: from it Christianity was born.** The Church, in harmony with the Scriptures of the New Testament and with reason (but a right reason, that is, without rationalist prejudice which, *a priori*, rejects miracles...) concludes that the Resurrection of Jesus is true and real. Even the empty tomb is a historical fact that requires an adequate explanation on the part of those who reject the Resurrection.

Let us rediscover on the day of Easter that overwhelming joy that gave birth to generations of believers before us, from that morning of the third

day two thousand years ago in Jerusalem... “*The man of sorrows*”, about whom Isaiah prophesied, is risen and is come to *bring us life and bring it in abundance* (see John 10:10). Faith and reason tell us therefore that Christ is risen. *Hæc est dies quam fecit Dominus. Exultemus et lætemur in ea. Alleluia. Alleluia!* ⁽²⁵⁾

Footnotes

1) *Enchiridion biblicum, documenti della Chiesa sulla s. Scrittura*, publisher Dehoniane Bologna, nn 227-228. Abbreviations EB. Denzinger DS 3436-37.

2) GIUSEPPE RICCIOTTI, *Vita di Gesù Cristo*, Oscar Mondadori 1974, vol. II § 620, pp. 700-701. 3) G. RICCIOTTI, *op. cit.* A retrospective look, pp. 725-26. Characters in bold are editorial.

4) *Eph.* 78, 1, 1 ; see in Mark. 1:13- 31.

5) St. Augustine, *Contra Faustum* 26, 8.

6) On the gospel according to Matthew: EB. 383-389: “VI. From the fact that the author of the first Gospel has mainly a dogmatic and apologetic purpose, that is to demonstrate to the Jews that Jesus is the Messiah foretold by the prophets, generated by the lineage of David and also from the fact that in arranging the facts and sayings that he narrates and reports, he does not always respect chronological order, can one deduce that all this is not to be accepted as true; or, can it also be stated that the narratives of the actions and discourses of Jesus which are read in the same Gospel have undergone some alteration and adaptation under the influence of the prophecies of the Old Testament and of a more developed state of the Church, and therefore they do not conform to historical truth? Response: No to both parts.” On the gospels according to Mark and Luke: EB. 390- 398. On the synoptic question: EB. 399-400.

7) It should be noted that the only eyewitnesses to the resurrection were the guards who stood watch at the tomb.

8) GIUSEPPE RICCIOTTI, *op. cit.* § 620.

9) *Dizionario Biblico* conducted by FRANCESCO SPADAFORA, Publisher Studium 1963. Subject title: Risurrezione col. 520-521. The bold characters are editorial.

10) This theory is supported by FRIEDERICH SPITTA, *Die Auferstehung Jesus* cited by FRANCESCO SPADAFORA, *La resurrezione di Gesù*, po Valley Institute of graphic arts, Rovigo 1978 p. 61. This beautiful book was reissued by Cantagalli and can be found commercially.

11) F. SPADAFORA, *La resurrezione... op.cit.* pp. 61-62. Charles Guignebert (1867-1939) was a rationalist student of Renan, he taught the history of Christianity at the Sorbonne in Paris. For him “the Gospels are propaganda writings, intended to organize, authenticate, and make plausible, the legend represented in the sacred drama of the sect and to conform it to the customs of the mythology of the time”. Maurice Goguel also follows the same theory.

12) Xavier Léon-Dufour (1912–2007) was a French Jesuit and theologian. He was professor of Sacred Scripture at the *Centre Sèvres* and series director at *Éditions du Seuil* and *Éditions du Cerf*. Known most of all for his *Dictionary of Biblical Theology*, published in 1962, a point of reference for the modernists and the Nouvelle theologians post Vatican II.

13) Footnote by Spadafora: “This leads to absurdity: Lagrange in his famous comments on the four Gospels criticized and refuted Loisy, and in *Revue Biblique*, 1933, pp. 569-584 refuted step by step the volume by MAURICE GOGUEL, *La foi à la Resurrection de Jésus dans le Christianisme primitif*, Paris 1933, pp. I-XI, 469. Does Léon-Dufour ignore it? Otherwise he deliberately deceives the reader by making false assumptions.” (F. SPADAFORA, *The Resurrection ... op. cit.* p. 10)

14) FRANCESCO SPADAFORA, *La Resurrezione... op. cit.* pp. 9-14. 21

15) JOSEPH RATZINGER, *Introduzione al cristianesimo*, Queriniana Brescia 1986, pp. 246 and 249.

16) J. RATZINGER, *op. cit.* p. 292.

17) J. RATZINGER, *op. cit.* p. 296.

18) F. SPADAFORA, *La resurrezione di Gesù*, pp. 84-86

19) *Dizionario Biblico, op. cit.* Article: Risurrezione, col. 523-524

20) For this passage I preferred to follow the translation proposed by Father Antonio Persili and cited by VITTORIO MESSORI (in *Dicono che è risorto*, Sei frontiere, Turin 2000, p. 138.) since, as we will see, it

better explains the passage "he saw and believed" referring to St. John in the next verse. Messori points out that the official translation of this passage in the CEI Bible is imprecise. Abbot Ricciotti in his *Vita di Gesù* gives a translation that is much closer to that of Persili: “*he sees the bandages lying, and the shroud - which was on his head - not lying together with the bandages but wrapped up in a certain place.*” This translation divergence is an opportunity to make us understand how important it is to rely on a correct version and translation of Scripture.

The book by ANTONIO PERSILI cited is the following: *Sulle tracce del Cristo risorto*, C.P.R. publishers, Tivoli 2000. It can be found in the PDF version on Google Books.

21) *Dizionario Biblico, op. cit.* col. 522-523.

22) VITTORIO MESSORI, *Dicono che è risorto*, pp. 133-135.

23) VITTORIO MESSORI, *op. cit.*, pp. 137-138. 24) A. PERSILI, *op. cit.* p. 160.

25) This is the day that the Lord has made. Alleluia. Let us rejoice and be glad in it. Alleluia.



The pious women at the Sepulcher with angels (Paul Rubens)



The Bull “*Cum ex apostolatus officio*” by Pope Paul IV. Historical notes

Father Francesco Ricossa

The theme announced in the title is not new to observant readers of *Sodalitium*: I refer current and past readers to the article in Issue 36 (December 1993 - January 1994, pp. 33-47) entitled: “*L’eresia ai vertici della Chiesa*” (M. Firpo)... *nel XVI secolo; l’incredibile storia del Cardinal Morone* [*Heresy at the summit of the Church* (M. Firpo)...*in the 16th century; the incredible story of Cardinal Morone*]. The same author, Massimo Firpo, together with Germano Maifreda, has now published through Einaudi a monumental biography (1122 pages) on Cardinal Giovanni Morone entitled *L’eretico che salvò la Chiesa. Il cardinale Giovanni Morone e le origini della Controriforma* [*The Heretic that saved the Church. Cardinal Giovanni Morone and the origins of the Counter Reformation*]. The “*Heretic*” Morone, as he adhered to the “school of the English Cardinal” (Reginald Pole) and thus to the “alumbrado” doctrines of Juan de Valdes; “*who saved the Church*”, since Pius IV named him papal legate to the Council of Trent, the same Cardinal Morone who brought to fruition the great Council that gave rise to the Counter Reformation. In these notes I will limit myself to saying something - again, at least for my readers, I hope - about the famous bull of Pope Paul IV Carafa “*Cum ex apostolatus officio*” about which so much is talked about these days, in which the themes of “*heresy at the summit of the Church*”, the “*heretical Pope*”, and the “*Vacant See*” have returned to burning relevance just as in the days of the Protestant crisis.

As everyone knows, Gianpietro Carafa, the Pope under the name Paul IV, had Cardinal Giovanni Morone arrested, accusing him of heresy; on May 31, 1557 the Milanese prelate was then imprisoned in Castel Sant’Angelo. Fra’ Michele

Gianpietro Carafa, Pope under the name Paul IV, had Cardinal Giovanni Morone arrested, accusing him of heresy; the Milanese prelate was locked up in Castel Sant’Angelo on May 31, 1557. The trial encountered many obstacles which slowed it down, and so that 1559, the aging Pontiff Paul IV feared he would not be able to complete it before his death.

Ghislieri, the “Supreme Inquisitor” (the first and last to bear this title in the history of the Roman Inquisition), known as Cardinale Alessandrino, future Pope under the name of Pius V, had a large part in the proceeding. The trial encountered many obstacles that slowed it down (the war between the Church and Spain, for example) so that, in 1559, the aging Pope Paul IV feared he would not be able to complete it before his death. He knew that if this happened, Cardinal Morone would be released from prison to participate in the Conclave, with an active and passive voice: he could vote, but above all he could be voted for and even elected to the Supreme Pontificate. Such a prospect terrified Pope Carafa and his trusted collaborator Cardinal Ghislieri.

“A heretic cannot be Pope”

Paul IV explained as follows, to the Venetian Ambassador Navagero, the reasons for the sensational arrest of Cardinal Morone: “*We had seen in past conclaves some danger that had passed, and we wanted to ensure in our lifetime that the devil could not someday have one of his own in this seat, which would be to make everyone*



Pope Paul IV (Funerary monument in Rome, Basilica of Santa Maria sopra Minerva)

resolve to follow their sad life: a heretic cannot be pope” (p. 491).

The old pontiff was referring to earlier conclaves, the ones that took place in November 1549 and February 1550, upon the death of Pope Paul III. On the morning of December 5, at the end of the balloting, only a single vote separated Cardinal Reginald Pole, called the English Cardinal, from being elected Pope: *“it would therefore have been enough for just one cardinal to change his ballot to give his so-called accesso, as permitted by the procedure”* and thus elevate Pole to the papacy. *“It was then that Carafa finally decided to throw the entire weight of his authority into the balance and ‘declared openly that Pole was under suspicion of heresy’, transforming the gossip that had circulated, especially after his retirement from Trent on the eve of the approval of*

the decree on justification, into formal accusations.” “The silence became absolute” and in vain the Pole partisans then invited any one of the voters to give his *accesso*: the candidacy had already come to an end as Pole had already written his acceptance speech, and the papal robes had already been brought to him (pp. 315-316). Carafa then had succeeded in his aim, again thanks to the institution of the Holy Office, which he strongly supported, with the bull *Licet ab initio* of July 21, 1542. After another sixty ballots, on February 7, 1550 Cardinal Del Monte was elected, who took the name of Julius III: a Pope who was Pole’s friend, and anything but a friend of the Holy Office, but who, in any case, was not the one most feared by Cardinal Carafa. There were two conclaves that took place in 1555 after the death of Julius III: the first elected Marcellus II Cervini and the second Paul IV Carafa: it was the triumph of the Holy Office against the current of the “spirituals” to which Pole and Morone belonged, among others. But even in these two sessions of the conclave, there was a risk of having a “Lutheran” Pope. In the first, Alvarez de Toledo and Carafa blocked Cardinal Bertano’s way, directly accusing him of being Lutheran (p. 461); in the second, Cardinal Morone was close to being elected (Pole did not participate, remaining in the English legation) but since he was considered by many to be a “heretic or suspect”, the octogenarian Gianpietro Carafa, the Theatine Cardinal, was elected, taking the name Paul IV. *“Without any doubt, it was he who was the first authentic pope of the Counter Reformation”* (p. 474). The plan of the *“terrible old man who would not allow anyone get away with anything”*, as the King of France, Henry II said of him, was this: *“heresy must be prosecuted with all rigor and harshness like the plague of the body, because it is the plague of the soul”* (p. 477). The founder of the Theatines along with Saint Cajetan made no illusions about his predecessors either: *“by attributing the survival of the apostolic see to a miracle, despite the fact that his predecessors had*



Cardinal Reginald Pole

done everything (one might say) to ruin it” (p. 487). Just as he did not trust his predecessor Julius III, so he also did not trust his successor, knowing precisely how both Pole and Morone “at the risk of this most holy See, desired to obtain this most holy dignity” (p. 491). Morone's imprisonment and his trial for heresy had exactly this purpose: to prevent the election of a 'spiritual' to the papacy. “Defeated on the political level after the conclaves of 1549 and 1555, his opponents could and should now also be condemned on a theological level” (p. 492). But, as we have seen, in February 1559 Paul IV despaired of being able to complete the trial against Morone... The danger of his election to the papacy loomed once again!

The bull *Cum ex apostolatus officio* (1559)

We ask the reader to allow us a long quotation to describe the context in which the famous bull was promulgated: “fearing that he was nearing death, as proof of the fact that Paul IV intended to bind his successors to his inquisitorial

policy, in the consistory of December 16, 1558 he made Cardinal Alessandrino (the future Pius V, e.d.) swear a solemn oath, having assumed the new position of *Summus et perpetuus Inquisitor* (entrusted to him ‘particularly on account of Morone’, Carnesecchi immediately thought), and he published the severe bull ‘*Cum secundum Apostolorum*’ against secret agreements made prior to the conclaves, in which no mention was made of the cardinals under investigation, only because he intended to issue a specific provision against them. In early February 1559, in fact, the consistory discussed at length a decree against those guilty of heresy, which was destined to materialize in the bull ‘*Cum ex apostolatus officio*’, released on the 15th, in which a possible election of anyone who distanced himself from orthodoxy was declared null and void, and cardinals suspected of any doctrinal deviation were to be deprived of an active and passive voice in the conclave” (pp. 527-528). Therefore, not only did it declare null in advance any election of a heretic, but also - it was clearly a rule of ecclesiastical law - that of a prelate suspected of a doctrinal deviation, as was the case with Morone, who was still on trial for heresy without having yet been convicted ⁽¹⁾.

The bull, therefore, was like a suit especially made for Morone to prevent him not only from entering the conclave, but also from being elected, in case the Pope died prior to his being convicted. “Everyone understood that it was a ruling aimed at striking at Morone first and foremost, also because the Pontiff himself gave ‘a long speech to the school of those who had sinister opinions, naming Contareni, England and Fano’”, meaning Cardinal Gasparo Contareni, Reginald Pole and Pietro Bertano “and saying he knows about those who are left” (among them Morone) “as Bernardino Pia wrote to Cesare Gonzaga on the same day. On the 8th of March he reported to him of another consistory in which Paul IV had given a new, interminable speech on the ‘sincerity’ that the Cardinals must maintain in electing the Pope,



Cardinal
Giovanni
Morone

without respect for any dependence, and to guard themselves against heretics; and, saying this, he turned toward Sant'Angelo (Ranuccio Farnese) and Santa Fiore (Guido Ascanio Sforza) and said: 'There were those who had in mind, with what fury and madness we do not know, to give their vote to heretics'. By which, it seems, he wanted to indicate those who had wanted to give England the ballot in '50 and Morone in '55. Whether proof of his strength, or an outburst of his anger, the unprecedented Bull of February 1559, was clearly meant to transform any future conclave into a *jeu de massacre*, and thereby entrusting the selection of the pontiff to the Holy Office; Pope Carafa was clearly tying the hands of whoever was about to take his place on the throne of Peter, preventing him from disavowing the Holy Office's religious and political choices. From this point of view, it is legitimate to see the decree as being a consequence of the fear of not being able to conclude the trial against the Milanese Cardinal as he would have liked, and who in this way was trying to strike extra-judicially, if nothing else, by blocking his path to the tiara" (p. 528). Meanwhile on April 6, Carnesecchi, the Apostolic Protonotary and former secretary to Clement VII, was condemned in absentia. A race against time then began to reach a conviction against Morone as well: "It is clear to

His Most Reverend Lordship (Morone) - Pia wrote to Cardinal Gonzaga on July 28, 1559 - *that if the Pope dies before his case was expedited, he could enter conclaves, and His Holiness himself and the judge cardinals know this, and for this reason the Pope urges its expedition...*" (p. 535). When on August 18, the news arrived that Paul IV had entered into his death throes, the Florentine Ambassador Ricasoli wrote to the Duke that "Morone will come out as soon as His Holiness' eyes are closed" (p. 538). Two days after the Pope's death on August 18, after 27 months of incarceration, Morone was released from prison, formally still under investigation.

The Bull *Cum ex apostolatus* immediately dismissed

Morone's release from prison and his entrance into the conclave, despite the Bull by Paul IV, was favored by a "popular" revolt that broke out on the very morning of August 18th, even before the Pope had died. Not only were Carafa's palaces attacked, the insignia of the Neapolitan family destroyed, the statue of the Pontiff defaced and then thrown into the Tiber (there was risk of doing the same thing to his dead body) but, what was even more serious, the Ripetta prison, the prison of the Inquisition, and the convent of the Dominicans at Minerva were attacked; the prisoners were freed, the friars were beaten, and most significantly the inquisitorial archives and the acts of the investigations were burned. "The macabre celebration lasted three days" (p. 541). It is difficult to believe that the revolt was spontaneous and not maneuvered, especially since not only did the more or less hidden Italian heretics rejoice, but the authorities themselves firstly allowed the seditious acts, and then once Pius IV was elected as the new Pope, they took steps to give full amnesty to the guilty (Bull of may 15, 1560, p. 577).

Under those conditions, in the period of Sede vacante, the Cardinals had to decide whether or not to admit Cardinal Morone, who had just been liberated from prison, into the Conclave: after all he was still formally on trial for heresy! On the 18th and 21st of August, Cardinal Morone presented two legal opinions, prepared earlier, to reaffirm his right to participate in the election of the successor to Paul IV. In an early meeting of the Cardinals on the 19th, no result was reached. In the second meeting, on the 22nd of August, they came to a decision, even if somewhat contested and legally very questionable ⁽²⁾. Among the 25 Cardinals present in Rome, it was decided that Morone would be free to enter into the Conclave, with 13 assenting votes, and 12 dissenting, a narrow victory largely due to the support “of the Spanish Court, Emperor Ferdinand I, of Cosimo de’ Medici, Ercole Gonzaga and Guido Ascanio Sforza” (these latter two were Cardinals). “And in addition, Morone’s narrow freedom implied the clear disavowal of the bull *Cum ex apostolatus officio*” (p. 542). On September 5, Morone entered the Conclave, which, even before any sentence of acquittal, sanctioned his “innocence from every stain of heresy, since it was unthinkable that Paul IV’s successor could have been elected by the vote of a heretic” (p. 345).

The Pontificate of Pius IV

The Conclave of 1559 lasted a long time: from September until Christmas, and it ended with the election of Gian Angelo de’ Medici, a Milanese like Morone who esteemed the latter as “an angel of paradise”. Whoever the Pope is, it is always Christ who governs the Church through Peter; therefore, that there be no failure in the doctrinal continuity sealed by the Council of Trent, which Pius IV himself had brought to completion by appointing as his legate...Cardinal Morone (hence the authors of Morone’s biography define him as the “Heretic who saved the Church”). This, from



Pope Pius IV

the point of view of the Divine assistance of Christ to the successor of Peter, by which Christ “is with Peter” in his teaching, sanctifying and governing. However, this does not exclude - from a human point of view and in practical government choices - that one pontificate might be opposed to another. And so it was between Julius III and Paul IV; Paul IV and Pius IV; and then Pius IV and Pius V. On January 10, 1560 Egidio Foscarari, the successor to Morone as Bishop of Modena, and who, like him, had been investigated for heresy, was acquitted. On March 6, 1560, with the Bull *Inter cæteras pastoralis curæ* Pius IV ruled that not only was Morone “innocent and most innocent” but that he had suffered harassment that had been “reckless, unfair, illegal and unjust” (p. 565), forcing Ghislieri and Puteo to sign the text (p. 566) promulgated in the subsequent consistory of March 13. Nor did the absolutions end there: on March 7 Mario Galeota and the Bishop of Messina Giovan Francesco Verdura were acquitted; so also on May 27 was the Bishop of Cava dei Tirreni, Giovanni

Tommaso Sanfelice, and on June 4, 1561 Pietro Carnesecchi as well, he who had been condemned by Paul IV, and will be condemned once again by Pius V (p. 569). Ghislieri, the Supreme Inquisitor Cardinal of Rome, was removed and sent to the small and distant diocese of Mondovì, hoping he would stay there forever (p. 571). What was clear to all was *“his willingness to change course with respect to the political and religious direction of his predecessor”* (p. 570) trying *“to retake control over the Holy Office”* (p. 571), albeit with difficulty (Ghislieri was able to prevent the nomination to Cardinal of the patriarch of Aquileia, desired by both the Pope and Morone, p. 572, just as he was also able to prevent the project of the use of the chalice, and the marriage of priests in Germany, p. 575). However, the pope was inflexible regarding Paul IV’s nephews (who had already fallen out of favor with their uncle at the end of his pontificate) including Cardinal Carlo, who was arrested in June 1550 and put to death the following year (pp. 577-582), and Cardinal Alfonso who was imprisoned. Even Cardinal Rebiba, a creature of Paul IV, was imprisoned for a year. If under Pius IV, Paul IV’s family ended tragically, the complete opposite happened to Cardinal Morone, who was appointed legate to the Council of Trent (1560), presiding over it to its conclusion, or to Archbishop Seripando of Salerno, who was made a Cardinal (1561) even though he first had to retract his errors regarding justification...

An unexpected election: the Conclave of 1565-1566

Pius IV died on December 9, 1565, the Conclave began on December 20, ending on January 7 with the unexpected election of Cardinal Alessandrino, Michele Ghislieri (who took the name Pius V). Unexpected, since half the Cardinals were creatures of Pius IV and the old “imperial party” still supported its own candidate, Cardinal

Morone, who had conceded communion under both species to Germany, and promised to concede the marriage of priests. Pius IV’s nephew, Saint Charles Borromeo, even promised to have Morone elected pope “by adoration” (without even balloting). But unlike in the past, the Imperial Party loyal to the Habsburgs (and therefore also to “spirituals” such as Pole and Morone) had split due to a division in their hereditary dominions: the Habsburgs always sought an agreement with the Protestants of Germany, while Spain’s policy, under the reign of Philip II, was the reverse, and although appearing to place the name of Morone among its candidates, instead it focused on Alessandrino, someone very faithful to Paul IV, it’s true, but towards whom there were no longer reasons for the hostility that there had been towards the old anti-Spanish pontiff Carafa. The Carafian Cardinals, including Ghislieri, did not hesitate to remember the trial for heresy to which Morone had been subjected, bringing with them to the conclave the documents of the trial which demonstrated the guilt of the Milanese prelate, who was acquitted *“by grace but not by justice”* only by virtue of the bull by Pius IV. On the 23rd of December, Morone thus lacked 5 votes out of the 34 necessary, and on January 7, Saint Charles himself cast his votes on the future Saint Pius V, who was thus elected as Paul IV reborn (pp. 672-678).

The Bull *Inter multiplices curas* (December 21, 1566

Between the Pontiff who closed the Council of Trent (Pius IV) and the one who applied it (Pius V) there was absolute doctrinal continuity. And it could not have been otherwise, since under one or the other Pius there was always Christ who sustained, taught and governed the Church. But in their contingent choices, in their political and religious direction, the reverse could not have been more clear, just as there were signs of contrast between the pontificate of Paul IV and that of Pius

IV. Regarding Saint Pius V, the authors wrote: “*for him, the pontificate of Pius IV were years of bitterness and marginalization against which he lost no occasion to express his profound hostility*” (p. 679); nevertheless, he took the name Pius “*as a sign of gratitude for the unforeseen support given in the Conclave by Borromeo*”. Paul IV’s men were returned to the Curia, and in his honor a funerary monument was erected in Santa Maria sopra Minerva, the church of the Dominicans and of the Inquisition (pp. 680-681) at the expense of the Senate, guilty of the riots that occurred after the death of the Pope; his nephews Alfonso, Carlo and Giovanni Carafa were rehabilitated, nullifying the celebrated trials undertaken by Pius IV; in 1567 the governor of Rome, Alessandro Pallantieri, “*who had been the fiscal procurator of that sensational judicial proceeding (under the discreet supervision of Morone)*”, was arrested, and in 1571 was beheaded in the same place where Giovanni Carafa had been executed (p. 682). The faculty to absolve from heresy, which Pius IV had given to the Bishops (p. 688), was restored to the Inquisition. The death of Giulia Gonzaga (April 16, 1566) and the confiscation of her correspondence allowed for Carnesecchi’s new arrest in the month of June, his extradition, his new trial, and ultimately the old secretary to Clement VII and Morone’s friend was executed (October 1, 1567) (p. 689). The Ambassador of Venice remarked how it happened “*on the same morning that ‘Carnesecchi, who had been absolved by Pope Pius IV, was executed, Cardinal Caraffa and the Duke of Paliano, who were made to die under the same Pope Pius, were restored, if not alive, at least to good fame*” (p. 690). From 1566 to 1569, he had the palace of the Holy Office built, recalling the shameful attack on the Inquisition that took place after the death of Paul IV, with those responsible amnestied by Pius IV: similar acts were considered crimes of treason (Bull *Si de protegendis*) (p. 692). During the Carnesecchi trial, Morone was investigated, and did not attend the death sentence



Pope Saint Pius V

of his friend (p. 699). The investigations into Morone continued during the trial of the former secretary to Cardinal Gonzaga, Endimio Calandra (pp. 701-704), and the investigations into the Archbishop of Otranto, Pietro Antonio di Capua (pp. 704-706), that of Donato Rullo, Guido Giannetti da Fano, Mario Galeota, Nicola Franco (like Pallantieri, formerly a Morone collaborator, and like him, he ended badly). At that point, “*in the winter of 1569-1570 the prospect of imprisoning Morone once again in Castel Sant’Angelo and reopening his trial was one step away from being realized*” (p. 712). In the end, reasons of State, or the Church, which did not recommend formalizing a trial against one who had continuously presided over the Council of Trent in the name of the Pope, prevailed (see pp. 711-723).

The Morone trial was therefore never officially reopened, except in a second hand way: that of Carnesecchi. And it is in the same year of Carnesecchi’s arrest that Saint Pius V, with the

Bull *Inter multiplices curas*, promulgated (December 21, 1566) “a series of provisions which disavowed all of Pius IV’s work regarding the Inquisition. On the basis of his long standing experience, in fact, the Pope declared that he was aware of some criminals who, by means of lying testimonies and falsified documents, had managed to obtain acquittal sentences from not only local inquisitors, but also ‘sub plumbo vel annulo piscatoris expeditas’ [under the leaden seal of the fisherman’s ring] and (as was the case with Morone) were approved in consistory by pontiffs who had imposed perpetual silence on the Holy Office and a prohibition on further investigations. Thus fictitious repentances came about so as to return to the heart of the Catholic Church, which allowed criminals to continue spreading their poison. Such imprudent acquittals are now annulled, and the power to reopen the trials is returned to the Supreme Tribunal of the Faith even if they concerned bishops, archbishops, patriarchs, primates, (...) cardinals, even later legates, counts, barons, marquises, dukes, kings and emperors, especially in case of new evidence, or doubts that the acquittals had been extracted in fraudulent ways. In fact, with this provision, Pius V cast a heavy shadow of illegitimacy - and in any case offered the legal means for their annulment - on the acquittals of Grimani, Di Capua, Sanfelice, Foscarari, Carnesecchi and above all Morone, who was further called into question by the reaffirmed validity of the Bull ‘Cum ex apostolatus officio’ by which Paul IV, on 15 February 1559, had decreed that any cardinal who had even the suspicion of heresy would be ineligible for the tiara.” Elena Bonora (see footnote) talks about the Bull ‘Cum ex apostolatus’ as being a “legislative measure characterized by the ambiguity of its interpretations and by the breadth and gravity of its implications” for which a precedent can be found in the Bull of Julius II “Cum tam divinis” of February 16, 1513 on the nullity of a simoniac election. But “who is responsible for taking on

such a role”, that is to establish whether someone had been a heretic or is suspected of being a heretic? “A general council? The College of Cardinals?” (certainly not private persons!). These subjects being excluded, only the Tribunal of the Holy Office remained, as it was with the trial of Morone. The trial that took place by the Inquisition was precisely the legal criterion required to exclude him from active and passive voice in the conclave. And this is what the Bull of Saint Pius V actually reconfirmed, entrusting once again all questions of faith to the Inquisition.

Upon the death of Pius V, Morone participated for the last time in a Conclave, that of 1572, which elected Gregory XIII Boncompagni, but by then his star and his chances for election to the papacy had definitely waned. “In the end - concluded the authors - it can well be said that Paul IV managed to win his personal war with him and, if he did not have time to condemn him after more than two years of imprisonment and an almost ten-year trial, he at least achieved the goal of preventing his election to the tiara. The bull *Cum ex apostolatus officio*, in other words, had substantial effectiveness against Morone, against whom it had moreover been specifically promulgated. In the last years of his life, although ‘universally held to be a worthy man’, he remained for the most a man under investigation for reasons of faith” (p. 782).

And today...

The situation of that time presents striking analogies with those of today, that is, similarities and (even more) differences. Then, as today, many believed that there was no longer any hope for the Catholic Church, which instead was preparing for a true spiritual reform. Paul IV feared that the devil would place a “pontiff” infected with heresy in the See of Peter: what almost happened then has happened in our day. The Bull of Paul IV, already legally disregarded then, cannot legally be applied today,

unfortunately, but it demonstrated that “a Pope cannot be a heretic” as much as a heretic (at least a not hidden one) cannot be the Pope. And finally, the vicissitudes of the various pontificates of the 16th century remind us that the Pope, the Vicar of Christ and successor to Peter, is one thing, the personalities of the individual men who hold this sublime dignity are quite another: absolute “concordism” leads to bad apologetics.

Completed May 23, 2020, the day of
the Exaltation of the Pontificate of Paul IV
Father Francesco Ricossa.

Footnotes

1) *“If they deviated from the Catholic faith, or they had fallen into heresy, or they had incurred schism, or had provoked it, or they had been caught in a flagrant crime of heresy, either by confessing it, or this had resulted based on evidence”* as translated by Elena Bonora, of the University of Parma, in *Conflitti d'autorità tra vescovi, papato e Sant'Ufficio*, footnote 43, available online.

2) Elena Bonora (op. cit.) speaks again on the issue: *“the freeing of Morone that occurred during the sede vacante was a juridically controversial initiative according to the thinking of Pietro Belo, fiscal procurator of the Holy Office, who, in an unpublished anthology of responses dedicated to Gregory XIII in 1572 by his son Lorenzo, also an investigator for the Inquisition, addressed the question “an collegium cardinalium possit sede vacante excarcerare cardinalem per praedefunctum pontificem carceratum’ (...)”* (footnote 52).



*The book by Massimo
Firpo and Germano
Maifreda on
Cardinal Morone*

We present to our readers an article from the French magazine “Héritage” (n. 12, pp. 26-28). Our magazine is always aligned against Freemasonry, and at the same time has always thought that a serious anti-Masonic battle must rest on solid and serious documentation, avoiding therefore the less credible arguments that, rather than supporting our struggle, serve to discredit it. The article that you are about to read is a good example of what we mean, and clarifies the ideas of the alleged correspondence between Pike and Mazzini which is often referred to - with little accuracy - by a certain anti-Masonic press, both Italian and French.

PROBLEMS OF DOCUMENTATION IN SOME ANTI-MASONIC BOOKS The cases of Pius XII and Albert Pike

Regarding a quote by Pius XII

A reader, Joseph R., wrote to us:

Thank you for having published this list of papal condemnations against Freemasonry. ⁽¹⁾

“Too many Catholics ignore or want to ignore this radical incompatibility, which has been literally “hammered” by the Supreme Pontificate over the course of centuries. (...) However, I noted a difference between your version of the quotation by Pius XII in 1958 ⁽²⁾ and the ones I find here and there on the internet: “The roots of modern apostasy are: scientific atheism, dialectic materialism, rationalism, secularism and their common mother: freemasonry (...).”

Here is the response from Frédéric Chermont of the *Centre d'études sur la francmaçonnerie*, who collaborates for *L'Héritage*.

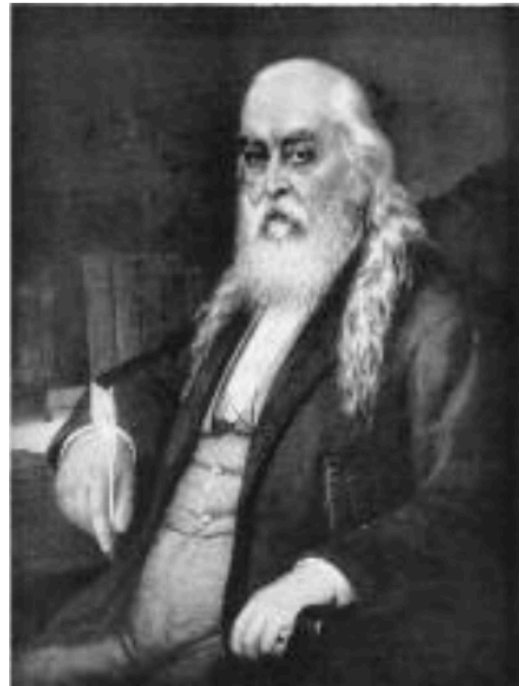
The quote that you mention was just too beautiful, too “enormous”. It is false, and the one that we publish is the exact version: “The breakdown of Christian unity in Europe, scientific atheism, rationalism, the Enlightenment, secularism, dialectic materialism, and Freemasonry are some of the causes for the slow process of intellectual and moral deviation, the ultimate consequences of which we see today.”

Before publishing it, given that several versions are circulating, we consulted a copy of the *Documentation Catholique* of 1958 (see the photograph) ⁽³⁾, which anyone can verify for themselves in any French library. It is unfortunate that in several critical books dedicated to Freemasonry, the false version is the most widespread!

It is a real shame...

Most of the time, anti-Masonic authors use what was written prior to their time (which can truly be useful): but alas often it seems that they take up that which their predecessors wrote without any verification or research work. Thus an error instilled for decades is found in numerous works over the course of generations...

Documentation Catholique of 1958



Albert Pike

Now, criticism of this secret and powerful organization, which makes use of confusion and lies, must be made in a very rigorous manner, or it risks being discredited and therefore completely useless.

Albert Pike and the “Luciferian Doctrine”

With this in mind, we recall the case of the famous writer Albert Pike on “the purity of the Luciferian Doctrine”.

The influential Albert Pike (1809-1891), a citizen of the United States of America, was a Masonic dignitary of the highest level, notably the “Grand Commander” of the “Southern Jurisdiction” of the “Ancient and Accepted Scottish Rite” for thirty-two years ⁽⁴⁾.

Within various anti-Masonic works and studies reference is often made to the “Instructions of the Supreme Council of Charleston to the 23 Supreme Confederate Councils”, drafted by Albert Pike (we marked the most important passage in bold): “ (...) That which we must say to the crowd is: We worship a God, but it is the God that one adores without superstition.

To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the brethren of the 32nd, 31st, and 30th degrees: - **The Masonic religion should be, by all its initiates of the higher degrees, maintained in the purity of Luciferian doctrine.**

(...) If Lucifer was not God, would Adonai, whose deeds prove his cruelty, perfidy, and hatred of man, barbarism, and revulsion for science, would Adonai and his priests calumniate him? (...) Yes, Lucifer is God, and disgracefully, Adonai is as well. Therefore, their doctrine of Satanism is a heresy: and the true and pure philosophic religion, is belief in Lucifer, the equal of Adonai, but Lucifer God of Light and God of Good, is struggling against Adonai, the God of Darkness and the God of Evil.”

Even there, “it is just too beautiful”, the quotation is too sensational, too shocking, too convenient for certain anti-Freemasons who have thrown themselves on it, repeating it in the course of their publications without any verification.

Most authors who have repeated it, from 1967 to today, say that it was pronounced on July 14, 1889 and they give as a source the newspaper *The Freemason*, (published weekly in London) of January 19, 1935.

Now we have verified: no such quotation of this kind can be found in that issue of *The Freemason* ⁽⁵⁾!

Incredible!

Other anti-Masonic works, generally older ones, credit as their source for “the purity of Luciferian Doctrine” , a book by Abel Clarin de la Rive (1855-1914) *Woman and the child in Universal Freemasonry* ⁽⁶⁾.

Actually, it appears ⁽⁷⁾ that Pike’s teaching was mentioned for the first time by Gabriel Jogand-Pagès, better known under his pseudonym ...Leo Taxil [who is a controversial personality, even in anti-Freemason circles ⁽⁸⁾] in his work “*Are there women in Freemasonry?*” ⁽⁹⁾ There can be found only a few extracts of this statement



The masthead of the magazine in which Pike's Luciferian instruction would be found

regarding women, but not the entire text. And the passage on the “purity of Luciferian Doctrine” does not exist.

The text was then published entirely by Adolphe Ricoux in his French work *The existence of Female Lodges* ⁽¹⁰⁾, under the title “*Instructions of the Grand Council of Charleston to the 23 Supreme Confederate Councils*”. It is the first known instance of this diabolical purpose attributed to Pike. Now, Adolphe Ricoux is a pseudonym for...Leo Taxil.

In conclusion, far from being, as is generally believed, a damning argument, Albert Pike’s “Luciferian” instructions must be considered - until further notice - of dubious value.

The letter from Albert Pike to Mazzini and the three World Wars

Within the same order of ideas, we cannot help but dwell on Albert Pike’s famous letter to the Italian revolutionary Giuseppe Mazzini, in which in 1871 he announced three World Wars and their secret aims.

In this regard, the most well-known source is the book by the Canadian author William Guy Carr (1895-1959): *Pedine sulla scacchiera* [*Pawns in the Game*]. ⁽¹¹⁾ First of all, Carr speaks about the contents of the letter without quoting it directly (and he does not use quotation marks): “*Pike’s plan was simple as it has proved effective. He required that Communism, Nazism, Political Zionism and other International movements be organized and used to foment the three global wars and the three major revolutions.*”

The first world war was to be fought so as to enable the Illuminati to overthrow the power of the Tzars in Russia and turn that country into the stronghold of Atheistic-Communism. 'Natural' differences stirred up by agents of the Illuminati between the British and German Empires were to be used to foment this war. After the war ended, Communism was to be built up and used to destroy other governments and weaken religions.

World War Two was to be fomented by using the differences between Fascists and Political Zionists. This war was to be fought so that Nazism would be destroyed and the power of Political Zionism increased so that the sovereign state of Israel could be established in Palestine. During World War Two International Communism was to be built up until it equalled in strength that of united Christendom. At this point it was to be contained and kept in check until required for the final social cataclysm.

Can any informed person deny that Roosevelt and Churchill did not put this policy into effect?

World War Three is to be fomented by using the differences the agents of the Illuminati stir up between the Political Zionists and the leaders of the Muslim world. The war is to be directed in such a manner that Islam (the Arab World including Mohammedanism) and Political Zionism (including the State of Israel) will destroy themselves while at the same time the remaining nations, once more divided against each other on this issue, will be forced to fight themselves into a state of complete exhaustion, physically, mentally, spiritually and economically" (Let's call this extract the "first part").

Then Carr quotes this letter directly: "We shall unleash the Nihilists and Atheists, and we shall provoke a formidable social cataclysm which in all its horror will show clearly to the nations the effect of absolute atheism, origin of savagery and of the most bloody turmoil. Then everywhere, the citizens, obliged to defend themselves against the



A book that marked an era

world minority of revolutionaries, will exterminate those destroyers of civilization, and the multitude, disillusioned with christianity, whose deistic spirits will be from that moment without compass (direction), anxious for an ideal, but without knowing where to render its adoration will receive the true light though the universal manifestation of the pure doctrine of Lucifer brought finally out in the public view, a manifestation which will result from the general reactionary movement which will follow the destruction of christianity and atheism, both conquered and exterminated at the same time" (second part).

Carr presents this extremely compromising letter as being "cataloged in the Library of the British Museum in London", but you will not find any trace of it in this library. "Was W. G. Carr, perhaps, able to access it before the museum suppressed it?", we could reply. However, it would be a fragile source for such serious assertions...⁽¹²⁾.

On the other hand, in this aforementioned museum, a famous book was listed in its time, entitled *The Devil in the 19th Century*, written by Doctor Bataille. The letter we are talking about is mentioned here (without the passages about the

three World Wars): it is the original source, or at least the first evocation known to date. Now, Doctor Bataille is a collective pseudonym behind which we find, once again, ...Leo Taxil.

Furthermore, in another of his books, *Satan, Prince of this World* ⁽¹³⁾, Carr implies that he did not consult the letter himself!

In footnote 9 he writes in effect: “*The guardian of the manuscripts has recently informed the author that this letter is NOT cataloged in the British Museum library. It seems strange that a cultured man like Cardinal Rodriguez said there was one in 1925.*”

He is making reference to a book by Chilean Cardinal Rodriguez (1866-1958), the Archbishop of Santiago de Chile, *The mystery of Freemasonry Unveiled* ⁽¹⁴⁾, which, in affect, speaks of the British Museum in the same terms as Carr in the *Pawns in the Game*, but says first of all that this letter is revealed in...*The Devil in the 19th Century*.

We take note that Cardinal Rodriguez quotes only the second part of the letter and, like “Doctor Bataille”, says nothing about the first part.

Let’s summarize: the first part of Pike’s letter (which speaks of the three World Wars) is found only in the *Pawns in the Game*, the only source in which it is cited; furthermore, Carr suggested in a later book of not having read it personally. The second part of the letter is found for the first time in *The Devil in the 19th Century*, and is only an extract of a much longer text.

For a rigorous scholar then, referring to this letter cannot be very convincing...

Here then, we should first of all reopen the “Leo Taxil Dossier” (at least for the second part of the letter and for the “instructions” on the “purity of the Luciferian Doctrine”) and see if they reveal him to be the impostor that everyone almost unanimously paints him to be.

If our readers have any other information or notes in this regard, we will be very happy to be made aware of them!

Rigor and Truth!

Footnotes

- 1) See *L’Heritage* n. 11, pages 18-29.
- 2) “The letter that Pius XII had sent to Mons. Montini, Archbishop of Milan, by His Excellency Cardinal Dall’Acqua, substitute Secretary of State, on the occasion of the VIIIth week of pastoral adaptations that took place in the city in September” 1958.
- 3) *Documentation Catholique* translated “the Italian text of *L’Osservatore Romano* of June 29, 1958”.
- 4) And even, according to some, “supreme head of high Freemasonry”.
- 5) Available at the British Museum Library. Subscribers to *L’Héritage* can ask the magazine for a copy to check it.
- 6) In “*Delhomme e Briguet*”, 1894, pg. 588, the author makes reference to a Diana Vaughan, without furnishing any more information. It most likely gave inspiration to books that came out shortly afterwards.
- 7) According to the website <http://onvousment.fr/antimacons.htm> which carried out a real research work.
- 8) We can be certain that, for the most part, authors who repeat their assertions, refused to be compared to him.
- 9) See H. NOIROT, 1891, pagg. 357-359.
- 10) In Téqui, 1891, pages 67 to 95.
- 11) Publishers Gadsby-Leek Co., Ontario, Canada, 1955.
- 12) One might even be surprised that terms such as “Nazism” or “fascism” were used in 1871! But some might argue that since these two currents were “created by the Illuminati,” it is not unlikely that Albert Pike (who was at the top of the pyramid) was aware of them. This doesn't seem very convincing to us, but let's move on.
- 13) Published after his death, with a preface by his oldest son, by Omni Publications, Palmade, California, 1966.
- 14) *El misterio de la Masoneria*, Editorial Difusion, Buenos Aires, Argentina, 1925. A book not translated into French.

L'OSSERVATORE ROMANO

J.M. Bergoglio and Sexual Education

Father Ugolino Giugni

On January 28, 2019, on a return flight from “World Youth Day” in Panama, J.M. Bergoglio, as is now his habit, gave one of his usual pearls of an interview. Responding to questions by journalists, he talked about “sex” and sex education. Clearly these words by Bergoglio did not pretend to be an expression of the solemn and infallible magisterium; however, they expressed his thoughts in his typical way of approaching delicate issues, which should be addressed with extreme attention and competence, but which instead are presented with an irreverent naturalness, summarized in a few words. He expresses himself rather as a private doctor, but in the collective imagination his words are still perceived as words of the Pope and perhaps have much more influence than many official documents since “the Pope said it” “so you can do it...there is nothing wrong...”

The purpose of this article is to compare the words of “Francis” with the orthodox teaching of the “pre-conciliar” Popes, and make a few simple reflections.

Bergoglio’s words

Speaking on the delicate issue of sexual education, he said: **“Sexual education is needed in schools, sex is a gift from God, it is not a monster, it is a gift from God, in order to love. That some people use it to earn money or exploit others is a different problem. But we need to offer an objective sexual education, as it is, without ideological colonization. Because if in**

J.M. Bergoglio, responding to questions by journalists, talked about “sex” and “sexual education”. The purpose of this article is to compare the words of “Francis” with the orthodox teaching of the “pre-conciliar” Popes, and make a few simple reflections.

schools you start offering sexual education soaked with ideological colonization, you destroy the person. Sex as a gift from God must be taught, not with rigidity. To educate, from [the verb] “to form,” is to allow the best of the person to emerge and to accompany them along the way. The problem is with those responsible for education, whether at the national or local level as well as each school unit: which teachers are chosen for this task and which textbooks, etc.. I have seen some books that are somewhat dirty... We need to have sexual education for children. Ideally, it begins at home, with the parents. This is not always possible, for so many family situations, or because they don’t know how to do it. The school makes up for this, and must do so, otherwise there remains a void

Bergoglio in an airplane press conference (01/28/19)



that is filled by all kinds of ideology.” ⁽¹⁾ It should be noted that these affirmations by “Francis” are not a novelty, as they find their expression in *Amoris Laetitia* in a paragraph entitled “Yes to sexual education” ⁽²⁾ which, taking up Paul VI’s 1965 *Gravissimumus educationis*, explains the necessity and usefulness of sexual education in detail. After the Council, people are now so accustomed to seeing the Magisterium of the Church contradicted in everything it has previously taught, that today no longer seems to shock the faithful that much.

The teaching of the “pre-conciliar” Magisterium

• Pius XI

What are the Church’s thoughts on the issue of sexual education? What have the Popes of the past said (clearly before the Second Vatican Council)? Who has the duty to treat and provide this education on such a sensitive topic?

Pius XI in his December 31, 1929 Encyclical on education, *Divini illius Magistri*, declared that sexual education, as it was presented in his time, that is, naturalistic information imparted precociously and indiscriminately, was wrong. Here are his words: “Another very grave danger is that of naturalism, which nowadays invades the field of education in that most delicate matter of purity of morals. Far too common is the error of those who with dangerous assurance and under an ugly term promote a so-called sex-education, falsely imagining they can forearm youths against the dangers of sensuality by purely natural means, such as foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.

Such persons grievously err in refusing to recognise the inborn weakness of human nature, and the law of which the Apostle speaks (Rom. 7, 23) and also in ignoring the experience of facts,



Pope Pius XI

from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.

In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Antoninus, where he says ‘Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for inducements to sin itself.’

Hence it is of the highest importance that a good father, while discussing with his son such a delicate matter, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra poisons so large a portion of the world, otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child.

Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the

door to the virtue of purity and closing the door upon vice.”

Following this Encyclical, a Decree of the Holy Office of March 21, 1931 (AAS 23 (1931) pp. 118-119) was issued on sexual education. To the question: “*Can the method which has come to be called “sexual education” or “sexual initiation” be approved?*” The response: “*Negative: we must absolutely observe the method of education of youth used by the Church and the Saints up until today, and recommended by the Holy Father in his Encyclical Letter ‘On the Christian education of Youth’ of December 31, 1929. We must, therefore, first of all take care of young people of both sexes with a complete, safe and uninterrupted religious education; and we must arouse in them esteem, desire, and love for angelic virtue; above all, it must be instilled in them to apply themselves to prayer, that they assiduously take part in the Sacrament of Penance and the Most Holy Eucharist, that they follow filial devotion to the Blessed Virgin, Mother of holy purity, and that they entrust themselves totally to her protection; that they carefully avoid dangerous reading, obscene shows, dishonest conversations and any occasion of sin. Therefore in no way can we approve what is written and published, especially in recent times, by some Catholic authors, to defend this new method.*”

• Pius XII

The Magisterium of Pius XII completes the teaching of his predecessor: “Finally, with your discretion as mothers and teachers, and thanks to the open-hearted confidence which you have been able to inspire in your children, you will not fail to watch for and to discern the occasion and the moment in which certain unspoken questions have occurred to their minds and are troubling their senses. It will then be your duty to your daughters, the father’s duty to your sons, carefully and

delicately to unveil the truth as far as it appears necessary, to give a prudent, true and Christian answer to those questions and to set their minds at rest. If imparted by the lips of Christian parents, at the proper time, in the proper measure, with the proper precautions, the revelations of the mysterious and marvelous laws of life will be received by them with reverence and gratitude, and will enlighten their minds with far less danger than if they learned them haphazard, from some disturbing encounter, from secret conversations, through information received from over sophisticated companions at school from untrustworthy and already too well-known companions, through secret readings, all the more dangerous and pernicious, the more the secret inflames the imagination and excites the senses. Your words, if they are wise and discreet, will prove a safeguard and a warning in the midst of the temptations and the corruption which surround them, because foreseen, an arrow comes more slowly”⁽⁵⁾.

Speaking to “French parents” in 1951, Pope Pius XII again affirmed: “There is another field in which this education of public opinion is needed, and this with tragic urgency. It is in this field perverted by propaganda which one does not hesitate to call evil, even if at times it takes its origin from Catholic sources aimed to make headway among Catholics,—and even if those who promote it do not seem aware that they are deluded by the spirit of evil. Here We intend to speak of writings, books, and articles regarding sexual initiation, which today very often achieve fame as ‘best sellers,’ and flood the whole world, taking possession of infancy, submerging the new generation, and disturbing engaged couples and the newly married. The Church has treated this question regarding instruction on this matter, both concerning the physical development and normal psychology of adolescence, and the particular cases arising from different individual conditions, with all the gravity, attention, and decency that the topic

permitted. The Church can rightly declare that, profoundly respectful of the sanctity of marriage, she has in theory and in practice left husband and wife free in that which the impulse of a wholesome and honest nature concedes without offense to the Creator. One becomes terrified by the intolerable impudence of certain literature; and while paganism itself seemed to halt in respect before the secret of married intimacy, it is our lot to see the mystery violated, and its vision, sensual and degraded, offered as a meal to the public and even to youth. One must ask oneself if there still remains sufficiently marked out the boundaries between this initiation which is called Catholic, and the press with its erotic and obscene illustrations, which, with serious deliberation, aims at corruption, and basely exploits the lowest instincts of fallen nature for despicable interests. Would that it ended here. Such a propaganda also threatens Catholics with a double calamity, not to use a stronger expression. First of all, it exaggerates out of all proportion the importance and significance of the sexual element. It may be admitted that these authors, under a purely theoretical aspect, keep within the limits of Catholic morals. But it is no less true that their manner of explaining sexual life is such that it acquires in the mind and conscience of the average reader the idea and value of an end in itself, making him lose sight of the true primordial purpose of matrimony, which is the procreation and upbringing of children, and the grave duty of married couples as regards this purpose—something which the literature of which we are speaking leaves too much in the background.

Secondly, this literature—if it deserves such a title—seems to hold in no account the universal experience of past, present and future ages, although such experience is based on nature itself, which attests that in moral education neither initiation nor instruction offers of itself any advantage; that indeed, it is seriously harmful and

prejudicial where it is not firmly restrained by constant discipline, by a vigorous self-control, above all, by the use of the supernatural means of prayer and the Sacraments. All Catholic educators, worthy of the name and their mission, are fully aware of the overwhelming importance of supernatural forces in man's sanctification—youth or adult, married or single. But in the writings mentioned, hardly a word is said about these things, even when the whole matter is not passed over in complete silence. Even the principles so wisely explained by Our Predecessor, Pius XI, in the Encyclical *Divini illius Magistri*, regarding sexual education and its related problems, are pushed aside with a smile of compassion: Pius XI, it is said, wrote these things twenty years ago for his own times! The world has gone a long way since then!"⁽⁶⁾.

These texts of Pius XI and Pius XII are very clear and edifying, and there is no need to comment on them as they are enough in themselves to elucidate the delicate issue of sexual education. They truly provide us with the general principles of good Catholic education which can be summarized as follows:

- The refusal of naturalism in the education of children.
- The need to take account of the fragility of human nature and of its natural corruption by original sin when approaching sexual education.
- The duty and honor of treating these questions falls to the parents (mothers for the girls, fathers for the boys, as Pius XII specifies) and should be made with supernatural spirit and profound faith.
- Less is better than too much in explanations so as not to arouse the fire of passions, but one needs to give prudent answers to their children.
- Exhorting virtue and beauty helps to repress and inspire the horror of vices contrary to it.

- The Church is profoundly respectful of the sanctity of marriage, and leaves the spouses free in what the impulse of a wholesome and honest nature concedes without offense to the Creator.
- Sexual life is not an end in itself, but is ordained toward procreation and the education of children, and this is a serious duty for spouses. And this is something deliberately forgotten and omitted in so-called modern “sexual education”.
- It is very important in Christian education to rely on supernatural strengths like prayer, the frequency of the Sacraments, and devotion to the Blessed Virgin.

Reflections and Conclusions

We have seen that the sexual education that the earlier Magisterium of the Church condemned and stigmatized as dangerous, Bergoglio once again, following Vatican II and “saint” Paul VI (one one needs to add “saint” John Paul II also with his “Theology of the body”) has instead recommended and encouraged. Even if it is not an ordinary and infallible Magisterium, this is just one more element (if there even needs to be one...) that demonstrates, together with the others, the absence of the objective will of the occupant of the Holy See to procure the good for the Church and for souls, and as a consequence of this fact, he is deprived of “Authority”; that is, of being Pope *formaliter, simpliciter*, but rather, he is only the material occupant of the Holy See.

We might ask ourselves, however, what people will make of Bergoglio’s words? How will they have remained in their minds?

To say that “*Sex is a gift from God, it is not a monster, it is a gift from God to love. That some people use it to earn money or to exploit it is a different problem*” makes it clear, especially to those who are poorly educated or have a bad will, that everything is fine since it is God who made



Pope
Pius XII

human nature like this, and that ultimately the sixth commandment doesn’t seem to be a problem anymore and that everything can be permitted, since in that sentence there is no reference to marriage which only renders the use of “sex” as licit ⁽⁷⁾, and that there is no impediment to its abuse in the divine commandment. One should expect from the one who occupies the Seat of Peter a moral evaluation, spiritual advice or an exhortation to temperance, instead of a sociological analysis which makes evil consist in the sole fact that “*some use it to earn money or exploit*”, but then it is likely that, for Bergoglio, Christianity too is just an “ideological colonization” implanted on a naturally good nature, *à la Rousseau*.

Bergoglio says that: “*The problem lies with those responsible for education, whether at the national or local level as well as each school unit. The ideal is that it starts at home, with the parents*”, and this might be true, but saying that “*the school makes up for the family in so many situations or because they don’t know how to do it*”, without specifying how that duty should be done, seems to me a bit reductive and hazardous, especially if it is a secular and not a Catholic school which implements the principles of Masonic naturalism; furthermore this seems to me to be in contrast with what Pius XI and Pius XII affirmed in

their Magisterium (but this is certainly the least of the problems...)

Most of the time when dealing with modernists and their deliberately ambiguous way of expressing themselves, the problem is not so much in what they say but rather in what they don't say and what is implied precisely to equivocate... And the problem in our schools is certainly not the absence of "sexual education" or the presentation of sexuality as "a monster", but rather the widespread teaching of sin, including sin against nature (against which the allusion to "ideological colonization" by many educators is completely ineffective).

Usquequo Domine? What else will we have to hear...

Footnotes

1) The quotation can be found on many internet sites. In particular on the daily site of "*Avvenire*". <https://www.avvenire.it/attualita/pagine/ilsesso-e-il-cuore-come-spiegarli-ai-nostri-ragazzi>

2) APOSTOLIC EXHORTATION *AMORIS LAETITIA* OF HOLY FATHER FRANCIS. Which can be found on the Vatican website <https://w2.vatican.va/>

3) Silvio Antoniano, *Dell'educazione cristiana dei figliuoli*, Book II, c. 88.

4) Decree of the Holy Office on "Sexual Education" and on "Eugenic" of March 21, 1931 (AAS 23 (1931) pgs. 118-119).

5) Pio XII, *Allocuzione alle Donne Italiane di Azione Cattolica* of October 26, 1941 (AAS 33 [1941] pgs. 450-458).

6) Pio XII, *Allocuzione ai Padri di famiglia* of 09/18/1951 (AAS 43 [1951] pgs. 730-734). The original text is in French, for the Italian see *Insegnamenti Pontifici, Il matrimonio*, Publishers Paoline Roma 1957, pgs. 373-375.

7) The term "sex" sounds evil and thus using it is a "bad word" says Pius XI in his *Divinus illius Magistri*, I use it thus only to repeat the words of Bergoglio who caused it to enter into the "pontifical magisterium".

8) The words "ideological colonization" actually make reference to the gender theory which Bergoglio wants to stigmatize, but few have understood the meaning of these statements.

I CAN'T BELIEVE IT... BUT IT'S TRUE!! (ACT III)

Father Piero Frascchetti

The third and Final act! The conclusion, therefore, of this column which, from its very title (paraphrasing the memory of a famous Neapolitan Comedy), seeks to highlight and as a consequence make people understand the innumerable absurdities, contradictions and deceptions (whether intended or not, we cannot know), that we are forced, now almost daily, to observe in the specific circle of those who, as we are able to define them, would like to be Catholic but do not want (until proven the contrary) to abandon and/or recognize as illegitimate, either modernism, or the modernists. So, whether they want to or not, they legitimize and therefore - as much as it depends on them - contribute to the persistence and continuation of the "synthesis of all heresies" (according to the famous expression by Saint Pius X used to describe modernism). Therefore, our task is to try to identify the main cause for the various effects that many take up, but which they often don't know how (or don't want) to justify adequately. And this is clearly explainable due to the current situation in the Church, which has unfortunately persisted for decades, namely the "state of privation" of the Legitimate Authority ⁽¹⁾ that cannot be explainable in any other way that wouldn't ultimately force giving up the integrity of the Faith (and therefore the Faith itself, intact or not) and inevitably reaching erroneous conclusions. And we would say today that what seems incredible to us in some ways is the fact that we must continually repeat and reiterate arguments and references that this magazine has also published and disseminated for decades, but which are often found to be unknown (perhaps even by those who have followed us for

This column seeks to highlight and to make people understand the innumerable and increasingly incredible absurdities, contradictions and deceptions of those who, would like to be Catholics, but do not want to abandon and/or/ recognize as illegitimate either Modernism or the Modernists.

many years), or totally forgotten. It is true that *repetita juvant* [*repetition helps*], but what is often almost shocking is that for many of those who want to truly be Catholic, nothing is ever sufficient enough to make a decision, giving the impression that at times they want to “choose not to choose”, as if such an attitude would not, therefore, be choosing, and thus not morally equivalent. Having said this, even in this final act, our aim would be to help at least one reader who was uncertain about acting in accordance with the Faith (*agere sequitur esse*) to provide that further help and possible clarification to give up modernism and modernists (whether they are progressives or, even worse, conservatives of Latin and Gregorian Chant [who come precisely from modernism as well], but not of Faith) ⁽²⁾.

Free from any presumption of my being more capable or more convincing than others, and certain not to affirm anything new, we will try to respond to just two of the most common objections or questions that are addressed to us surrounding our theological position. Obviously we do this in a synthetic, and therefore also approximate way, always referring first and foremost to the consultation of the various issues of this our magazine ⁽³⁾ which for years has explored numerous topics in various areas of expertise, and more generally at our website (<http://sodalitumpianum.com>) where one can find references to channels and audio and visual



J. M. Bergoglio at Saint Peter's with the pachamama statue

contributions, as well as links to many conventions, conferences and interviews that have taken place over the years.

Objection A): “But if Bergoglio is not the Pope, then the Church is finished!”.

Exactly the opposite is true! If what we have been forced to endure for decades (and not only by Bergoglio!) was truly the work of the Church, the Church would truly be finished and the gates of Hell would have prevailed against it (which is impossible, since this was taught by Christ himself; see Matt. 16, 16-18), the Church would therefore not have been indefectible, nor would its Magisterium be infallible (in fact, there is no such thing as a fallible, opinionable and facultative Magisterium; it would simply not be a Magisterium). ⁽⁴⁾ Therefore, the Church itself (since it was deprived, at least since December 1965, of its Legitimate and Supreme Authority) would have, for decades and in a systematic way, taught and spread heresies, would have remained silent about and even condemned various truths, would have canonized saints without them being such, would have celebrated a non-Catholic ‘Mass’, would have legislated a Code of bad laws, etc. All of which is impossible! The Church is the “*bride of Christ, without wrinkle or blemish, resplendent and beautiful*” (Eph. 5, 25-27), “*pillar and foundation of the Truth*” (1 Tim., 3, 15) and if

we love the Church we must also defend her; she is the Spouse of Jesus, and we cannot truly love Our Lord Jesus Christ and then despise his Bride, by considering her to be the stepmother of infernal deceptions and a conglomeration of all heresies⁽⁵⁾. Never! Therefore, we cannot defend the Church with principles contrary to itself. We cannot correct error with other errors; like those who, rightly not wanting to recognize the legitimacy of what has happened from 1965 to today in the ecclesial matters, declare that previously, Popes (and therefore the Church, of which the Roman Pontiffs are the visible head and Proximate Rule of Faith) would have been wrong. And so we come to another very frequent objection.

B): “Even in the past, Popes have made mistakes”

We will limit ourselves to ask: “Why would staunch defenders of the Catholic Church advance the same objections that the enemies of the Church itself advanced at the First Vatican Council, those who later became heretics and schismatics with the name of Old Catholics?” Meditate, people, meditate. In this regard we report on an interesting article by our Superior and the director of this magazine, Father Francesco Ricossa, which appeared in an old issue from several years ago, no longer available online, which we strongly recommend you read:

«But Saint Athanasius has nothing to do with it! A Critique of a Lefebvrian sophism. Article by *Father Francesco Ricossa* (*Sodalitium* n. 17 page 17). To justify their own schismatic attitude, and in particular to be able to recognize now and forever John Paul II as the legitimate Roman Pontiff at the very same time in which, in fact, they deny him any such authority, the Society of Saint Pius X revives the historic case of Saint Athanasius, excommunicated by Pope Liberius in 357 (Denzinger-Schönmetzer 138-143). The analogy with the present time seems clear: just as



Pope Liberius

Pope Liberius, while remaining Pope, excommunicated the great doctor of the Church, Saint Athanasius, so John Paul II (“the dear Holy Father”) unjustly excommunicated Archbishop Lefebvre, whose sanctity, if we believe the words of the homily of June 30, had been announced for centuries by the Madonna herself; is he not, then, the “Athanasius of the XX century”? I must confess that in the past I myself endorsed this comparison on the very pages of *Sodalitium*; it was commonplace in the Society of Saint Pius X, of which I was a member. May this article serve as reparation for the error committed and as a just tribute to the Truth. Recently, the same argument was proposed again in the priory of the Society (in Rimini, for example) and in particular by one of the four bishops illegitimately consecrated by Archbishop Lefebvre: Richard Williamson (see the special report by TG 1 on the Lefebvre case). The apparent similarity between the two cases raises this question: is there really an analogy between John Paul II and Liberius on the one hand, and Saint Athanasius and Archbishop Lefebvre on the other? Is the historic case of the excommunication of Saint Athanasius enough to justify Archbishop Lefebvre? The Case of Pope Liberius. Pope Liberius, elected in 351, is famous for erecting the Basilica of Santa Maria Maggiore, which is also called Liberian from his name, following the

apparition and miracle by the Madonna of the Snows (Feast day August 5). Following in the footsteps of his predecessor, he defended the Catholic Faith as defined by the Nicean Council (325) against the Arian heretics who denied the divinity of Jesus Christ. When the Arians, at the Councils of Arles (353) and Milan (355) condemned Saint Athanasius, Liberius strenuously opposed this decision. But the Arian Emperor Constantius did not tolerate Liberius' courageous attitude and exiled him to Berea, in Thrace, in 355, where he was imprisoned. Meanwhile in Rome, an antipope named Felix was seated in his place. It is known with certainty that Pope Liberius was able to return to Rome in 358, where he died in 366. Why was his exile and imprisonment revoked? According to some authors, both ancient (St. Athanasius, St. Hilary, St. Jerome) and modern, Liberius' exile was due to a yielding on his part, by agreeing to sign four epistles (see DS. 138-143) in which he ratified the excommunication of Saint Athanasius and the first and/or third formulas of faith from the Council of Sirmium. But this position is not shared by other authors; it is sufficient to quote, among the ancients, St. Ambrose and St. Rufinus, and among moderns, the "Dictionnaire d'Apologétique" (Father d'Ales) and the "Dictionnaire de théologie catholique" (Father le Bachelet).

According to these authors, the four epistles would be a forgery, and it would not be surprising to know that the Arians went so far as to present in a Council as proof of their accusations against Saint Athanasius the presumed arm of a Bishop who would have been killed by the Saint, while instead the bishop in question was found, alive and well, in their hands. The Church seems to approve the hypothesis of a forgery, which would exonerate Liberius completely, according to what Pope Athanasius I wrote (letter "*Dat mihi*" of 401, DS. 209, D. 93). Even admitting the authenticity of the four epistles attributed to Liberius, no author accuses him of having deviated from the Faith.

This conclusion is due not only to the fact that the only openly heretical Sirmium formula was the second, which he rejected, while the first and third could be interpreted as good (Sozomen), but above all is the fact that if he signed it, he did so under the pressure of violence and grave fear, which removes any of its value as a potential pontifical act (as, for example, the confession made by Pascal II during his fight for investiture, or that made by Pius VII to Napoleon, retracted after the end of his imprisonment). Saint Athanasius himself emphasized the fact that Liberius signed, yes, but he had been threatened with death if he didn't do so: "*Liberius, extorris factus, post biennium denique fractus est, minisque mortis perterritus subscripsit*" (History of the Arians to the Monks, Ch. 41). In a word, let's not forget that Liberius...wasn't free! Liberius could have potentially sinned from weakness, but he could not be accused with regard to his orthodoxy: such is the unanimous sentence of the authors (for example, Tanquerey, *Synopsis theologiae dogmaticae fundamentalis*, vol. 1 no 472; Zubizarreta, *Theologia dogmatico-scholastica*, vol. 1, n. 889; Salaverri, *Sacra theologiae summa, De Ecclesia Christi*, n. 650. Salaverri affirms, regarding the historicity of the fact: "*factum historice probabilius est fabulosum, vel saltem de eo minime certo constat*"; a fable, therefore, or at least an unproven thesis).

The case of John Paul II (and of Paul VI). The reader already understands on his own that the comparison does not hold up. We and the Society of Saint Pius X are in agreement in maintaining that John Paul II (and before him Paul VI) uttered real errors in the Faith in adhering to Vatican II which, as Bishop Guérard des Lauriers proved, should have been guaranteed by infallibility (if Paul VI had truly been Pope in act). Now, there is no similarity to the case of Liberius. In fact: if Liberius did truly sign, he signed ambiguous texts; John Paul II signed and propagated heresies. John Paul II is very free (the pseudo-excommunication

of Archbishop Lefebvre did not originate from prison, but from the Vatican); Liberius was a prisoner. Liberius' case does not pose serious difficulties for his orthodoxy and legitimacy, and therefore for infallibility; quite the opposite for John Paul II, whose case is unsolvable in the eyes of faith if his legitimacy is accepted. To conclude, from this analogy, that Archbishop Lefebvre can easily disobey papal "excommunications", or that John Paul II remains Pope as Liberius remained (and similarly, Pope Honorius, also involved in a similar historical case) is completely unfounded. A disquieting similarity. If the analogy between Liberius and John Paul II fails, Ecône's sophistical argument fails. But such a vain attempt to justify the unjustifiable calls to mind another and much better founded analogy. Historically, the case of Pope Liberius (like those of other Pontiffs: Honorius, for the Monothelite heresy; Vigilius, etc), has been raised by others in the past to support their own anti-Roman thesis; we are

Saint Athanasius



talking about the liberal Catholics led by Bishop Dupanloup during the First Vatican Council, whose extremist fringe led by Döllinger, rejected the dogma of pontifical infallibility, founding the heresy of the so-called Old Catholics. Of course, the roots and the thinking of the Society of Saint Pius X and those of the Old Catholics are opposite; but the two movements have in common a rejection of the Truth. It is paradoxical that the Society of Saint Pius X ends up denying or threatening those very truths for which it rightly raised in its defense. To defend the contradictory and unsustainable position (but very comfortable and reassuring) of the legitimacy of Paul VI and John Paul II, the Society ended up denying or diminishing the infallibility of the Universal Magisterium of the Church, her sanctity (she would have given poison to its faithful, according to Archbishop Lefebvre' own expression), leading up to an even greater limitation of the powers of the Pope, up to its practical annulment. It is true that these conclusions are rejected with indignation by Archbishop Lefebvre and his followers: but the fact remains that their argumentation leads ineluctably to them, and their historical examples, as we have seen, are fished out from the arsenal of all the heretics. At the risk of being repetitive, the halting, *ad hominem* responses by the Society's "theologians" constitute a true "theology of disobedience", a support to a concept of Tradition and of the Church that comes closer and closer to that of the schismatic "Orthodox". A work of refutation of this false theology "of disobedience" remains to be done; for the moment I cite Bishop Guérard's studies in the *Cahiers de Cassiciacum*, a clarification by Abbé Lucien on a misinterpreted phrase of Bellarmine (*Cahiers de Cassiciacum*, n. 3-4, February May 1980: *La résistance au Pape: un texte de S. Robert Bellarmine*) a study on the Honorius case (*Didasco*, n. 45, B.P. 2 Brussels 24, Belgium). Of course, the uncertainties, and at times the grave, practical errors committed by some Popes in the past can cause Catholics to



Archbishop Lefebvre

reflect, especially in light of current events. The faithful will then understand how the purity of the Faith is always considered an essential requisite in order to be a legitimate Successor of Peter, and how the Church must be vigilant to guarantee that purity (see for example the Bull by Paul IV, published in n. 14 of *Sodalitium*). Various historical examples may remind Catholics, reassured by the peace in the Church that followed the Council of Trent, that the legitimacy of one or another of the Pontiffs of the past did not always appear clear and evident, and that therefore those who ask themselves this question today do not say anything that would be a priori false. But this historical analysis must not make us new Gallicans or Jansenists or, even worse, with scissors in hand, cut off the Pope's legs. Today we are experiencing a tragic attempt at Protestantization of the Catholic Church; this Protestantization is moving through the demolition of the Papacy; it is sad to note that the Society of Saint Pius X (and not the so-called "sedevacantists") lend a strong hand to the demolition workers, maintaining as a cover a "mannequin pope". Archbishop Lefebvre: the Athanasius or the Döllinger of the XX century?».

We conclude with our consideration that might be of further service to the Truth, addressed to all those who every day seem amazed that currently Bergoglio (and/or other ecclesiastical exponents in various capacities and at differing levels) are not Catholics, and spread non-Catholic

doctrines already condemned by the Church, and act with heterodox practice contrary to the good and end of the Church itself; only to then often note that the accusers themselves are 'una cum Francis' or recognize him as the legitimate Vicar of Christ. We understand that there are some who have economic or other interests in keeping active sites, forums, blogs, publishing houses and so on, but we wish, pray and sincerely hope that all of them are those who search for the "whole Truth", since it and it alone will "truly make us free", fully adhere to the Faith and as a consequence, no longer fuel in any way that "river of apostasy" which is modernism. Only in this way can we be true and effective enemies of the greatest disaster that has befallen humanity, depriving it of the true Faith and of all those graces and marvels that are connected to it, since "*without Faith it is impossible to please God*" (see Heb. 11, 6).

In addition, in the current situation in which we all are being put to the test by the measures taken by the Government to limit and contain this epidemic caused by Covid-19, what is painful (among many findings we could highlight) is that even where God is invoked (or the Madonna or various Saints) we have never noticed that in addition to the requests (such as 'Save us Lord!'; 'Don't allow this Lord!'; 'Intervene Lord!'), was there also the invocation for forgiveness of sins, for faults committed, for having forgotten God, or for not having observed his Commandments, etc. And we especially ask ourselves how it is possible, despite the tremendous confusion and most difficult test that the occupant of the Apostolic See and many other prelates and ecclesiastics whom we admittedly must confront, that no one takes into serious consideration that the general distancing from God, and consequently from Faith and Divine Grace, is to be found most and foremost in the most terrible of all heresies ⁽⁶⁾, which, as such, must necessarily be abandoned: in fact "the doctrine of modernism leads to atheism and the annihilation of all religion. The first step in this direction was

taken by Protestantism; the second is made by Modernism; the next will plunge headlong into atheism. (7)”

Footnotes

1) According to the precise definition of Father Guérard des Lauriers:

<https://www.sodalitumpianum.com/interview-bishop-guerard/>

2) We express ourselves in these terms, convinced as we are of what Saint Pius X affirmed in *Pascendi*: Modernists are like “wolves in sheep’s clothing” and further adds that “We make no delay in this matter, rendered necessary especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; but they lie hidden, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more pernicious, the less conspicuous that they appear.” (See: http://www.vatican.va/content/pius-x/it/encyclicals/documents/hf_p-x_enc_19070908_pascendi-dominicigregis.html).

3) See <http://www.sodalitium.biz/sodalitium/> and <https://www.sodalitumpianum.com/sodalitium-magazine/>

4) “The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavour than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutyrians, did not certainly reject all Catholic doctrine: they abandoned only a tertian portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church?”. “Wherefore, as appears from what has been said, Christ instituted in the Church a *living, authoritative and permanent Magisterium*, which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. **As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. If it could in any way be false, an evident**

contradiction follows; for then God Himself would be the author of error in man. "Lord, if we be in error, we are being deceived by Thee" (Richardus de S. Victore, *De Trin.*, lib. i., cap. 2). In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any one of those truths without by the very fact falling into heresy?-without separating himself from the Church?-without repudiating in one sweeping act the whole of Christian teaching?”. “It is then undoubtedly the office of the Church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all: the object for which the Church has been instituted is not wholly attained by the performance of this duty. For, since Jesus Christ delivered Himself up for the salvation of the human race, and to this end directed all His teaching and commands, so He ordered the Church to strive, by the truth of its doctrine, to sanctify and to save mankind.” (See: http://www.vatican.va/content/leo-xiii/it/encyclicals/documents/hf_l-xiii_enc_29061896_satis-cognitum.html).

5) In this regard and on all the various objections that can be raised to the 'Cassiciacum Thesis' we recommend consulting n. 56 of *Sodalitium*: Special Issue: 'Response to the Dossier on Sedevacantism'. (See:

<https://www.sodalitumpianum.com/wp-content/uploads/56enpartial.pdf>).

6) “And now, can anybody who takes a survey of the whole system be surprised that We should define it as the synthesis of all heresies? Were one to attempt the task of collecting together all the errors that have been broached against the faith and to concentrate the sap and substance of them all into one, he could not better succeed than the Modernists have done,” (Enc. *Pascendi*, previously cited).

7) Ibid.





Controversies

Knights without horses

In memory of Pope Clement V

Father Torquemada

To our readers, a pleasant
'divertissement'...

In Christian times, as the Gospel permeated the whole of society with its spirit, even temporal activities were informed by Faith by the Church, and put at its service. Workers then had Guilds, and warriors had the monastic Orders of Chivalry: in both cases, temporal living was punctuated by liturgy and enlivened by supernatural life.

The decline of Christian society, first with the Protestant pseudo-reformation, and finally with the French Revolution, gradually emptied these glorious institutions of their meaning to the point of legally dissolving the ancient guilds (the Le Chapelier Law, 1791) and removing the Knights from their occupation of Malta, the last strip of land belonging to them (1798). Since then, only secularized or purely honorific versions of these institutions have survived.

In the meantime, however, Freemasonry has made the symbolism and appearances of these institutions its own, even infiltrating the legacies of both, referring for example to their bricklaying and temple building tradition. Even in the 1950s the infiltration of Freemasonry into the very Catholic Order of Malta caused an uproar (see *Sodalitium*, n. 42, pp. 5-7). But these are serious or semi-serious stories. Rather I would now like to entertain the reader with some examples of these esoteric infiltrations, a kind of "Chivalric mania" (see *Sodalitium* n. 50, pp. 22 and footnote note 11 pp. 28-29), from within our Catholic "traditional" circles, precisely to warn against such mania and infiltration.

To this end, I will deal with three recent cases (but this list is not exhaustive).

In Christian times, as the Gospel permeated society with its spirit, the monastic Orders of Chivalry were born. It was later that Freemasonry took the symbolism and appearances of these institutions its own, infiltrating them esoterically. This article intends to warn Catholics of these infiltrations and from the mania of these knights without horses.

The Knights of Marletta

Gianluca Marletta (1971-) isn't a name new to our attentive readers, nor should it be: *Sodalitium* has already talked about him regarding his book on eschatology reviewed by **Maurizio Blondet** [*Sodalitium* n. 69, p. 65: *Uno gnostico a Reggio Emilia (L'aldilà secondo Maurizio Blondet)* [*A Gnostic in Reggio Emilia (Afterlife according to Maurizio Blondet)*] where the gnostic was Blondet and Reggio Emilia was the seat of a conference by **Radio Spada** at which Blondet participated. We mention it now because a reader received a strictly personal invitation to participate in a series of meetings for the year 2019, to be held at the Tre Fontane Abbey in Rome, organized by "*Sodalitium Equitum Deiparae Miseris Succurrentis*", a chivalrous society of which Marletta himself is a knight.

Nothing more Catholic, to all appearances; even if the Mass (?) that preceded the meetings was, we suppose, celebrated with the new Montinian Rite by the Reverend Cistercian Father (Order of Saint Bernard) in the Church of Saints Vincent and Anastasius. The program sent to us is limited to the first four monthly meetings (and therefore only until April); we assume others followed, but we don't know about them; what we have seen is enough and more.

Eager to learn more about this fellowship of foot soldier knights ("*to be a knight today does not mean taking up one's horse and departing for war with sword and armor*") they write of themselves, I



Pope Clement V suppressed the Order of Templars

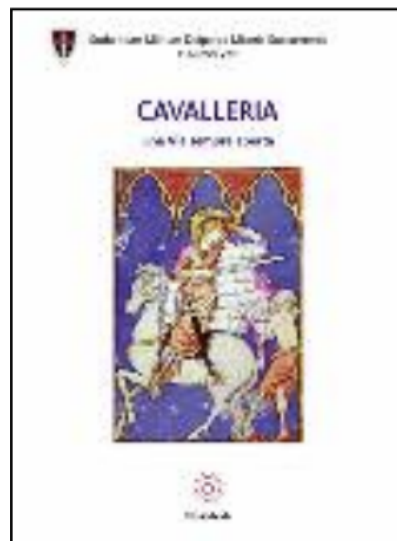
came across the presentation of a 2017 book published by “Città ideale” (for the symbols of this Association one sees a rose placed on a sword which in turn is placed on a cross: rose, cross and sword) entitled: **“Cavalleria: una Via sempre aperta”** [“*Chivalry: a Way always open*”] (“Way” strictly capitalized) edited by the chivalrous association and various authors ⁽¹⁾. In this presentation, we read: *“The Chivalric Society of Mary, Help of the Needy is a Brotherhood consisting of knights invested sacramentally according to the ritual contained in the Pontificale Romano of Saint Pope Pius V, through an original investiture carried out by a Bishop of the Catholic Church. The purpose of the Society is to ‘fight the good fight’ in an exemplary manner, and to defend the Holy Catholic Church, Her Holy Faith, and all the needs of the oppressed, by means of the charitable weapons of prayer, action, and the culture of Truth.”* (In truth the aforementioned investiture is not a “sacrament” but a “sacramental”). And finally the presentation is concluded with three backings (to the Knights) by three “Men of God”:

“In drawing up this ‘Manifesto of Chivalry’ the Association thanks those ‘Men of God’ who have generously honored it with their written contributions as well as fraternally supporting it with their prayers:

- *Fr. Serafino Tognetti (monk and priest of the Community of the Sons and Daughters of God founded by Father Divo Barsotti, Settignano - FL);*
- *br. Mario Rusconi (hermit monk);*
- *Fr. Curzio Nitoglia (chaplain of the community of Sisters: Disciples of the Cenacle, Velletri - RM)”*.

The book in question (of which I have read only excerpts available on the internet) is therefore the Manifesto of the Knights of Marletta. One enthusiast, Cristina Siccardi (the hagiographer of both Paul VI and Archbishop Lefebvre who recently announced her participation in a celebration of Hanukkah in a Synagogue) clarifies for us non-readers that the Manifesto contains writings by Mario Polia, brother Mario Rusconi (one of the Men of God), Maurizio Angelucci, Cosmo Intini, Gianluca Marletta, Father Curzio Nitoglia (the third Man of God), Raimondo Lullo and Saint Bernard of Clairvaux. The innocent Saint Bernard is brought into play, since he was the author of *De laude novae militiae*, by which writing he approved of the nascent Order of Templars at a time when they were still faithful to the Church (but which attracted the cult of the modern Neo-Templars). Lullo too is blameless, (as he died in 1316), but seeing his name is not surprising, as he is always chosen as an example of Christian esotericism (it is no coincidence that some of his works, authentic or apocryphal, have been translated by publishers such as *Il Cerchio*, *Nardini*, *Arktos* and *Atanor*). But let’s say a word or two about the other authors, the living ones from the book...

Mario Polia isn’t known to the “Chivalric” experience. Pino Tosca, for example, in his *Il cammino della Tradizione. Il Tradizionalismo italiano 1920-1990* [The Path of Tradition - Italian Traditionalism 1920-1990] tells us about Polia who, following on the heels of Paolo Virio (esoterist and Christian Kabbalist, whose real last name is Marchetti, and whose wife



was the sister of esoterist Antonio Massimo Sgabelloni, alias Scaligero) was in 1977 one of the founders in Rome of the IRRI (Roman Institute for Interdisciplinary Research) and of the magazine *Excalibur*, whose “editorial team, in practice, is headed by a man of great responsibility and culture like Placido Procesi. Previously a doctor of Evola, a Knight of the Teutonic Order, a Cistercian Oblate, he pushes the group towards the search for a ‘Holy Grail-like’ spirituality and towards a deepening study of the themes of initiation” for which in 1980 the magazine published “in addition to the Little Office for Teutonic Crosses, many selected passages taken from ‘The Science of the Magi’ by Kremmerz” whose real name is **Ciro Formisano** (1861-1930), Superior of the *Fratellanza Terapeutica Magica di Miriam* [Magic Therapeutic Brotherhood of Miriam] and a practitioner of sexual magic (Doctor Procesi with his group attended a Traditional Mass in Rome, and the reckless director of the Albano seminary at that time sent seminarians to be treated by him). Today Polia declared that he would not use the term “Christian Esoterism” any more as he had in the past, but the fact is that we still see him grappling with it with the “Chivalric Way”...

Cosimo Intini is more than just a collaborator of the book-manifesto, he is also one of the lecturers in the confidential series of meetings: together with Father Giorgio Ghio on February 24, he spoke about the “*Wisdom of the Crown of the Holy Rosary in light of the gematric hermeneutics*”, and together with Professor **Eduardo Ciampi** on March 31, entertained his listeners on *Frederick II of Castel del Monte, symbol of Imperial and Ghibelline Sacrality*. Gematria, in light of what Intini and Father Ghio (a ‘priest’ from the diocese of Genoa) would like to interpret the Rosary, is for those who don’t know, a Kabbalistic practice which attributes numerical values having esoteric meaning to Hebrew words. As for the excommunicated Frederick II, the readers of *Sodalitium* know what to think about him: it was in his environs that the Jewish and Masonic legend of the three rings spread (*Sodalitium* n. 40 and n. 65 <https://www.sodalitumpianum.com/the-company-of-the-rings/>). Intini’s Curriculum Vitae informs us of his musical interests, of which we are interested in the 2013 “sound recording” of a cycle of paintings by the artist Giovanni Gasparro, about whom we spoke to you about (badly) in Father Ricossa’s book “The Shame of Tradition” (p. 82, 134-136). But the aforementioned Curriculum presents him as a writer (in collaboration with the aforementioned Polia)

SODALITUM EQUITUM DEIPARAE MISERIS SUCCURRENTIS



MILITIA ET REGALITAS

CI CLO DI INCONTRI A. D. 2019

COMPLESSO DELL'ABBAZI A TRE FONTANE
Via Acque Salve ROMA -
(zona fermata Laurentina Metro B)

Domenica	13 gennaio h. 10.30
-	24 febbraio h. 10.30
-	31 marzo h. 10.30
-	28 aprile h. 10.30

Gli incontri saranno preceduti da celebrazioni e dalla Cipressina
Chiesa dei SS. Vincenzo e Anastasio del complesso abbaziale.

Invitation to a series of meetings by the “Chivalric Society of Mary, Help of the Needy”

with symbological-esoteric interests: “*always interested in symbolism and medieval culture, he wrote and published a book entitled: ‘S. Maria del Graal: fondamenti simbolico-sacrali di Castel del Monte’* [‘*Holy Mary of the Grail: the symbolic-sacral foundations of the Church of Castel del Monte*’], *Il Leone Verde* publ., Turin, 2002; those who know the publishing house *Il Leone Verde*, and its editor are aware of its adherence to Guenon’s doctrines, and, concerning education, to the theosophist Montessori. As for **Eduardo Ciampi**, who published with IRAF (the same publishing house as Marletta: they are inspired by Shiite Islam) *Terre Sommerse* [‘*Submerged Lands*’] (which deals with “esoteric essay writing” again in the environs of the Freemason Leo Zagami and Perucchiotti, who collaborated with Marletta) and the ASEQ Bookshop which says of itself: “*Our topics: from the ancient world to the Renaissance, Religions and Mysticism, Hermeticism and Alchemy, Esotericism, Freemasonry, Astrology and Magic. Natural and alternative medicines. Orientalism. Meditation*”. Tell me who you associate with, and I’ll tell you who you are.

As for **Gianluca Marletta**, who has made a name for himself among more or less Traditionalist Catholics thanks to a book against “Gender” which he co-wrote along with Perucchiotti (who represents herself as a scholar of esoteric-religious orientation), we have already spoken about his heterodox vision of the afterlife (*Sodalitium* n. 69, p 65). The aforementioned “traditionalist Catholics” would do better to inform themselves, perhaps by

viewing Marletta's Facebook page (December 5, 2019) to see what is thought about them: *"NOTE to the self-styled TRADITIONALIST CATHOLICS. If the so-called 'progressive' (ex) Catholics throw out the child with the bathwater, there are also those who love the water (dirty or clean) and almost completely ignore the child. I'm talking about the category of so-called Catholic "Traditionalists" (and pay attention to the suffix ISTS, which is the key to everything here).*

"Of course, these are typical phenomena in periods of crisis, understandable in human and psychological terms, but no less misleading for this reason. We are speaking about a religiosity that is often sectarian (I've lost count of the Traditionalist 'Churches' that exist) made up of quotations from pontifical Motu Propri, Victorian moralism and a literalism bordering on the grotesque, which they define as 'tradition'. An ossified religiosity, adoration of ashes without Fire; a hatred of symbolism, metaphysics, analogy, a distrust even for mysticism or for any 'spirituality'. For these people, the serpent of Genesis is just 'a reptile of the class ophidian', and if, by chance, you dare to insinuate that the matter is more complex, automatically comes the accusation of heresy and 'gnosticism' (a term used without knowledge of what it is and a kind of club against all sorts of alleged 'enemies'). They speak of Cathedrals and of centuries past, but nothing is further from their way of thinking than those 'forests of symbols' found in those Cathedrals, as well as the Divine Comedy, the Sacred Sciences or the Scriptures themselves (which they normally ignore). But then, after all, Scripture was written before the Council of Trent (which, for them, is year Zero of Christianity... see the difference?). Of course many good people come in contact with these circles in search of 'who knows what is being preserved', seeking out the Traditional Liturgy (but which, for those who want it, is also present in the Church); but the result in the end is only dispersion, dullness, and a waste of time. Unless you want to spend your life dusting off late-baroque lace... P.S. nothing personal, let's be clear. But what is right is right, and it must be said..". As for the Man of God who - rightly - defends the direct power of Popes in temporalibus, inform yourself on Marletta's ideas regarding this topic, Marletta who the Man of God seems to highly esteem (also see on his website the positive review by Father Nitoglia of Marletta's book: *La guerra del Tempio [War of the Temple]* with a preface by Blondet and an afterword by Carlo Corbucci, by the Islamic publisher IRAF):



René Guénon

"Few things have been so subversive and such harbingers of doom as the earthly dominion of the Papacy".

The fact is that Marletta is a Guénonian, as seen from his Facebook Page of November 16, 2019:

"AN INCOMPARABLE WORK... Yesterday, November 15, was the anniversary of the birth in this world of Jean Marie René GUÉNON, author of a unique and incomparable work, where the metaphysics of the Orient meets the language of the greater West: one of those few who had the 'gift of tongues', to be able to translate and bring together different traditions in the name of Unique Metaphysics. Of course, many still today criticize Guénon for certain life choices he made, for some of his particular judgments, but in substance NO ONE who really has an essential love of knowledge can afford to ignore his work with impunity. Instead, I ask myself: why in certain circles was Guénon's work so opposed? Why fear confronting it? Why, for example, in Catholic universities, where we 'boast' of confronting each other with everything and everyone, where old mummies like Sartre and Camus were read almost like Gospel, where the biographies of Casarini and Carola Rakete circulate, is the figure of Guénon not included in the big 'embrace' of dialogue? A rhetorical question, perhaps... In any case, I repeat, no one who wants to deal with the Sacred today can do without confronting the work of Guénon. Read it, if only to criticize it (most of his critics, in fact, haven't even placed a finger on it). P.S. And if then 'the tree is known by its fruit', how many have had the grace to set out on the path of their own Spirit starting from the work of the French master? In essence: how

many owe, even just a little, of their own salvation to the work of Guénon. Woe to the ungrateful!”

It is not surprising then that Marletta sounds off (rightly) against the blasphemous celebration against the Immaculate Conception organized in Bologna by LGBTQ groups together with the Cultural Islamic Association “*Il Salvatore atteso*” [“*The Expected Savior*”] and the Guénonians of *Centro Studio Aurhelio* (with whom the same Polia collaborates).

That there are people who remain halfway of the ford between esotericism and Catholicism does not surprise us, nor is it news. I just wonder: what are “Men of God” doing in their company?

(Neo)Templars with the Motu Proprio

The Turinese association, **Inter Multiplices Una Vox** (a spin off of the old *Una Voce*, an association for the defense of the Latin-Gregorian liturgy) has an interesting press release that reports on their initiatives in the “Traditional” world (with particular sympathy for Bishop Williamson and Father Nitoglia). *Una Vox* organized, with **Radio Spada** and the Publishing House **Effedieffe**, the conference given by Bishop Williamson in Reggio Emilia on June 2, 2019, followed by another on June 6 by Father Nitoglia, being held once again this year as it has for the past four consecutive years in the great hall of the protestant American Episcopal Church (see the interview by C. Lugli and A. Corsini to C. Cammarata of *Una Vox*, published by Radio Spada - through Ilaria Pisa Giacobazzi - May 27, 2019).



Flier for the conference of Templars in Genoa in November 2019

Now among the various news items in this press release by *Una Vox*, I read the following announcement:

Genoa, Saturday November 9, 2019

Abbey of Saint Stephen

6:00 pm

Historical Cultural Conference

A voyage across the history of the Ancient Order, of its Traditions and Values that renders a simple man a Knight.

The Knights Templar. Mystery and Truth.

Speaker: Dr. Mauro Giorgio Ferretti

President of the Catholic Templars of Italy

The conference will be preceded at 5:00 pm with the celebration of the traditional Holy Mass.

Even in this case, no capital letters are wasted. But who are these Templars? As far as I knew of them, the monastic Order of Knights was dissolved by Pope Clement V with the Bull *Vox in excelso* on April 3, 1312. I personally have a litmus test in evaluating the spirit (good or bad) of a Catholic historian, which is the judgment he brings to the fall of the Templars, and to their suppression. Monsignor Umberto Benigni for example, placed the fallen Templars among the “Sects of Satan” in his “*Storia sociale della Chiesa*” and judged their sentence by the Pope “equitable and practical” (vol. V, see *Comunicati C. S. Federici* n. 18, 21 February 2020). Contrary to the opinion of the much vaunted Régine Pernoud (but then she was a Protestant) and the recent historical essay (*Civiltà cristiana e medioevo*) by Professor Massimo Viglione (whose intellectual training is indebted to

*Meeting of the Knights Templar...
(photo taken from the website www.templarioggi.it)*



“Society for Tradition, Family and Property” which is inspired by the Knights Templars) who defend the depraved knights and describe the Pope using such derogatory terms as “*accomplice and succubus*” (p. 193, n. 99). I imagine they mean the accomplice and succubus of Philip the Fair, except that the author, assiduous at Radio Spada conferences, does not always tell his readers that in the war between Philip the Fair and Pope Boniface VIII, the Templars sided with the King, and not with the Pope (see *Sodalitium*, n. 42, p.79).

But history repeats itself from tragedy to farce. If the apostasy of the Templars was a tragedy, many neo-Templar movements of today are a farce. Among these neo-Templars, we find the group belonging to Dr. Ferretti, mentioned above, generously “sponsored” by the newspaper *Il Giornale*. Since I couldn’t say it any better, I will “steal” information from Father Paolo Siano on these so many (but highly decorated) horseless knights:

“(…) *Born (or reborn) in 2006, the O.E.T. declares itself to be an Order of Italian Catholic Templars faithful to the Pope, to the Catholic Church, and to Tradition...against esotericism, satanism, masonry, materialism, magic, scientism, secularism...* The O.E.T. declares their zeal for Eucharistic and Marian devotions (as was the school of Saint Bernard of Clairvaux), the defense of sacred places, and Christian asceticism... (…)

The founding group of the O.E.T. came from the S.O.E.T. (*Supernus Ordo Equester Templi*) which from 1946 to 1981 had as its Grand Master Count **Gastone Ventura (1906-1981)**, who at the same time was Grand Master of an “Egyptian” Freemasonry of Misraïm-Memphis, and of a Martinist Order (an esoteric and magical group, with the ‘teachings’ of Louis-Claude de Saint-Martin, sec. XVII). *Martinism was a mixture of Christianity, anti-dogmatism, esoterism, ritual magic...* Martinism, through its Christospheric rites, aims to *reintegrate Man* (and, ultimately also *fallen angels*) to the state prior to the Fall... The Universal Reintegration...

Since **2000**, a group of the S.O.E.T. (with Mauro Giorgio Ferretti) wanted their

ceremonies to be public. In **2006**, that group transformed itself into the current O.E.T. and declared that *they wanted nothing to do with esoterism or with Freemasonry, but instead wanted to combat it...* To what extent have those fundamental intentions (admitting their sincerity) been respected and implemented? (…)

In light of various elements, it seems that, in reality, brother Mauro Giorgio Ferretti shares **esoteric** “thinking”. This is demonstrated in a careful analysis of his books, in particular his trilogy on Templar places (*Sulle orme dei Templari*, [*In the Footsteps of the Templars*], 3 vols., **1998-2003**, published when Ferretti’s order was the S.O.E.T., but as of today is published by the O.E.T. and advertised on the homepage of the O.E.T. website), and his book (co-authored with brother Leonardo Tesi) *Essere Templari, Oggi. Tradizione, Spiritualità, Valori dell’ordine dei Cavaliere Templari Cattolici d’Italia* [*To Be Templars Today: Tradition, Spirituality, Values in the Order of the Catholic Templar Knights of Italy*] (O.E.T., **2009, 2010**). This last book represents, in a sense, the O.E.T.’s “Identity Card” for “Tradition” and “Spirituality”.

It is reasonable to suspect that even the elite Templar O.E.T. closest to Ferretti (especially those who “passed” along with him from the S.O.E.T.), shares esoteric ideas (…)

Therefore, considering:

a) The above-referenced official book of the O.E.T. (2009,2010);

b) Ferretti’s most recent declarations (the last of which was in the July 2012 issue of a Marche-located magazine;

c) The Guénonian and Evolian references in various articles (of *Tradition and Symbolism*) from the O.E. T. website;

d) and from these other facts;

I raise some **doubts** about Ferretti’s *full conversion* (and that of his closest Knights). If, from 2000-2006 until today, Ferretti’s thinking is, in fact, still in line with Gastone Ventura’s esotericism (in spite of his reassurances to the contrary), then how many years must pass for



Maurizio Giorgio Ferretti, Master of the Catholic Templars of Italy, together with Joseph Ratzinger (Photo taken from the website www.templarioggi.it)

this same Ferretti to definitively reject esotericism? And even more than Ferretti, how many other Templars (especially all those of the ex-S.O.E.T.) have ended up fascinated by esotericism?

Perhaps some members of the O.E.T. could say that among them certain esoteric references were only “varnishes” or “decoys” by which to attract and gradually convert even Freemasons and esoterics... To them I reply that in reality, stable, sincere and authentic conversions are not obtained through ambiguity or “half measures”... It is dangerous to assume *esoteric* ideas or languages with the pretext of wanting to convert esoterics and Freemasons... This method could provoke the opposite result, namely the *conversion of Templars to esotericism and to Freemasonry!* At this point it is interesting to observe that the Martinists (and Gastone Ventura was a Martinist!) want victory over the Devil and magic using...magical operations!

Starting about May 2012, the undersigned has asked the O.E.T. several times directly and indirectly for various publications, but up to the present I have neither received the requested books nor any concrete answers (*such as the books are out of stock? They need to be reprinted? Are they available only to Templars?*) (...) However, despite the “magic circle” of reticence and silence, I succeeded in other ways (not thanks

to the O.E.T.) in obtaining several of Ferretti’s texts (both S.O.E.T. and O.E.T) and it is on those that I base this information.

To summarize, I outline some of the esoteric content in the writings of Mauro Giorgio Ferretti (*Magister Templi* O.E.T., or S.O.E.T):

A. Search for Cosmic and Telluric energy in Templar places... Longing for the encounter/experience of such energy(ies)... Such *belief* in Cosmic and Telluric energy (with which a Templar can come into contact), calls to mind the book ***Tavola di Smeraldo*** [*The Emerald Tablet*] by Hermes Trismegistus (*a union of opposites: High vs. Low, Heaven vs. Hell...*).

B. Praise for the *Tavola di Smeraldo* and the *Tavola di Rubino* [Ruby Tablet]...this last one is clearly a magical text... Both “tablets” are mentioned in Gastone Ventura’s book as well: “*Il mistero del rito sacrificale*” [*The Mystery of the Sacrificial Rite*] (an important text in Ferretti’s bibliography).

C. Praise for Alchemy and Hermeticism. Ferretti is convinced that true Templars knew about and esteemed these two esoteric “sciences”...

D. A conviction that the ancient Templars knew of (or were awakened to) the energy-serpent Kundalini (according to Hinduist and Tantric “doctrine”, *Kundalini* has its abode in the base of the spine of a human being, that is, near the sacrum, called the *luz...*) Starting at least from February 2013, on the homepage of the Catholic Templars of Italy website, under the column *Tradizione e Simboli*, the following passage can be found, obviously taken from the writings of Mauro Giorgio Ferretti:

“**La spina e i rovi** [**The Thorn and the Briars**] - Thorns and briars were two fundamental elements for our Templar brothers, for the construction of administration centers and hostleries; the reasons are to be found in the past. The thorn, in fact, was the construction material for the Arc of the Covenant; Christ was crowned with thorns; in

Christian symbolism, the thorn is intertwined with the Sacred Heart; in alchemist symbology it is the crown of thorns around a flaming heart; the thorn, therefore, is always an element that separates from Christ, from God. The thorn also indicates the **dorsal spine** of a man, the channel in which the vital, energy powers run, and according to the Indian sages called the **Kundalini**, was represented by a serpent. The force rises up to the top of the head where knowledge of the divine is opened up to man through the **opening of the third eye**, which allows vision directed through time and space. This last definition, **typical** of the **Initiates**, proves **Templar knowledge in this sense.**"

I wonder: are there also perhaps in the O.E.T. those who know and practice techniques to 'awaken' *Kundalini* through some 'stimulation' of the *luz*? The esotericist René Guénon also spoke about *the luz*, *the Kundalini* and *the third eye*...

E. The Templar **Baphomet** could be, perhaps, the Holy Shroud? Ferretti explains the *Baphomet* as a *Duality*, as *Opposites* (like the **androgynous, two-faced Janus**, Good-Evil, Light-Darkness...). According to "sacred numerology" (esoteric) illustrated by Ferretti, the *Duality* then flows into the *Ternary* (in n. 3) which therefore **reconciles the Opposites** (such Doctrines as are present in Alchemy, Hermeticism, Kabbalah and Martinism).

F. Guénonian "Shadows" (i.e. the esoteric thoughts of René Guénon) in illustrating the figure of **Melchizedek**...

G. Praise of typically **Guénonian** and **Evolian** ideas surrounding "Tradition" (or "primordial Tradition"), "Holy Earth", "The Supreme Center", "The King of the World", *Cycles of Decay*...

H. Praise for the concept of the **Sacrificial Rite** according to the "*mens*" ["*mind*"] of the Freemason and Martinist, Gastone Ventura (S.O.E.T.), and praise (strange and unsettling) for the Egyptian "god" "Osirus" (*Sun, death-rebirth, god dismembered*) defined (by authors Ferretti and Tesi, O.E.T.) as "the

propagator of the sacrificial rite among men..."

It is good to observe that the "**esoteric deposit**" contained in **Ferretti's** writings is the same as is found in **Freemasonry**, both that of the first three degrees and that of the higher degrees of "templar" inspiration.

5. Most likely, the O.E.T.'s base (aspirants, novices, and perhaps even priests who act as "chaplains"), is little aware of the esotericism at its "vertex". But sooner or later such notions will be dispensed (to everyone, or just the 'chosen' members?) either through Ferretti's books or through "confidential" communications or oral instructions...

In one of his "confidential" compendia (of which the O.E.T. website reports only one page!) Ferretti writes that among the commitments of the O.E.T. Templars, there is also "learning about the **Traditional Sciences**, sacred numerology, ancient symbols"... (What does Ferretti mean by "Traditional Sciences"? Most likely; Alchemy, Hermeticism, etc.)

It would also be interesting to analyze that "compendium" by Ferretti before it can be "retouched"...

6. I know quite well that the members of the O.E.T. have performed various beneficial works (for example the reopening of churches that have been for some time closed to worship), and that they could do even more good. It is precisely for them that I take the liberty of giving them some modest pieces of advice:

- don't contaminate Christian Knighthood with *texts, doctrines* and *language* from the *esoteric* world (in general), of Alchemy, of Hermeticism, and of magic (in particular); for example, avoid using the term "*esoteric*" in describing the contexts of the Word of God or the Catholic Faith;

- nourish the interior, spiritual and intellectual life with the writings of the canonized Saints and its combatants (e.g. St. Bernard, St. Ignatius of Loyola, etc); don't take as "points of reference" those writers who were quoted and, in fact, valued positively by

Ferretti (such as René Guénon, Julius Evola, and Gastone Ventura);

- the O.E.T. should publish articles critical of the errors of Guénon, Evola, Ventura and other “philosophers” of esoteric, “neo-templar” culture;

- the O.E.T. should not attribute to its initiation rites a *super-human* or a *quasi-sacramental efficacy* without the approval of Ecclesiastical Authority (Diocesan and/or Pontifical).

I repeat my wish that directors and instructors for formation of the O.E.T. in their *language* and in their written and oral *teaching* (both public and confidential), should sincerely and definitively abandon any *ties and/or semblance* to esotericism.

Otherwise, the O.E.T. could become (if it has not already) a sort of “preparatory” (or Trojan horse) in favor of esotericism and of Freemasonry - a sort of Catholic-Freemasonry that attempts the alchemy of “*coincidentia oppositorum*” (coincidence of opposites)...”⁽²⁾

What to think of the article by Father Siano? *Sodalitium* appreciates the well founded criticisms expressed by the priest of the Franciscan Friars of the Immaculate. However, we are doubtful about the Christian advice given to purify the Order (sic) from the scourge of esotericism: this would only result in a more effective deception and mask. Plants not planted by the Heavenly Father must simply be uprooted: the only thing to do is to have nothing to do with these anti-Freemasons Masons. As for the origins of the neo-Templar movement, cited also by the O.E.T., we highlight two articles taken from the CESNUR website, naturally warning our readers against this association and its founder, Massimo Introvigne, to whom we have dedicated numerous articles which have never been refuted⁽³⁾: <https://cesnur.com/gli-ordini-neo-templari/le-origini-del-neo-templarismo/Le-principali-filiazioni-OSMTJ-e-OSMTH|Le-Religioni-in-Italia>

Finally, let us remember that both Father Siano and CESNUR, report the neo-Templar Order of the Castello della Magione as being Catholic, recognized by diocesan ‘authority’, which also infests the circles of the “extraordinary rite”. We say ‘infests’, which says a lot about how little sympathy

we have for the Templars of Poggibonsi, even if they are certified as Catholic by Father Siano, Massimo Introvigne, Siena “bishops” Castellano and Bonicelli, the late “Cardinal Patron of the Temple Militia” Silvio Oddi (suspected of being a freemason; read NOTIZIE DAL GRAND’ORIENTE... in *Sodalitium* n. 67) and numerous other prelates who have had dealings with these so-called Templars. And this we say not because of the ridiculous vanity of the aforementioned Knights (the founder of these neo-Templars in 1979 humbly calls himself *Master of the Poor Knights of Christ, Duke of the Temple Militia, H.E. dom. Count Marcello Alberto Cristofani della Magione, Baron of Magione, etc; as well as minister extraordinary of the Eucharist and member of the Rotary Club of East Siena*)⁽⁴⁾. The Knights were born from a Scout group (!) which appears among its “honorary members” “decorated by the Cross of Honor of the Temple Militia”, while the entire **Rotary International** Club of Siena East figures among the “honorary members” awarded the “Pro Militia” or the “Silver Rose”, together with another Scout Group in Rome. Things become even more uncomfortable if one thinks that these Templars have created a “Jacques de Molay Foundation for Templar Works of Charity”. Uncomfortable because Jacques de Molay is the last Grand Master of the Templars (the real ones), condemned to the stake for heresy, and venerated by Freemasons, but also by the neo-Templars of Poggibonsi, who, in their liturgical calendar (approved by the archbishop of Siena) establishes the 18th of March as *the anniversary of the martyr of the Grand Master of the Temple, Jacques de Molay, and the other Dignitary Knights of the Temple, and in commemoration of all the deceased of the ancient Order of the current Militia*. But it doesn’t end there. In addition to the Molay Foundation, the Grand Master also heads an “*Accademia di San Giovanni*” [“*Academy of Saint John*”] for Templar study, which (and for this we extract from their Liber Annalis of 1995, 1997-1998) includes among the “Founder Academics” the official historian of Freemasonry, Aldo Alessandro Mola and the medievalist **Franco Cardini**. I dedicated an article entitled “*Notizie dal Grand’Oriente*” [“*News from the Grand Orient*”] published in *Sodalitium* n. 67 to the historian Cardini, decorated by the Freemasons precisely for his study on the Templars.



Home Page of the website of the Knights of the Order of St. Lazarus

After these venerable characters, how can we be scandalized if among the “aggregate members”, we also find “chaplains” such as a Hungarian Evangelical pastor, Pal Szerdahelyi, belonging to the “Grand Priory of the Hungarians”? Within the perspective of those faithful to Vatican II, do not the “Extraordinary Rite”, the “Roman Rite” and the “Mass of Luther” all bear equal weight?

Knights, we don’t know; Ecumenists, for sure (but with green pom-poms)

We conclude the gallery with the “Order of Saint Lazarus of Jerusalem”. In this case, the contacts with the “traditionalist” world are more than one. On the one hand, a well-known “non una cum” French priest became the Chaplain of a branch of this Order (as you see we don’t discount anyone), regardless of the fact that the Order lists Protestant pastors as chaplains. On the other hand, the Order sponsored the Summer University of **Chavagnes International College** (which we talk about in another article in this issue of *Sodalitium*) at which the manager of Radio Spada, Luca Fumagalli, participated (assisting at a *motu proprio* and *una cum* ‘mass’ celebrated by the English chaplain of the Order).

Those especially who reside in Piedmont, like the editors of *Sodalitium* are aware of the Order of Saints Maurice and Lazarus, the dynastic order of

the House of Savoy, which had (has) its hospital and its basilica in Turin. Pope Gregory XIII, with his Bull of November 13, 1572, reunited the Ancient Order of Jerusalem of Saint Lazarus (which in ancient times treated lepers) with the one of Saint Maurice, from Sabaudia, under the Grand Mastership of Emanuele Filiberto of Savoy and his successors in perpetuity. It seems, however, that in France, the Kings united the Order of Saint Lazarus to a new Order of their founding that existed only up to 1830. But what ties do the current eight Orders of Chivalry, which are called the Order of Saint Lazarus, have with the ancient one? None, it seems. The current Orders of Saint Lazarus are descendents of a “reborn” order from Paris in 1910, invented by the Jew **Jean-Joseph Moser** (b. 1878 and baptized 1905). Another Jew calling himself Comte Frederic Guigné de Champvans, alias Marquis of Farémont, but whose true name was **Fritz Hahn** (born in Vienna in 1886 and baptized in 1904) “validated” its unlikely lineage with his historical studies. Afterwards, around 1920, an Alsatian wine representative, **Charles Otzenberger** (1881-1944), became head of the “Order” (and its decorations), who later was shot by the communist partisans for collaboration, at the very end of the war. The Holy See warned of these false Knightly Orders with a communique published in *L’Osservatore Romano* on the 15-16 of April, 1935 (and other documents in 1947, 1952, and 1953)⁽⁵⁾, but these did not stop the Greco-Melkite bishops and Bourbon Princes from accepting to be spiritual and temporal protectors of the self-styled Lazarist Order (in France these kinds of Orders were called “de fantaisie”). We come to our times in which the Orleanist pretender to the throne of France is the temporal protector of one of the branches of the Order, while Cardinals and Bishops are spiritual protectors of one or the other dissident obediences among them⁽⁶⁾. They affirm being one of the oldest Christian Knightly Orders, but “today the Order of Saint Lazarus is composed of members from different nationalities, different backgrounds, **“different religions”** and **“the members of the Order of Saint Lazarus work for Christian Unity. It is the only Ecumenical Order in the world.”**

<http://www.orderofsaintlazarus.com/index.php?lng=en>.

Even the other “Obediences” of the Order (there seem to be eight different groups in existence) call themselves ecumenical.

The Chivalrous and Hospitaller Order of Saint Lazarus, “ordered” thus of noble origins and declaredly ecumenical, was recently sponsor of the *Summer Conference* (22-26 July and 20 July - 3 August 2018) of *Chavagnes College* on “*Europe and Faith*”, in the presence of the Grand Prior of Great Britain, Anthony Dickinson, and the Chaplain of the College, Father Mark Lawler of the same “Order”, (who spoke about Chesterton), and Father Simon Henry, Chaplain General of the Grand Priory of Great Britain, who spoke on relativism. Chaplain Father Lawler had already held a conference, again on Chesterton, at the *Summer Conference* of 1-5 August 2016. The friendly priests of the Order wear a sober cassock threaded in green, with a green band, and a green pom-pom on their beretta (competing with the blue pom-poms of the Institute of Christ the King of Griciliano who frequented the Templars of Magione for a certain period of time). Even the founder of the *Chavagnes International College*, Ferdi McDermott, however, isn’t messing around: although he is a simple layman, he is the Provost of the **Company of Saint Gregory** (a brotherhood of bachelor professors) as well as editor, under the pseudonym of Edwin James King, of a website dedicated to the “Lesbian Muse”, Olive Custance, the wife of Oscar Wilde’s lover, Lord “Bosie” Douglas (LVDT, pg. 97).

In conclusion

Dear readers, I bear all due respect for the glorious memory of the ancient Knighthood and of the monastic Orders of Chivalry, who practiced their vows of poverty, chastity and obedience. I am a little more diffident towards the many “dismounted” horsemen of our day. From a doctrinal point of view, Knighthood “mania” is often a symptom of a secular stamp, more or less Ghibelline. From a psychological point of view, it is often a symptom of adolescent romanticism, or a vain desire for nobility and decoration. For many, it is a most perilous occasion to fall into the deception of Freemasonic or Paramasonic esotericism. For many charlatans, it is the instrument in which to declare themselves Grand Master of something and to live at the expense of others’ vanity. On this journey through some of the realities of this world, we have

met various esoterics, false nobles, false traditionalists and true ecumenists. And some pom-poms (green). Someone will ask me: but father, you don’t talk about serious things? My point exactly...

Footnotes

1) A previous edition in 2016 (strangely substituted the year afterward by that of *Città ideale*) carries the almost identical title: “*Cavalleria, oggi. Una Via sempre aperta*” [“*Knighthood, today. An always open Path*”] published by *Fede e cultura* (the Ratzingerian Catholics friends of Israel, and Hassidim enthusiasts, whose logo recalls that of the Templars). The work of “our” Knightly friends (with contributions by Polia, br. Rusconi, Father Nitoglia and others) has a preface by Father Tognetti, and is published by a certain Carlo Guglielmo. If it isn’t a case of homonymy, Carlo Guglielmo is an expert in macrobiotics, who publishes with *Mediterranee*.

2) Extracted from his article: *Alcune riflessioni sull’Ordo Equester Templi, Cavalieri Templari Cattolici d’Italia O.E.T.*; [Some reflections on the Equestrian Order of the Templars: the Catholic Knights Templar of Italy, O.E.T.] Complete text here: <https://apostatisidivent.a.blogspot.com/2013/03/riflessioni.html>

(3) *Sodalitium* n. 35 (1993) *Massimo Introvigne e la Massoneria* (on the collaboration of Introvigne and Cardini in the Freemasonic magazine *Ars Regia*); n. 38 (1994) *Introvigne: dalle Messe nere alla Gran Loggia* (his contacts with satanists and the founding member of the *Group of Thebes*); n. 39 (1994) *La ‘smentita’ di Massimo Introvigne* (and my response); n. 42 (1996) *Tra esoterismo e devozione, ovvero: relazioni pericolose di alcuni devoti* [Between esotericism and devotion. The dangerous relations of some devotees] (the vice-Introvigne, Zoccatelli, publishes Charbonneau-Lassay); n. 43 (1996) *Tra esoterismo e devozione. Le relazioni pericolose continuano* [Between esotericism and devotion. The dangerous relations continue]; n. 46 (1997) *Alleanza... Massonica*; [Alliance...Freemasonic]; n. 50 (1999) “*Costruiremo ancora cattedrali*”: *L’esoterismo cristiano da Giovanni Cantoni to Massimo Introvigne* [“We will build Cathedrals again”: the Christian esotericism of Giovanni Cantoni and Massimo Introvigne] (see pp. 22, 32-33 on Knighthood); n. 55 (2002) *Massimo Introvigne and Roberto De Mattei. Documenti*. [Massimo Introvigne and Roberto De Mattei. Documents].

4) The titles of the aforementioned are too long to all be listed. The Cristofani, of the Magione or not of the Magione, do not appear in any list of Italian nobility (like the Spreti or the Libro d’Oro) until about the year 1980, when they appear among families of a...not so perfect nobility.

5) The complete text of the 1935 document at this address: <http://www.iagiforum.info/viewtopic.php?f=2&t=16095&start=60> where other documents that precede and follow Vatican II can also be found.

Even if we don't recognize their authority, we direct you to their last document on the topic of the Secretary of State on the 16th of October 2012.

<https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2012/10/16/0585/01330.html>

The Orleanist branch of the Order of Saint Lazarus (those who are chaplains of the Chavagnes International College) felt compelled to clarify that the documents of the Secretary of State do not concern them, in as much as they do not sell their decorations, but are "a chivalrous institute having for its spiritual vocation the Unity of Christians" under the protection of the Royal House of France! (18 Oct 2012).

6) We took this information from the Spanish magazine *Hidalguia* n. 3 (Oct-Dec 1953) which dedicated two articles to the question, one in French by Count Enrique Carlos Zeininger de Borja and one in Spanish by Marchese de Villarreal de Alava; from Philippe Dupuy de Clinghamps, *La Chevalerie*, Paris Presse Universitaire de France 1961, 128 p., pp. 112 to 117; and from Chaffanjon Arnaud, *Ordres & contreordres de chevalerie*, Mercure de France, 1982. See

https://fr.wikipedia.org/wiki/Ordre_militaire_et_hospitalier_de_Saint-Lazare

Reactions to the Book "The Shame of Tradition" in the (small) "Traditionalist" world

Father Francesco Ricossa

The premise. To understand this article, it is necessary to refer to the book "The Shame of Tradition", or at least to its extracts published in the last issue of *Sodalitium*. As I said then, I reiterate that I do not in the least intend to judge people, their private lives, their moral innocence, their good faith: "Judge not, and you shall not be judged". My critical observations, some very severe, deal exclusively with ideas publicly expressed by various representatives of Radio Spada, and

Almost 2 years have passed since the publication of the book "The Shame of Tradition", dedicated to the cultural pages of the blog and publishing house "Radio Spada". I therefore give the *Sodalitium* reader an account of the reactions (or lack of reactions) caused by my book in the (small) "traditionalist" world.

as such they can, (and must) be publicly criticized. Also worthy of reproof is the silence of their partners, who pretend not to notice this true "Shame of Tradition".

Almost two years have passed since the publication of the book *La Vergogna della Tradizione* [*The Shame of Tradition*] (*Centro librario Sodalitium*, Verrua Savoia, 2018), dedicated to the cultural pages of the blog and publishing house "Radio Spada". I would like to give the *Sodalitium* reader an account of the reactions (or lack of reactions) caused by my book in the (small) "traditionalist" world.

Who spoke up. Who remained quiet.

I will begin this exercise by giving an account of the reactions, (or silences) of some figures of the (I repeat: small) Catholic, "traditionalist" world, a world to whom my book was particularly directed.

I am not one of those individuals who searches for solicits or reviews for the enjoyment of seeing my own name published in some bulletin (especially since whenever my name is published anywhere, it is almost always to cover it with vituperation!). This time, however (once is not a habit), I asked for a comment and a public statement, certainly not to all, but at least to some

“leaders” of the traditionalist, Catholic world, and especially to those who in some way had given in the past, or still give, their support to “Radio Spada”, who had distinguished themselves by dealing publicly with the issue of “homosexuality”.

I therefore sent a free copy of the book not only to Luca Fumagalli, the principal responsible for the cultural pages of “Radio Spada”, intending through him to make the other principal representatives of the association, who were discussed in the book, aware of it (Piergiorgio Seveso, Andrea Giacobazzi, Ilaria Pisa), but I also sent it to other notable names such as Roberto De Mattei, Massimo Viglione, Renato Dal Bosco, Silvana De Mari, and Bishop Richard Williamson... And while I did not send them a copy of the book, I expected a position to be taken, due to their priestly dignity, from the rare priests who, along with the aforementioned Bishop Williamson, more or less closely supported “Radio Spada”, like Father Mauro Tranquillo and Father Curzio Nitoglia.

Those who spoke

In addition to the friends of our Institute, whom we thank and of whose support we had no doubt, those unafraid to take a stand were: Rino Cammilleri on *Il Giornale* of September 23, 2018 (*Il Decadentismo fa decadere il Cattolicesimo*) [*Decadence causes the decay of Catholicism*], Matteo Castagna (*Agere contra, Circolo Christus Rex* on July 19 and September 23, 2018 and January 17, February 6, and May 29, 2019, especially taking up the communications of C.S. Federici and the magazine *Opportune Importune*) and, above all “Emanuele Barbieri” of the news agency *Corrispondenza Romana* (the title evokes the Monsignor Benigni’s magazine) directed by Professor Roberto De Mattei, with his article-review of September 12, 2018: “*Esiste il pericolo di un “tradizionalismo” gay friendly?*” [*Does there exist the danger of a gay friendly “traditionalism”?*] The article can be read at this address: <https://www.corrispondenzaromana.it/esiste-il-pericolo-di-un-tradizionalismo-gay-friendly/>

Those who gave their positions did not necessarily share the opinions of our Institute, quite the contrary: a greater reason to congratulate them for the courage demonstrated ⁽¹⁾.

Finally we highlight the intervention, or better interventions, of the Association *Inter Multiplices Una Vox*, even if they seemed a bit contradictory ⁽²⁾.

Those who remained quiet

Everyone else. Some, privately, wrote to me revealing their hostility to the articles that I had denounced, others did not even respond. None of them, however, had the courage to (publicly) manifest their thoughts. When there is a duty to speak, the principle applies: *those who remain silent, agree*. Agreement not to our denunciations, but rather with the book worthy of being censored. By which there is the spread in Catholic traditionalist circles, even those who abusively call themselves integral, not only of an unexplainable interest for the ‘gay friendly’ culture (to use the term chosen by *Corrispondenza Romana*), but also of esteem for esotericism and even astrology, as well as sensual and mystical-sensual literature which was condemned, as we shall see, by the Church.

The (non) reaction of “Radio Spada”



The book in question

After the sermon held in Modena and Ferrara by the undersigned, warning the faithful about the cultural pages of Radio Spada, Luca Fumagalli emailed me in response to it on the same day on June 4, 2017: “*Dear don Francesco, thank you for at least keeping the debate in a context of civility and courtesy. Having said that, I await your article to continue to dismantle every accusation piece by piece.*” I ended up not writing the “article” mentioned above, but instead my book “*The Shame of Tradition*”, and sent it to Luca Fumagalli, and received a brief response from him: “*Dear don Francesco, I thank you for the book. Unfortunately I am a bit busy these weeks, but as soon as I find the time, I will read it with the greatest attention*” (email, July 15, 2018). Professor Fumagalli was certainly not required to respond to “*The Shame of Tradition*”, I only note that he has not kept his own decision to respond by “dismantling every accusation piece by piece”. “Radio Spada”, rather, which defines itself as a “*counter-information site*”, does not keep up to standards from this exactly point of view (unless by “counter-formation”, they mean “against information”), in as much as they are always ready to inform the reader of any event, however minimally concerning them (such as the sending of a book published by Radio Spada to a library), except when the news could be embarrassing (such as the correlation, made by the *Gazzetta di Reggio*, between *Radio Spada* and an unfortunate judicial matter). And so, a site of “counter-information” fails to inform its readers of the existence of a book entirely dedicated to the cultural pages of *Radio Spada*. We take note of this. It doesn’t mean that, in its own way, *Radio Spada* failed to respond. In numerous articles and video-conferences, in fact, Radio Spada returned, as we will see, to the themes that we raised, and, without the slightest reference to “*The Shame of Tradition*”, reported on its arguments, but gave them a very different interpretation.

Finally, if in public the order of business is to remain silent about “*The Shame of Tradition*”, the *Radiospadists* display indifference and even ironic contempt among themselves: “*What did that guy say? Good or bad, as long as we talk about it?*

Thanks to our detractors: may they always attack us like this, and indeed more” (October 12, 2018, Facebook). I’ll take them by their word.

To persevere is diabolical

Radio Spada - after our book “*The Shame of Tradition*” (we will use the shortcut TST for the book from here on) - does not deny, nor does it correct, but instead it confirms the aberrations accurately denounced in TST. To err is human, to persevere is diabolical. Let’s review the main characters of the website and - from its opposite point of view - the book.

Baron Corvo: “*Rolfe is us, and we are Rolfe*” (Piergiorgio Seveso, President of RS, on Facebook, July 5, 2019).

The main criticism of TST had, as its object, the book by L. Fumagalli on the English writer Frederick Rolfe, known as Baron Corvo [in Italian, “Crow”], published by Radio Spada (herein RS), and inspired by the current president of RS (from his Facebook page of June 12, 2020). RS, however, presents Baron Corvo as an “integral Catholic” (again on September 21, 2018, in an article by RS, Monsignor Benson and Baron Corvo are presented as at least enemies of “secular socialism”), while the reality was very different and scandalous. Despite this, even after the publication of TST, Fumagalli and RS defended Baron Corvo. On September 12, 2018, a little after the publication of TST, Fumagalli wrote on Facebook: “*Once again moved by the splendid review of my friend Piergiorgio Seveso. If I hadn’t met Baron Corvo - it was Pier himself who gave me the biography signed by A.J.A. Symons - if I hadn’t written a book about him, I would not be the man I am today. Rolfe is proof that even an eccentric can teach you to be ‘centric’. Furthermore, he helped me to escape certain easy categorizations and to understand how reality is a painting of infinite shades, all worthy of consideration*”. And the comment from Seveso, the president of RS?: “*Per Corvum ad Petrum*”.

On his Facebook page of September 20, 2018, Fumagalli recalled once again his “*Corvo*



*At a conference organized by RS:
Father Nitoglia, Fumagalli and Seveso*

Collection” despite a long and crushing quotation by Davide Consonni on the writer’s pedophilia.

On December 4, 2019, again on Facebook, Fumagalli recalled his book with these words: “*Memories from more than two years ago. The first Italian biography of the English writer Frederick Rolfe, known under the pseudonym Baron Corvo (1860-1913). Up until now, perhaps my best work, certainly the one I am most fond of.*” The president of RS, Piergiorgio Seveso, increased the dose: “*A great page in the history of literature, which saw us and Radio Spada as protagonists.*” On December 26, 2019, Fumagalli published on Facebook a photograph of Baron Corvo’s tomb, honored with a red rose. Vinci Lagioia comments: “*Luca Fumagalli: that rose reminds me of something*” (to understand the allusion, see TST p.3). On March 3, 2020 Fumagalli celebrated the third anniversary of the publication of his book on Baron Corvo on Facebook: “*which, as of today, I consider my greatest work*”. Not surprising then, that Baron Corvo remains an essential reference for Fumagalli and RS: Fumagalli publicized the then unpublished and unfinished book by Corvo called “*Amici di Sandro*”, in which the life of Botticelli is narrated “*through the eyes of his apprentice*” (FB March 16, 2019).

While not citing TST, Fumagalli gave a lecture (of almost two hours) entitled: “*The status of ‘Corvinian’ studies in Italy*”, produced by RS on September 11, 2019 and relaunched on June 1,

2020. In this conference, Fumagalli did not hide his hero’s perversion at all; his “*low depths of vice*” as he calls them. But all the writer’s degradations, including pedophilia, did not change his judgment: “*contradictory*” yes, but a “*fascinating*” representative of “*English Catholic Literature*” and “*fascinating*” just because he is contradictory (?). Are the RS heroes all homosexuals (Rolfe, Wilde, Ross, Douglas, Gray, Raffalovich, Firkbanks, L. Johnson, Beardsley, etc)? But Victorian homosexuality (healthy virile friendship) is very different from that of today, says Fumagalli (see the passage in this article about RS’s passion for Renaissance).

Benson. “*Spiritism, phantoms and Magic: The occult side of Bishop Robert Hugh Benson*” is the title of an article written by Fumagalli and published by Radio Spada on December 1, 2019. In it, as in another article of December 4, 2018, (“*The Priest’s Sacrifice and the Miracle of the English Mystical Novel: notes on a genre bordering on heterodoxy*”) Fumagalli, without exactly citing “*The Shame of Tradition*”, takes up what we have written on the spiritualist doctrine (and practice) of the decadent Monsignor: just compare this article with the section entitled “*Catholic Occultist*” in TST (pp. 48-52). Indeed, the article by Radio Spada adds more proof against the English priest, proving his addiction to the heretic (and that is an understatement) Abbot Boullan (see TST pp. 115-118) through Huysmans (TST pp. 63, 84, 94, 112-119, 128, 144, 146-148). Did RS make a retraction? Absolutely not. The article in question exonerates Monsignor Benson: his “*slightly confused ideas*”, his “*deficient theological culture*”, which cannot cancel out his “*perfect orthodoxy*”. Moreover, isn’t not RS’s line, in fact, that of (sacrilegious) commingling of faith and sin? Fumagalli doesn’t even hide the homosexual issue in all of Benson’s family (“*The secret history of the Benson family*” on his Facebook page December 30, 2019), which Simon Goldhill’s book dealt with (see TST p. 53 ff). But what’s the big deal? They were only “*the shadowy areas surrounding one who, however, remains a great priest and writer, the author of the famous novel ‘The Master of the World’*” (Facebook,

December 1, 2019) which Fumagalli links up with **Solovyov's** work on the Antichrist (Facebook, September 27, 2019): "*A must-have book, to be read in a single sitting*" (without reporting on the dangers of the Russian thinker, so loved by the *Ciellini* [the "*Comunione e Liberazione* movement, an Italian lay ecclesial movement that presents itself in tune with modern culture, tr.]. Monsignor Benson, then, along with Chesterton and Belloc (the three esteemed and admired each other, as Fumagalli's friend Joseph Pierce writes) are "*unheard prophets*", "*the three heads of a benevolent Cerberus of Catholicism ready to show their fangs to the mounting evils of secularization and of value-based relativism*" (R. H. Benson: "*A Monsignor in the Shadow of Chesterton-Belloc*" March 3, 2019 on RS)

Distributionists, Christian-Communists, and medievalizing Trotskiists...

On December 31, 2019, RS released an article by Fumagalli previously published on the blog of the "*Società Chestertoniana italiana*" ("*Uomo Nuovo*" by Marco Sermarini): "*Newsworthy autobiography of a Chesterton Brother: 'My Dear Time's Waste' by Father Brocard Sewall*". Naturally, this Father Sewell is an RS hero, and about him in TST we have said every possible bad thing (pp. 35, 65-68, 96-97, 103, 105, 107, 110-114, 141). Fumagalli returns to Sewell's distributionist militance, along with his brothers, Chesterton, Belloc, the incestuous and blaspheming sodomite Eric Gill (TST pp. 65-66, 96, 137-141: Fumagalli remembers him on his



Desmond Macready Chute: also from the circle of the incestuous sodomite Eric Gill

Facebook 11/08/19), to these he adds other distributionists such as the Anglo-Catholic clergymen "**Father St. John Groser**" (actually Anglican) and **Conrad Noel** of the "*christian-communist movement*" named *Catholic Crusade*. Yes, you read that right: the two Anglo-Catholics nostalgics for the English Middle Ages, were also Christian-Communists, or rather to be exact, Trotskiists, but were found to be not so bad, apparently, among distributionists like Father (this one authentic) Vincent McNabb and Eric Gill! All passed off as the social doctrine of Pope Leo XIII...

In a discussion on Facebook between Luca Benedusi and Luca Fumagalli on the 6th of October 2018, on the "*glorious lineage*" of "*English Catholics*", Father Desmond Macready Chute (1895-1962) pops up, another within the circle of the incestuous sodomite Eric Gill and his distributionist Guild. The two commented positively on the article: "*Desmond Chute: The Chesterton of Rapallo who loved Ezra Pound*" by Franco Ressa (www.barbadillo.it). After meeting Gill (to whom he will construct a monument in Bristol where he was born), Chute converted to Catholicism, was then ordained a priest, and moved to Rapallo where he became a good friend of Ezra Pound (who also frequented the occultist writer Yeats, and Ford Maddox Ford, about whom we will have more to say). Mattia Rossi (*Ezra Pound and Music*, Eclectica publishers 2018, p. 165) wrote about Chute: "*a convinced redistributionist...tied to the Dominican Vincent McNabb, who was friends with, in addition to Gill, the homosexual couple Marc-Andre Raffalovich-John Gray (this last an ex-lover of Oscar Wilde).*" On **Ezra Pound**, another article can be found published on *Sodalitium*: "*Ezra Pound and Theosophy*" (n. 67, December 2015), where we also talk about the magazine "**The New Age**" by R. Orage, on which Pound collaborated with Chesterton (who is not cited in the article out of national pride). One can have sympathy for Chesterton, sure, but with reserve; but one cannot share admiration for **William Blake** (TST pp. 17, 40, 83, 123-124, 129-134, 136, 147 and mentioned on Facebook by Seveso on April 18, 2019) "*the*

Spiritist whom Chesterton adored" (it's how Luigi Mascheroni titled his article in *Il Giornale* of March 28, 2014). These reservations of mine are not shared by Luca Fumagalli, who reviewed Chesterton's strange book, "*Magic*", on October 31, 2018, where he reached the point of asking for the English author's canonization (Facebook 8/8/2019). I don't know what Saint Peter would think, since Chesterton called Saint Peter a "*cheater, a snob, and a coward*" - even paradoxes have their limits!

And in the political sphere, one wouldn't call the thinking of Chesterton and Belloc (which Radio Spada discussed at length on June 7, 2020) frankly counter-revolutionary, given their praise for the positive sides of the French Revolution (in its early stages) and Napoleon (whom Fumagalli previously praised on Facebook: "***Belloc and Napoleon: the unexpected praise of Napoleon by the distributist H. Belloc***": *Napoleon sought, as a general and as a legislator, to unify Europe and restore it to peace, albeit at the cost of many battles; a project that, had he succeeded, would have changed the entire history of a continent condemned to the Nationalist uprisings of the nineteenth century and the two World Wars of the Twentieth. From "Napoleon: The Shattered Dream of a United Europe" by H. Belloc, published by Fede e cultura*"). Without taking the side of the English, we don't feel like sharing praise for Napoleon.

Again in the political sphere, despite the sympathies that English distributism receives in certain neo-fascists circles (as well as for Social Credit, or the Socialism of Guilds), Radio Spada's political sympathies (rather erratic, even going so far as to collaborate with the *Edizioni di Ar*, the publishing house of Franco Freda), are rather antifascist and politically correct. Fumagalli defends Chesterton from the "*infamous accusation of antisemitism*" (Facebook 9/2/19), compares "*Cromwell the dictator*" to Eichmann (citing Belloc's book on him republished by the "meritorious publisher *Fede e Cultura*", about which see *Sodalitium* n. 65 pp. 36-38). On September 20, 2018, an antifascist article by Geranius on *Radio Spada* takes as valid the

statements of the "*intransigent Catholic, Count Delle Torre*" (who was in reality a Christian-Democrat and not at all intransigent). Many heroes of the Radiospadist collection are remembered for their espionage work in the service of the British Secret Services. Where's the harm? As Fumagalli writes: "*God bless the English*"...and save the Queen.

Bensonists and Corvinians

Chapters IV and V of TST were entirely dedicated to "Bensonists and Corvinians", the "*effeminate lovers of liturgy*" as Fumagalli himself called them. A subsequent article by Fumagalli, published by Radio Spada on March 10, 2019, dealt once more with "*All the Monsignor's men: the illustrious admirers of R. H. Benson*". The author cites Marshall, Belloc, Monsignor Knox, Baring, Firbank, Ch. Dawson, H. R. Williamson, Scott Fitzgerald, Evelyn Waugh... As if nothing happened, he then cites: "***Maisie Ward, scion of one of the most distinguished British Catholic families and the biographer of G. K. Chesterton, Jacques and Raïssa Maritain, and the theologian Teilhard de Chardin (in 1916 the Jesuit wrote three works in imitation of the style of the English priest)***". The 'traditionalist' reader of RS perhaps might then expect a warning against both Maritain and Teilhard de Chardin? Or about the fact that Ward's "*Catholic family*" was involved with the ecumenical and modernist movement (her father collaborated with Baron Von Hugel)? You will not find the slightest trace. Those who are surprised, do not understand the spirit that animates RS. Benson is a hidden '*treasure*' writes Fumagalli following Pearce, who finds him is necessarily good...

Ronald Firbank (the spiritual son of Monsignor Benson who wore nail polish): a homosexual somewhere between Monsignor Benson and Satanism (TST pp. 55-56, 59, 62-63, 70).

Radio Spada returned again to Firbank with two articles by Luca Fumagalli: one on August 19,



Ronald Firbank,
spiritual son of
Mons. Benson
who painted
his fingernails...

2018 (*“I romanzi di Ronald Firbank: la Chiesa, il kitsch e la vacuità del mondo”*) [*“The novels of Ronald Firbank: The Church, Kitch, and the Vacuity of the World”*] and one on January 5, 2020: *“La Chiesa non mi vorrebbe, perciò rido di lei: la Fede di Ronald Firbank”* [*“The Church wouldn’t want me; so I laugh at her: the Faith of Ronald Firbank”*]. The method is always the same: don’t try to hide (any more) the monstrosity of the individual, rather, emphasize it, and then conclude that anyway, the character had his Faith (in his own way) and must be kept in Radio Spada’s Pantheon as *“one of the most extraordinary figures of English literature of the early twentieth century”* with *“a sincere fascination for Catholicism and its rites”* (as in the first article). Thus, adding to the already notorious shame of Firbank, RS adds more, and not just a little: Monsignor Benson’s *“spiritual son”* **frequented homosexual milieu** (which rightly places him in the Radio Spada gallery) and in addition, practiced *“crystallomancy”*, *“Tarot Card reading”*, *“Egyptian talismans and magic”*, *“and even had contacts with Aleister Crowley and the world of Satanism”* all the while *“continuing to profess himself a disciple of Monsignor Benson”*. This is not surprising, since Radio Spada recalls that *“the monsignor was also a lover of the occult, as was the rest of his family”*.

Monsignor Benson led him to the Catholic faith through Vyvyan Holland (Oscar Wilde’s son): *“The monsignor then welcomed Ronald in Church*

in an atmosphere of diffused mysticism”. Fumagalli then explains: *“to think that Firbank’s predilection for the liturgical fast necessarily signified a superficial Faith is, however, a grave error. According to the testimony of one of Ronald’s friends, recalled by L. K. Fletcher in ‘Ronald Firbank, A Memoir’, the writer, who was little impressed by the mass, however was most interested in its mystical aspect. This, in fact, was the true reason for his conversion and Firbank remained staunchly Catholic until he was able to satisfy his desire for mysticism.”* But what does Fumagalli mean by *“mysticism”*? Like with Zolla, *“mysticism”* seems to mean an interest in the occult or the esoteric, of which both Benson and Firbank were gluttonous. The Church, instead, was the object of his irony: cathedrals, convents, images, relics, miracles, all were ridiculed (as also did Rolfe); let’s remember that his Cardinal Pirelli died running nude after an altar boy. But RS judges it all as *“a vast repertoire of gracious imagery and entertaining situations”*. Firbank’s Faith (?), according to the columnist, was not superficial, so despite what has been said, the tomb given to him by his sister in the Catholic cemetery in Rome (Verano) corresponds to his faith: the photo of Firbank’s tomb is often posted by Fumagalli with evident regret. But what do you expect: Firbank, for Fumagalli, inspired other famous Catholic authors like Evelyn Waugh (one of his *“exceptional admirers”*: *“and among others are probably Anthony Blanche, the homosexual esthete of Brideshead Revisited, the fruit of an apt fusion between the personality of Firbank and that of Harold Acton, Waugh’s friend”*), and also Chesterton, who supposedly took inspiration from his humor. If I were Waugh or Chesterton I would not be proud of the comparison...

Dom Sylvester Houédard (1924-1992) (TST pp. 64, 68), who had the dubious merit of having been introduced by Shane Leslie, *“Churchill’s cousin”*, *“to the work of Monsignor R. H. Benson, and, above all, to that of Frederick Rolfe (Baron Corvo), of whom Houédard became an impassioned student in the following years.”* An English spy and an ultra-modernist monk,

Houédard is commemorated again by Fumagalli on Facebook (01/11/20) and then on Radio Spada (01/26/20 - “*La macchina da scrivere cosmica di Dom Sylvester Houédard: un monaco poeta tra San Benedetto e Beat Generation*” [“*The Cosmic Writing Machine of Father Sylvester Houédard: a monk-poet between Saint Benedict and the Beat Generation*”). Radio Spada did not hide what had been revealed in TST: the support of the monk for the Beat Generation, his ecumenism, and so on, instead they completed the square: the title of the Radio Spada article (“The Cosmic Writing Machine”) alludes to Houédard’s biography written by Nicola Simpson, and a poem by Houédard “*conceived like a prayer, anti-dogmatic, limitless, intending to capture fragments of that universal spirit which is God*”. Anti-dogmatic? Did we read that right? Unfortunately, yes, and this is what one reads on Radio Spada regarding the anti-dogmatic monk-spy reference, that “*he was an adorable person*”...”, “*who in his way led a life full of Faith*”, “*last of the great eccentrics*”. For Fumagalli “*he gave birth to the English Catholic culture of the twentieth century*”.

Father Cyril Martindale, S. J. (1879-1963) (TST pp. 18, 47, 54, 56), Monsignor Benson’s biographer, “*of homophile tendencies*” (according to the same Fumagalli, who now explains to us that he didn’t trust his confreres due to the “*predominantly male environment*” which, by implication, must have been a problem for him) claims the right to another article on RS: “*C. C. Martindale: il gesuita inglese che rivoluzionò l’agiografia (e non solo...)*” [“*C. C. Martindale: The English Jesuit who revolutionized Hagiography (and more...)*”] (RS September 23, 2019). The article recounts the suspicions of modernism that were raised against Martindale, his sympathy for Teilhard de Chardin, his studies of compared religions, his criticism of Italian Catholicism, and it concluded coherently: “*He was a genius in his own way, capable early on of gaining the respect of his confreres for the changes needed in society and to exploit them, to better defend the message of Christ and his Church.*” Fumagalli often praises Martindale (e.g. Facebook



Father Cyril
Martindale S.J.

September 3, 2018, January 12, 2019, September 22, 2019). The Chestertonian (Marco) Sermarini, enthusiastically commented (2018): “*Cyril Martindale was a friend of Chesterton and the author of a book published by Jaca Books, quite beautiful, which he titled “Santi” [“Saints”]. There is also a brief, but beautiful, profile of Pier Giorgio Frassati, among others. He was present at GKC’s funeral.*” The “shady fellow” Frassati was a good Christian Democrat, certainly not an integral Catholic (see *Sodalitium*, n. 23, 1990, pp. 19-30). But since Radio Spada prides itself on being “integral Catholic” and its president has named the library of his CAP at the Catholic University after Mons. Benigni, Radio Spada enthusiasts would have done better to read this amusing quote from a report by Mons. Benigni, sent from London to Il Duce’s secretariat in April 1926: “*As for Jesuit democratism here, remember that it is Sturzo who manages it morally and materially, about whom I have learned that he is playing dead to better work in international circles; remember that ‘The Month’, the central organ of the English Jesuits, spoke with barely veiled sympathy about the democratic triumph in the French Cartelist elections of May 1924 and they miss no opportunity to say a good word about Sangnier, friend and accomplice of Sturzo and Donati in anti-fascism; and let’s not forget that one of the strongest Christian Democrat centers for the League of Nations, and against us, is in Reading, in the hands of the German Jew and therefore English Catholic [sic!] Eppstein whose spokesperson is the very intriguing Jesuit Ft.*”

Martindale" (Mauro Forno, *Comunisti, ebrei e massoni. Mons. Benigni da Londra scrive al Duce*, Contemporanea, n. 1, January 2005, pub. *Il Mulino*). Martindale: a "genius" with "homophile tendencies" or a "very intriguing" "spokesman for the German-Jew and therefore English Catholic Eppstein"? It depends: A "genius" for false Integral Catholics, "intriguing" for real ones.

Oscar Wilde and his Environs

"Nato per essere Wilde" ["Born to be Wilde"] (thus, Luca Fumagalli says about himself on his Facebook page of October 18, 2019).

If we wanted to mention every time that Fumagalli or RS returned to Oscar Wilde we would only get lost (for a few examples: on Facebook July 3, 2019 RS quotes from Rupert Everett's film *The Happy Prince*; on September 25, 2019 he recommended the Wilde Biography by Pearce; on November 21, 2019 he posted little hearts to an article in *L'Osservatore* on Wilde; on October 3, 2019 on the website nregister.com he reported on Oscar Wilde's scandalous secret: the love he never dared mention (homosexuality): it dealt with an article by Joseph Pearce on the 'goings on' at Chavagnes College; on January 11, 2020 he reported on the book about Constance Lloyd, Wilde's wife). So I will focus on the book "*Il vangelo secondo Oscar Wilde, raccontato da Guillot de Saix*" ["*The Gospel according to Oscar Wilde, as recalled by Guillot de Saix*"] announced on Facebook on the eighth of May 2019. The following day came the joyous news about the book: "*It came yesterday. Thanks very much to my friend Paolo Orlandelli - who was the editor of the work - to send me this gift. Among other things the introduction even mentions my essay on Baron Corvo*". His friend Paolo Orlandelli, whom we remember (TST, p. 81), is the author of books on homosexual and anti-clerical topics such as "*Strage in Vaticano*" ["*Slaughter in the Vatican*"]; "*Vite violate: crimini sessuali nella Chiesa Cattolica*" ["*Violated Lives: Sexual Crimes in the Catholic Church*"]; "*Il Cardinale Mia Cara: Via crucis laica*"; ["*Cardinal Mia Cara: A Secular Way of the Cross*"]. Tell me who you associate with...?



Oscar Wilde and Alfred Douglas

Aubrey Beardsley (TST pp. 84-86). **On Facebook March 9, 2020**, Fumagalli published the "last photo" of Oscar Wilde's "converted to Catholicism" friend, "dressed impeccably despite his illness". No second thoughts about him either.

Lionel Johnson (TST pp. 30, 23, 63, 85, 98-100). *Radio Spada* relapsed once again to L.J., cousin of "Bosie" Douglas, with an article on June 28, 2020 on this umpteenth "Catholic poet". A "repressed homosexual", Fumagalli defined him, even though not so much (repressed): again according to Fumagalli "he perhaps became the lover of the younger Lord Alfred Douglas - to whom he dedicated his homoerotic poem 'A Dream of Youth'."

Shamelessly, Fumagalli continues: "*His room was the quintessence of a dandy: at the center on a small table, making a good show of themselves, were a bottle of whiskey and two open books, Baudelaire's Flowers of Evil, and Whitman's Leaves of Grass, while on the walls hung portraits of Cardinals Wise and Newman*": the young man mingled Cardinals with Satanism. He admired Pater and Wilde (to whom he introduced his cousin Bosie, who became his lover) and was friends with Yeats, another member of the Golden Dawn, who, according to Fumagalli, wrote "the most touching memoir" to Johnson. About his most notable poem, "*The Hidden Angel*", I've

previously written in TST. He died when he was 35 years old, of drugs and alcohol. In the same gang with Yeats and Johnson, the Rhymer's Club, was also **Ernest Dowson** (TST pp. 30 etc) about whom RS wrote on the following June 5. An admirer of the cursed poet Verlaine, RS praises Dawson's "*religious poetry*"; example: a poem on Extreme Unction inspired by...Madame Bovary! Fumagalli concludes with Oscar Wilde's words about him: "*He knew what love is*" (even for eleven year old girls).

"The Lesbian Muse" Olive Custance.

Olive Custance was the wife of Lord Douglas, Wilde's lover so we stay in the family. Enthusiasm on Facebook November 2, 2019: "*A Jewel for the collector: "Olive Custance: her Life and Work" (1975), by the Carmelite Brocard Sewell, is, although slim - about thirty pages in total - the only existing monograph dedicated to the decadent poetess, wife of Lord Douglas.*" Once is not enough: another review on December 16: "*Edited by Brocard Sewell, the only anthology of poetry dedicated to Olive Custance, published by Cecil Woolf in 1995. Custance (1874-1944) was a minor poet of English decadence, wife of Lord Alfred Douglas - the celebrated lover of Oscar Wilde - who later converted to Catholicism (in my earlier comment I left you my biographical article about her)*".

"The Celebrated Lover" (of Oscar Wilde) is Lord Douglas commemorated on September 4, 2019 recommending his poetry, among which

contain "*allusions to his homosexual love for Wilde*", as well as religious lyrics. Fumagalli published one of them on love on his Facebook page on September 27, 2019. But Douglas is Catholic, darn it, as the photo of him in the company of the Franciscan Father Wulstand testifies, published on October 4, 2019...

Another Celebrated Lover (of Oscar Wilde) is **John Gray** (TST pp. 19, 30, 34, 47, 63, 66-67, 85-86, 89-90, 93-94, 96-97 101, 103, 140). Fumagalli and RS recorded yet another video conference on July 20, 2018, published on the 22nd by Radio Spada, and introduced by PG Seveso: "*Park: A Fantastic Story. The Eternity of Faith according to John Gray*". Fumagalli recommends it to Vinci Lagioia, who declares his appreciation for his friend's "*embracing voice*".

But since unfortunately we are talking about lesbianism, and about John Gray, I will distress the reader by summarizing a new article of *Radio Spada* which deals with figures of English decadence, old and new. We might call it:

Lesbianism and Incest, or, with its author Luca Fumagalli "**Piccole luci nella nebbia del Decadentismo**" [**Little Lights in the Fog of Decadance**] (the president of RS commented on it by posting little hearts.)

It deals with the life of two lesbians (there is the lesbianism), lovers between them, as well as one being the aunt and one the niece (there is the incest): these are the two lights above. Fumagalli talks about it on RS on April 19, 2020 in an article entitled: *Noi siamo... Michael Field: il cammino spirituale, da Saffo a Cristo, di due curiose scrittrici fin de siècle* [*We are...Michael Field: the Spiritual Path, from Sappho to Christ, of two curious writers from the end of the nineteenth century*]. Curious, bizarre, extravagant, eccentric, contradictory...like all the Radio Spada characters: in a word, homosexuals. The two young ladies are no exception, who share a single male pseudonym, Michael Field (but pay attention: Michael is chosen as an "*invocation to the strength of the Archangel*". We are thus reassured). The two self-defined "*poetesses and lovers*" were named Katherine



The article on RS...

Bradley and Edith Cooper “*who saw their love blossom*” (as RS tenderly writes) in 1878, when the aunt was 32 and the niece...16. (the aunt, also an epebophile). But let’s be reassured, their love lasted 50 years. Among the friends of this pair, RS cites the occultist Yeats (friend of Pound), Oscar Wilde and his teacher Pater (both abundantly cited in TST), the pre-Raffaelite Ruskin (who courted a 9-year-old girl, TST p. 30) and Meredith (TST p. 124). The literature of the two friends? “*Sensual lyrics*” which “*echo those of Saffo*”, “*the loving passion of proto-feminism*”, but let’s be reassured: “*the two were aware of the general decay of the customs that were afflicting their era.*” Ah, okay then. The “*spiritual life*”? From Anglicanism to Paganism and then to Pantheism, with a penchant for the cult of the dead (spiritism?); the two built an altar to Dionysus in a garden. But let’s be reassured: in 1906 they met another homosexual couple: Marc-Andre Raffalovich and the canon John Gray (another ex of Wilde: TST pp. 89-96), who, thanks also to their mourning the death of their little dog Whym Chow, the two converted to...Catholicism! The couple frequented the Dominican Third Order and Father McNabb (the theologian of Distributism), hence their relationship became “*more steadfast than ever*”. They were buried together (a mania, this was), “*but the two women were sure that they would return again in each other’s arms in the world beyond.*” I prefer to make no comment.

From the Lesbian Couple to the Gay Couple. Fumagalli announced that after the Catholic-Lesbian couple above, he would do a piece on a Catholic-gay couple about whom we have already spoken: the Gray-Raffalovich couple. *Radio Spada* released it on May 3, 2020: *Da Wilde a Cristo: la storia, tra letteratura e fede, di John Gray e Marc-André Raffalovich* [From Wilde to Christ: the story, between literature and faith, of John Gray and Marc-André Raffalovich]. We already know the story, and we have talked about it extensively in TST. Gray converted in 1890 (at the age of 14) influenced by a friend; the neo-convert is, however, a dandy who, in 1892 (at age 16), meets Oscar Wilde, and becomes one of his lovers

and the inspiration for “*The Portrait of Dorian Gray*”. He also meets Paul Verlaine, the cursed poet, for whose soul, after Gray becomes a priest, he will retain the “*extravagant habit*” of praying for him each January (it is enough to know Verlaine’s biography to understand the reason for the “*extravagance*”). In 1893 (at age 17), at Wilde’s expense, Gray published *Silverpoints*, “*an indigestible mix of the sacred and the erotic that vaguely echoed the style of Aubrey Beardsley*”, arousing the admiration of the “*lesbian muse*”, the poetess Olive Custance... and the Jewish homosexual Marc-André Raffalovich (they had known each other since 1888 Fumagalli informs us: Gray was only 12 years old!): the two became inseparable friends until the end of their lives, according to RS. Raffalovich, the son of a banker friend with Bergson and Renan (fine people!), is a scholar of homosexuality who wants to sublimate it with art, religion and friendship. Not sublimating it is dangerous, as demonstrated by Wilde’s trial in 1895 (when Gray was 19 years old). The two distance themselves from Wilde, Raffalovich gets baptized and becomes the patron of his friend who enters the seminary (1896) and becomes a priest (1901). Raffalovich joins him in Edinburg, where they live as neighbors, builds his church, and helps him with everything. The two attend the distributist milieu of Father McNabb and Eric Gill (incestuous and sodomite), Monsignor Benson and Compton McKenzie (of whom we will speak), as well as the leader of English modernism, Tyrell. They died the same year, 1934. And *Radio Spada*’s epitaph for these lovely acquaintances? “*Net of their characteristic angularity and natural defects, theirs was, in fact, a sincere conversion, without ambiguity, lived in the shadow of atonement: if Gray and Raffalovich were “minor” as writers, surely they were not so as men, and this, in the end, is what really counts.*”

Returning to the theme of lesbianism (the ‘L’ in LGBTQ), we might mention what RS wrote about another convert, the poet Alfred Noyes (April 5, 2020 on RS). “*The last of the Giants*” (as *Radio Spada* called him), an admirer of Chesterton and Belloc, his conversion to Catholicism did not prevent him from writing a work in 1936 in favor



Home page of Chavagnes college

of Voltaire, and from claiming his freedom from all censorship, even before the Vatican who demanded that the author withdraw his book. Fumagalli doesn't mention to us that the said giant took up the defense not only of Voltaire, but also of Rosamond Lehmann's lesbian novel *"Risposte nelle polvere"* [*"Dusty Answer"*] (see the newspaper *Repubblica*, October 2, 2014).

A Strange College (TST p. 97)

Custance and Oscar Wilde are honored at the **Chavagnes International College**, "*a simply stupendous place*" (Facebook 07/30/18).

Triumphal tones on RS on July 17, 2018: "*Radio Spada in France: Luca Fumagalli at Chavagnes International College.*" "*Truly magnificent news coming from France.*

Thursday, August 2, 2018 at 9:30 am, Luca Fumagalli, of the RS editorial team will speak in Nantes at the Augustinian conference of Chavagnes International College: 'Europe and the Faith: an interdisciplinary Catholic conference' with his English report entitled 'Of Decadence and Dystopia - the priestly prophecies of Hugh Benson and John Gray'. Some important lovers and scholars of English Catholic literature will participate in the prestigious days of study, which will be attended by the young students of the boys' college" (that the "*priestly prophecies*" are those of Baron Corvo's friend and Oscar Wilde's lover, is a negligible detail). On the following 17th of

August, he recommended the "*beautiful video presentation at Chavagnes International College, brilliantly directed by our friend Ferdi McDermott*", the singer of the "*lesbian muse*", wife of Oscar Wilde's lover. But "*Ferdi McDermott praised Radio Spada, inviting the guests of the conference to visit its web page, and if they didn't speak Italian, to use an auto-translator in order to benefit from the articles on their site. Thank you from my heart. And now full speed ahead!*" (Seveso on Facebook, August 2, 2018). On the 24th of August, RS highlighted a photographic gallery of the conference published on the website of a mysterious Order of Saint Lazarus of Jerusalem, Priory of Great Britain, "sponsor" of the event, and represented by the chaplain general, Father Simon Henry (*motu proprio* and *una cum*; about whom, see the article "*Knights without Horses*" in this issue on page 47). McDermott's collaborator is Joseph Pearce, the biographer, among others, of Oscar Wilde, and one who became Fumagalli's personal friend. ("*Sorpreso da Chesterton. La conversione di Joseph Pearce dall'odio razziale alla Chiesa Cattolica*" [*"Chesterton's Surprise: The Conversion of Joseph Pearce from racial hatred to the Catholic Church"*] on RS, August 23, 2018. Pearce was an important member of the *National Front*, but was also an affiliate (better if we say an initiate) of the "*Order of Orange, a secret, anti-Catholic society devoted to the loyalist cause*" as well as, it should be added, to Freemasonry. Pearce converted by reading Chesterton and animates the initiatives of Ferdi McDermott's strange college.

Montague Summers (and Aleister Crowley)

Another repeat offender of Fumagalli's is the most sinister of the collection, the "reverend" Montague Summers (TST pp. 15, 35, 66-67, 98, 103-111, 146). Of him, Fumagalli announced to his followers on Facebook July 25, 2018: "*On the trail of the sinister reverend Montague Summers, I came across this little book by Timothy D'Arch Smith, which tells the story of occult literature from the point of view of an exceptional bibliophile and*



Anthony Burgess

collector. There is also much talk about Aleister Crowley's books." A nice advertisement for Crowley's books as well as D'Arch Smith, a bibliophile who, from the books he has written - as affirmed by an internet user favorable to him - had only two interests, magic and sex (inverted), (among his books: *Love in Earnest*, on Uranian poets, or homosexuals; *The Books of the Beast*, on Summers, Crowley and others; *Essays on Aleister Crowley*; *Montague Summers: a Talk*; *Aleister Crowley, the Golden Dawn and Buddhism*; a book on Wilde, etc). So naturally, a Radiospadist ad honorem.

Anthony Burgess, pornography and blasphemy: long live liberty!

TST dedicated a small chapter (pp. 142-143) critical of the "Catholic writer" A. Burgess, so much loved by RS, recalling, among other things, Burgess' defense of pornography against every censure, and his blasphemous biography of Our Lord. *Radio Spada* responded for their part: by silencing the accusation (never mentioning TST), answering with reckless mockery: praising what had quite precisely horrified us. And so on his Facebook page of August 9, 2018, Fumagalli reported: "*Lovely editorial news: Anthony Burgess, Obscenity and the Arts, Pariah Press, Manchester, 2018 (September), pp. 180, £10.99*).

Work published in a volume for the first time by an Independent publisher in Manchester, reopening the wounds of the writer's turbulent Maltese stay, which was to end with his house

*being confiscated and his abandoning the island. Published under the auspices of the Anthony Burgess Foundation of Manchester, the volume, accompanied by unpublished material, photographs taken by the author, a brief musical score by Feuerwerk for piano from 1969, and essays by his biographer Andrew Biswell with a counterpoint by Germaine Greer), is an unpublished history of the mid-century that has not lost its relevance, as editor Jonny Walsh explains: in an epoch of technological suppression, we are reminded of the fragility of our freedoms, **and the importance of continuing to defend them.**" In October 2018, Fumagalli defined the Maltese conference on Burgess in defense of obscenity and pornography as "*pleasantly crazy*". Freedom of pornography, and of blasphemy: again on Facebook March 12, 2020, Fumagalli recommends ("*alternative reading in the time of quarantine*") "*The Blasphemous Christ of Burgess*", or "*Man of Nazareth*" referred to in TST on p. 143. We will return to the concept of freedom in literary matters, defended by Fumagalli and Radio Spada, at the end of this article and with the publication of a document by the Church's Magisterium.*

Graham Greene has the right to his own articles on RS, for example on March 8, 2020 on his famous novel "*The Power and the Glory*". The title of the article is misleading: "*Graham Green recalls the martyrdom of Mexican Catholics*". Those who know the book instead know that the martyrdom concerns rather the protagonist of the novel, an alcoholic priest, fornicator and incestuous, who however redeems himself in the end by dying to give the sacrament to a (fake) dying man. The end is certainly moving, but literature does not always agree with religion: Fumagalli himself recalls the intervention by the Holy Office, but does not mention that it was G. B. Montini who pleaded Greene's case and prevented him from being censured. In all of Greene's novels, faith and sin coexists: but which prevails? Two quotes from Fumagalli on his webpage are disturbing: "*Heaven was a word, hell was something he could trust*" (Graham Greene, "*Brighton Rock*", cited November 6, 2018). From



Cardinal Newman

the same book: “*She was good, he had discovered that, and he was damned: they were made for each other*” (Facebook November 11, 2018).

Cardinal Newman (TST pp. 5-6, 14, 30, 45, 67, 94, 101) has always been the “patron saint” of RS (and not just them). Paul VI (and Cossiga) wanted to make him a Saint. He was declared venerable by John Paul II, Blessed by Benedict XVI, and Saint by ‘pope’ Bergoglio. RS places him under the protection of Pope Leo XIII, who said of him: “*My Cardinal! It wasn’t easy, it wasn’t easy. They said he was too liberal, but I had determined to honor the Church in honoring him. I have always felt a great veneration for him. I am proud that I was able to honor such a man (Leo XIII on the elevation of J. H. Newman to Cardinal)*” (Facebook September 25, 2018)

RS dedicated an article in praise of Newman, poet and novelist (August 9, 2018); among his merits, having inspired...Claudel: “*His sun illuminated many writers - among them the Frenchman Paul Claudel - attracted to the greatness of his thinking and the good literary quality of his major works, pregnant with spirituality, and above all, Truth.*” Among the English writers who owe their own conversion from reading Newman, RS mentions **Muriel Spark** (RS September 29, 2019), a writer of Jewish origin (née Camberg) now published in Italian by *Adelphi*. We wrote about what we think of Cardinal Newman in *Sodalitium* (n. 66, 2013 pp. 24-26). (On the homosexual question, without

giving credit to the source and for pure information see: <https://www.gionata.org/john-henry-newman-e-il-primo-santo-apertamente-gay/>.

The Teddy Bear Aloysius (TST pp. 68-69, 72): the stuffed animal of the homosexual dandy described by Evelyn Waugh in “*Brideshead Revisited*”. Even here, Fumagalli doesn’t change his opinion: on Facebook he writes “*I recommended it for years and I will always recommend it. Among other things, I just read an article by Joseph Pearce in which he defines Brideshead Revisited as the Catholic novel of the century!*” (January 4, 2019); on Facebook, September 7, 2018, commenting on the Viganò case, Fumagalli wrote: “*Is it the fault of pedophiles, progressives, or the Second Vatican Council?*”. Surely not the pedophiles, as Fumagalli seems to suggest, and in fact, Seveso answered, alluding to the teddy bear: “*Una cum stuffed animals*”. And if the fault was all three (modernists, progressives and pedophiles, and all immoral ones included)?

The Painter Giovanni Gasparro (TST pp. 134-136) seems repentant, or at least more prudent... his most explicit and compromising paintings have disappeared from the website, and that fact doesn’t seem accidental if we look at these posted words directed to the president of Radio Spada on October 4, 2018: “*Piergiorgio Seveso I sincerely thank you for your heartfelt defense. I can hardly keep up with all my detractors because I am still busy washing away the shame of Fr. R. I can only appreciate those who give me sincere appreciation, trying not to make the mistakes of the past.*” A good resolution, this last part, that should be taken up by others.

New Characters

Radio Spada didn’t just return to the scandalous characters mentioned in TST book, but introduced new ones:

Pierpaolo Pasolini. You just knew it! Even Fumagalli couldn't miss him (even though he isn't English). RS recalls "*Pasolini the anti-Modernist*" (August 11, 2019), and this is nothing new. In the Catholic sphere, the recovery of the "anti-modernist Pasolini" is an old idea found in *Comunione e Liberazione*, in which, following the *Gius* [CL's founder, father Luigi Giussani] (attracted by artists and writers) "*morality is bad*" and "*faith is an experience*". But Radio Spada adds an unmistakable splash of color with an introduction by its president Seveso, rather aggressive against those who dare to criticize this discrete tribute. Did a change of heart then bring RS to delete all traces of this embarrassing text? I don't know. However in the introduction to an article by Silvio Andreucci (the one who dealt with Pasolini) on another not-converted-convert, **Charles Péguy** (even after his "conversion" he did not get baptized, nor did he get his children baptized, see *Sodalitium* 50, November 1999) RS presents the following suggestive words: "*With regard to the attention that should be dedicated to these authors, the theoretical and practical premise made by Piergiorgio Seveso at the beginning of the 550th militant formation conference is valid, which you can listen to here.*" The "here" in fact refers to Andreucci's lecture on Pasolini. Here then (recovered and transcribed) are the programmatic words of PG Seveso, president of *Radio Spada* "*On the attention that should be dedicated to these authors*": "***But we, today, claim the right to being able to talk about him*** (Pasolini) *on an aspect that we believe to be essential for our political and cultural battle. So, we don't glorify... an author because he talks about some aspects that we consider important and also fertile. And I would like to say that anyone who believes the contrary I will have the pleasure of kicking him in his behind.*" Andreucci commented: "*Pier's hatred is absolutely understandable*". "*It's not a hatred against Pasolini, in this case, it's another kind of hatred*" PG Seveso comments to avoid any misunderstanding. "*Of course, a few words to the wise,*" replies Andreucci. "*Exactly*" Seveso concludes. In fact, we understood very well: we

take note that Seveso changed his threat: from slaps to kicks in the behind...

Heinrich von Kleist. From Italy to Germany, for Kleist the nation changes, but not the music. Mattia Spaggiari dedicates three articles to him on RS (August 28, 29 and 30, 2018). The president of RS, Seveso, stated that in these articles: "*We find interesting ideas for the integral Catholic cultural and religious battle that we conduct on our blog.*" Francesco Lamendola writes about Kleist: ("*La 'Pentesilea' di Heinrich von Kleist spalanca abissi d'amore, cannibalismo e morte*" [*'The Penthesilea' by Heinrich von Kleist opens up abysses of love, cannibalism and death*]): "*Heinrich von Kleist, a homosexual who did not renounce his privileged relationship with women, perhaps just to save appearances, perhaps because he felt them spiritually closer - at the point of choosing suicide on the bank of the Wannsee in Berlin in 1810, after having killed his friend Henriette Vogel, a cancer patient and a consenting victim - there lived in him the strongest tensions between his true being and how the society of the time demanded that he appear, and as he himself tried to appear: a conservative and militarist Prussian (soldier at fifteen, and it was then that he probably had his first experience as a homosexual).*" With references such as these, he absolutely deserves to be a part of Radio Spada's homosexualist gallery.

Ludwig! And, among the RS homosexualist gallery, one couldn't miss him: Louis, the King of Bavaria, the famous Ludwig of Viscountian memory. If Luca Fumagalli is an anglophile and a lover of decadence, Mattia Spaggiari is a germanophile and cultivates romanticism. To Ludwig of Bavaria, he dedicated a conference held at Piergiorgio Seveso's CAP, and reproduced on *Radio Spada* on March 14, 2020. More than three hours of video had sincerely exceeded my capacity to listen (I apologize), for which I don't know if Ludwig had been saddled with the qualification "Catholic", or even "Integral Catholic"; but certainly he merits being one of the Radio Spada honoraries.

Mons. Ronald Knox (TST pp. 33-35). We return to England (“God bless the English” wrote Fumagalli). Another Monsignor with whom the director of Radio Spada, Luca Fumagalli, is increasingly occupied, besides Benson, is Monsignor Ronald Knox. On April 4, 2019, he posted: “*The important role played by Monsignor Knox in G. K. Chesterton’s conversion to Catholicism*” (“*Monsignor Ronald Knox and the conversion of G.K. Chesterton: when the pupil becomes the master*”) and in another article on his role in the conversion of the poet **Seigfried Sassoon** (October 27, 2019; see TST p. 87), he too a homosexual and spiritualist.; (see <https://www.queerblog.it/post/15367/siegfried-sassoon-un-poeta-tra-le-trincee>; <https://www.queerblog.it/post/15585/stephen-tennant-storia-di-un-talento-mancato>; <https://www.queerblog.it/post/15079/robert-graves-addio-a-tutto-questo>).

Finally, Fumagalli consecrated another article to Knox (December 29, 2019): “*Monsignor Ronald Knox: the Newman of the XX Century*. Biographer of Monsignor Knox (1888-1957) is the friend Evelyn Waugh (1959). “*Each one of us has heroes, mine is Newman, rather than Manning*” Monsignor Knox said of himself, whom RS defined as the “*champion of orthodoxy*”. A chaplain to the liberal Acton family, a rather liberal Catholic orthodoxy, one might say, whether or not he prefers Newman to Manning. He was the son of an Anglican “bishop”, and like Monsignor Benson while still an Anglican he made a vow to celibacy, and like Monsignor Benson he also had a famous brother, the notorious homosexual Dyllwin Knox, (during the war, he broke the German cipher code Enigma), lover of the equally famous economist Maynard Keynes (see “*Schools of Knox, James Fenton on a very English family*”, in *The Guardian*, May 27, 2006). But the Monsignor himself, converted to Catholicism in 1917 and reordained in 1919, according to the same biography of his friend Evelyn Waugh, was not free from the zeal he had for people of the same sex in the university environment which he frequented in his youth, Eton and Oxford, where he later returned as chaplain, in particular for Harold

Macmillan (the future Prime Minister). With Maurice Child (1884-1950), an Anglo-Catholic “priest” known to be a homosexual and sybarite (sensualist) (called “*the Playboy of the Western Church*”), he founded the Society of Saints Peter and Paul in 1910, whose motto was “*Let’s return to the Baroque*”. During his Anglo-Catholic period (before his conversion to Catholicism) Knox frequented - in addition to Child - even the ecumenist *Pusey House*, and the Monastery of Caldey, founded by Aelred Benjamin Carlyle (TST pp. 32-33 and 64), the monastery at which the Anglican monks were made to bath nude, reading books by Baron Corvo. On his Facebook page, Fumagalli presents him as “*one of the most important English priests of the twentieth century, admired, among others, by G. K. Chesterton, Hilaire Belloc and Evelyn Waugh*”: “*Each of us has our heroes*”, Knox would say.

Mr. & Mrs. Scott-Moncrieff (and their uncle). In our entry dedicated to Monsignor Knox, we made mention of the homosexual poet Siegfried Sassoon: the “link” tells us about his relationship with two other writers, Owen and Graves. These names turn up again when dealing with Charles Kenneth Scott-Moncrieff (1889-1930), notable for translating Marcel Proust. *Radio Spada* actually deals with Charles’ nephew, George, who with his wife also converted to the Catholic faith (“*I coniugi Scott-Moncrieff: la letteratura, la Scozia e la Fede*” [“*Mr. & Mrs. Scott-Moncrieff: Literature, Scotland and Faith*”] RS March 5, 2019). George

Ludwig II of Bavaria



is included because his uncle, Charles, had already converted to Catholicism, as Fumagalli reports. From a very young age, at Winchester College, he was introduced into the Wilde circle of Robert Ross (Wilde's lover) and Christopher Millard (who may have become Moncrieff's lover). Once again, British colleges had marked the lives of their young students. While he was still attending college he wrote a story focused on the love between two college students (1907). While at the University of Edinburgh, he links up with Oscar Wilde's son, Vyvyan Holland (repeatedly cited in TST pp. 50, 59, 87) and with the writer of "*homoerotic Uranian (homosexual) odes*", as well as being a schoolmaster (!), Philip Bainbrigge. During the war (1915) he became a Catholic, which didn't stop him from being mixed up in an affair with the aforementioned Owen. In 1918 his 'friends' Owen, Bainbrigge and Ian McKenzie died at the Front: and to these fallen friends he will dedicate his own translation of the "Chanson de Roland". He then finally will go on to collaborate with the Chesterton magazine. Truly a small world, where everyone you meet is one of the English letterati.

CAPRI HOLIDAYS, TO "PAGAN CAPRI INHABITED BY CURIOUS DEBAUCHEES".

In the book TST (pp. 106-107), outlining the life of the little 'reverend' Montague Summers (another Honorary of the Radiospadists), I had the opportunity to talk about a close friend of the English 'reverend', who shared his passion for young boys and satanism: Baron Fersen. Baron Jacques d'Adelswärd-Fersen, a pedophile (or if you prefer, ephebophile), drug addict, passionate of Buddhism, Hinduism and Occultism, died (probably by suicide) overdosing on cocaine on the night of the 5-6 November, 1913 in his Villa in Capri: Villa Lysis, a building, "amori et dolori sacrum" ["sacred to love and sorrow"] according to Luca Fumagalli on his Facebook page of July 31, 2019) publishing a photograph (the term "Lysis" refers to a dialogue by Plato dedicated to a friend). Yes, because the director of *Radio Spada* (I hope not inspired by my book!) in the summer of



Villa Lysis in Capri, a building of "sacred to love and sorrow"

2019 went on a "Pilgrimage" to Villa Lysis on the island of Capri. He announced it to his friend Andrea Sandri on Facebook June 7, in speaking about the book by **Roger Peyrefitte**: "*L'esule di Capri*" ["The Exile of Capri"] dedicated specifically to Baron Fersen and one of his young lovers, Nino Cesarini (and in this area, Peyrefitte is a connoisseur). About "*The Exile of Capri*" Fumagalli writes: "*I read an old version from Longanesi [publishing house]. This summer I will go to Capri as well, to see the Villa Lysis. Among other things, Peyrefitte - in his novel-biography if I remember correctly - suggests that Cardinal Merry del Val was a homosexual*". And from the pen or the keyboard of the "Integral Catholic" (integrally Radiospadist, that is) not a word is mentioned in defense of St. Pius X's Secretary of State (contrary to Emile Poulat, who was not an integral Catholic but who was an intellectually honest historian). RS is interested in Capri then, to "*Pagan Capri, inhabited by ghosts and curious debauchees*" (Fumagalli *scripsit*), in the world of **Peyrefitte, Graham Greene, Ford Madox Ford, and Compton Mackenzie**. Fumagalli and Seveso spoke at a conference August 29, 1919 to the CAP on "*Graham Green in Capri*". Another convert to Catholicism in the RS collection is Ford Madox Ford (1873-1939). RS dedicated an article on his faith on July 21, 2019. At birth he bore the German

surname Hueffer, and came from a Pre-Raphaelite family. Divorced and living with a Jewess, he died without the sacraments, Fumagalli tells us. He had three ‘wives’, but was an intimate friend and biographer of **Joseph Conrad** (on whom you can read: *Homosexuality in the Life and Work of Joseph Conrad: Love between the Lines*, by Richard J. Ruppel). **Compton Mackenzie** (1883-1972) is another new author recommended by RS and linked to Capri (“*Compton Mackenzie: la Scozia e la Fede*” [“*Compton MacKenzie: Scotland and Faith*], September 9, 2018 and another four articles in which he is quoted): was he not possibly a convert to Catholicism in 1914? For Fumagalli, his works “deserve to be dusted off and read all in one breath”. “Considered to be one of the most illustrious British Catholic living writers, he was always held in the highest regard from the ecclesiastical hierarchy who gave him the role of the symbolic man of papist culture.” RS readers therefore are able to trust this ‘papist’ author, even though his life was “a carnival of hazy contradictions”. We already know where the “contradictions” lead the authors so loved by RS. “With his consort, Faith Stone - the first of his three wives - he lived for some time in Capri, at Villa Solitaria (to the Campanian island he dedicated two excellent novels, *Vestal Fire* (1927) and *Extraordinary Women* (1928).” What are these “excellent novels” about? On his Facebook page (June 7, 2019), Fumagalli explains it to us: “pagan Capri, inhabited by ghosts and curious



debauchees”, but careful, because “it was “narrated by one of the greatest Scottish Catholic Novelists”. We then ask for more clarification from a guy who defines himself as a “lesbian imprisoned in the body of a gay” (sic): “In Capri, the pleasure island where he stayed from 1903 to 1920 with his wife Faith (who in one of these Campanian stays, had a love affair with pianist Renata Borgatti), Compton Mackenzie had already dedicated the previous novel, *Vestal Fire*, whose characters are inspired by Kate and Saidee Wolcott Perry, to Baron Jacques d’Adelsward-Fersen and to the community of rich and eccentric foreigners, often homosexuals, who also populated the ‘Exiles of Capri’ by Roger Peyrefitte.

We find this same Capri environment also in *Extraordinary Women*, but here the experience of the First World War is a counterpoint to the lightness and darkness with which the women represented faced life, and it is the cause of the spread of Sapphism in this still uncontaminated land (...) In every chapter of *Extraordinary Women*, which opens with a quotation by Sappho, the narrator is always there in the intimacy of the bedroom, ready to tell and reveal the vices and secrets of these women... Published just one month after the *Well of Loneliness*, with which it shared a certain sexological vision of homosexuality, *Extraordinary Women*, by Compton Mackenzie did not receive the critical and censorial attention of the book by Radclyffe Hall, although he lingered in some parts in sensuous and often morbid descriptions ...” I believe that the description of the “**excellent novels**” of the new RS writer, made by a not very recommendable website (*Finzioni Magazine*) is sufficient, and needs no further comment. Or better, let’s leave the comment to Fumagalli’s Facebook page of August 3, 2019, which showed the caption: “*Cimeli capresi*” [“*Capri mementos*”] presenting the reader with two works; one on *Villa Lysis and Jacques Fersen*; the other on *Vestal Fire* by Compton Mackenzie. Relics of a pagan religion...and a debauched one.

Richard Rumbold (1913-1961). If on Luca Fumagalli’s Facebook page, he “tags” Vinci Lagioia, you can be sure that he’s talking about a

“Catholic” homosexual. And in fact the same holds true for Richard Rumbold, the English novelist to whom RS dedicated an article: *“The writer who wanted to live for love and beauty: Richard Rumbold’s painful spiritual odyssey”* (December 15, 2019). His spiritual odyssey is none other than his apostasy, *“which engaged him in a bitter but sincere duel with the Catholicism in which he had grown up, until the end of his days”*, and who was a *“supporter of eugenics”*. In 1933, the Oxford student (where Monsignor Knox was chaplain) writes an autobiographical book with a plot that *“couldn’t be more prurient: he recalls the sad adolescence of the student protagonist, who discovers his homosexuality, a condition made even more dramatic by the education he received at home and the fear of inheriting his mother’s mental disease.”* Who approves of the *“coming out”* of this young Oxfordian? The Jewess Alda Levenson, *“Oscar Wilde’s sphinx”*. Who was Rumbold’s friend who came to his defense? The *“Reverend Montague Summers”*, whom we have already met as a *Radio Spada* personality, homosexual and frequent visitor to Aleister Crowley. RS, however, would not abandon Rumbold: *“his thirst for truth and beauty led him”*...Where? To Zen Buddhism! Which didn’t stop him from having a sort of *“spiritual father”* in the Benedictine Bede Griffith or a friendship with Father A. de Zulueta, who celebrated his funeral after his suicide by overdose at only 47 years old: but for RS Rumbold flew out of a window, perhaps flew to heaven (RS did not say that Father **Bede Griffith** (1906-1993) ended up going to live in a Christian-Hindu Ashram with the name of Swami Dayananda; another of the arch-modernist priests of the Radio Spada collection).

David Hunter Blair. Another friend of Wilde, and like him passed through Freemasonry. *“Son of a Scottish Baronet, David Hunter Blair (1853-1939) was a student companion and friend of Oscar Wilde at Oxford. He converted to Catholicism, abandoned Freemasonry, became a follower of a Benedictine monk and second Abbot at Fort Augustus. At the university he tried in every way to convince Wilde, unfortunately with*

negative results, to follow the Roman Church, even organizing a private audience with Pope Pius IX for his friend (the Pope whom the Irish writer very much esteemed) (sic)” (Fumagalli Facebook page October 23, 2019).

Martin Cyril D’Arcy S. J. (1888-1976) (Facebook 06/01/19: *“The Jesuit Martin Cyril D’Arcy in a photograph from 1958. Darcy, a brilliant intellectual, was one of the most significant figures in English Catholic culture of the twentieth century. He was a correspondent, friend and advisor to various writers and artists, among them Evelyn Waugh, Dorothy L. Sayers, W. H. Auden and Eric Gill.”*) In an article on October 6, 2019 on RS: *“Martin D’Arcy: the story of the most famous English Jesuit of the twentieth century”*, Fumagalli’s praise sounds strange for a (self-styled) “integral Catholic” blog: *“In addition, he distinguished himself as one of the most refined Catholic apologists of his time, far from both the ultraconservatives and the loudest progressives”*. He was not a modernist, writes RS, although *“he was a friend to Baron von Hugel, one of England’s best known modernists”*. He was not called to teach at the Gregoriana in Rome, *“probably because they judged him not pugnacious enough”*, (and we know how little “pugnacious” they were at the Gregoriana in those days!). Why, then, accept him into the Pantheon of pseudo-Catholic integrals at RS? Well, because *“in addition to Oscar Wilde’s second son, Vyvyan Holland, his companion at Stonyhurst, D’Arcy got to know and frequent almost all the most illustrious exponents of so-called English Catholic revival in the artistic and literary field, among others G. K. Chesterton, Hilaire Belloc, Maurice Baring, Eric Gill, David Jones, Edith Sitwell, Graham Greene, Shane Leslie and Roy Campbell”*, and above all Evelyn Waugh of whom we are guaranteed *“the theological Orthodoxy”* of *“Brideshead Revisited”* and the accompanying teddybears. Many of these authors we have already met in TST, and valued them as they deserved. RS assures us with satisfaction that the not very pugnacious Father D’Arcy also became friends with Einstein, Berlin and Bertrand Russel. It was Father D’Arcy who *“exhumed”* the



*Margaret
Sanger,
militant
feminist
for
birth control*

forgotten writings of his Jesuit confrere, **G. M. Hopkins** (see TST pp. 33, 82, 101-102). But above all, “*D’Arcy spent most of his energy delving deeper into the relationship between tradition and sentiment, giving shape to a philosophy of love - human and divine - that, net of some limitations, still remains fascinating today*”. We understand RS terminology quite well, where “*some limitations*” mean grave errors, duly justified by being “*always fascinating*”. In D’Arcy’s book, “*The Mind and Heart of Love: a Study in Eros and Agape*” (1945), a precursor to Ratzinger, he exposes the relationship between Eros and Agape.

Strange Monks

“**Fight and Love**”. Luca Fumagalli recommended this book by **Anselm Grün** on Facebook 08/06/2018: “*a splendid gift from a special person.*” Some of his readers were scandalized by this, and they reminded him of an article (by others) posted on RS on October 31, 2017: “*Anselm Grün, a Benedictine renegade*” where the monk is called the “*German heretic*”, “*Rasputin in a cowl*”, a blasphemer of the Madonna, and a friend of the Freemasons. The article ended with the words: “*We must loudly denounce these diabolical deceptions, and consider anathema those who shamelessly herald them in the bosom of the Church, or what remains of it under this most unfortunate pontificate*”. But Fumagalli and the “*special person*” obviously think differently about it. The book review in question (i.e. “*Fight and*

Love”) explains the Radiospadist’s praise for this book as “*a splendid gift from a special person*”: the Benedictine Grün defends homosexuality, which can only please the Brazilian reviewer who intends to live his “*life as a homosexual in the context of his Catholic faith*” (<http://teleny-retorno.blogspot.com/2010/11/anselm-grun-lutar-e-amar-1.html>).

Grün (like Houédard) isn’t the only modernist monk who spontaneously attracts the Radiospadist Fumagalli; on November 1, 2018 on his Facebook page, he loses his mind over **Thomas Merton** (1915-1968) upon reading his spiritual autobiography: “*A Trappist monk and a writer of rare quality*”, a “*very touching*” book. “*His style, then, is sublime. Simple and beautiful as only real things can be*”. Another convert from Anglicanism, Merton then became an exponent of pacifism, civil rights, ecumenism, interreligious dialogue: how can an integral Catholic have such a reverse radar that spontaneously makes him love all those who are doubtful in their faith (to put it mildly)? (P.S.: Merton was Father Matthew Kelty’s spiritual director, whom he chose as his last confessor. At the age of 90, Father Kelty declared himself happy to be a homosexual, as his condition had helped him in his practice of celibacy. (<https://www.gionata.org/il-celibato-senza-amore-n-on-e-celibato-la-vita-di-matthew-kelty/>). The monk Merton, on the other hand, observed celibacy, but not chastity: during the last two years of his life he had a relationship with a woman.)

A member of the Golden Dawn? He never converted to Catholicism. He was not a homosexual (he had many wives and numerous lovers, among them **Margaret Sanger**, the militant feminist for birth control, eugenics, and abortion). Why do we find him among Radio Spada’s “*heroes*”? Yet, Luca Fumagalli describes him on Radio Spada March 24, 2020: “*The Science Fiction of H. G. Wells: between the Utopias of the mind, and waking nightmares.*” **Herbert George Wells** (1866-1946) is a writer and is English: but is that enough for Fumagalli to review and recommend him? Sure, if only to introduce to the reader a new work by the Radiospadist director: “*Well’s science*

fiction is therefore an attempt to rationally colonize the unknown, to exorcize the darkness by holding high the torch of the mind, and then falling back, in the face of many disturbing perspectives that it illuminates, into a sense of impotent blindness. Consequently, according to the writer, there is nothing left to do but live with the monster in gestation and try, as much as possible, to improve it, a lesson that will be taken up and developed in the twentieth century by authors including Aldous Huxley, William Golding and Anthony Burgess.

For those interested in learning more about the themes covered in the article and, more generally, dystopian literature, we recommend an essay: ‘There is no other way but the night. Dystopia, anti-utopias and nightmarish futures in literature’ (La Vela, 2018), available on Amazon at the following link....”

Golding and Burgess are already part of the collection, to which Wells is added. But who was Wells? A disciple of **Thomas Huxley** - one of the main exponents of evolutionism - and a precursor of **Aldous Huxley** (1894-1963), the former’s grandson and a follower of Krishnamurti and Hinduism, a prophet of the drugs into which he was reportedly initiated, it is said, by Crowley himself, and eugenics. Yes, because Wells was a member not only of the socialist Fabian Society and supporter of a world government, but also of the esoteric *Golden Dawn* (*Hermetic Order of the Golden Dawn*), the sect to which that Great Beast 666, Aleister Crowley, also belonged, (not the first time that we’ve met this monster on Radio Spada). To stay on topic: the book *“La tentazione del mistero: storie di fantasmi nella letteratura cattolica inglese”* [*The Temptation of Mystery: ghost stories in English Catholic literature*] leads Fumagalli to digress - on Facebook - about the Freemason Arthur Machen and the OTO [Ordo Templis Orientis] member **H.P. Lovecraft**, on 7/15/18.

Roses, Ruins and Lovers. Radio Spada’s annual conference was held on April 25, 2019 in Rivalta (Reggio in Emilia). In that presentation, as its director wrote on April 27 *“with that spirit of continuing innovation and research into the Truth, and with that love for the arts often demonstrated*

by Radio Spada”, a Roman group called *“Rose rovine e amanti”* [*Roses Ruins and Lovers*] was invited to give a concert. But who are they? Their leader, Damiano Mercuri, tells us in an interview on *“Rosa Selvaggia”* (a dark magazine as it defines itself, in that it deals with the whole dark universe). Mercuri, who calls himself “pro-Israel” but also Catholic, has this significant concept of the Church: *“The Church - he says - is the treasure chest where the most powerful and profound knowledge of Christian esotericism is kept”* (www.rosaselvaggia.com/Rose_rov_am_int.htm).

The participation of these esotericists was pre-announced with enthusiasm on Facebook on April 23 by the Radiospadist Lorenzo Nicola Roselli with these words: *“In the musical interlude of the 5th day of Radiospadist culture, the authentic champions of Italian neo-folk will play: Damiano Mercuri’s Roses Ruins and Lovers.*

As a fan it will be a great emotion to be able to listen to them live in a context so dear to me.

And I am sure I will not be the only one. But where do you find a 25th of April better than that of the “Babel of the Bergoglian Era?”. Indeed such a thing is really difficult to find, at least among Catholics.

CINESPADA, or the films and cinematographers recommended by *Radio Spada*. It might be surprising to find Woody Allen’s *“Midnight in Paris”* (September 10, 2018), but above all to find a movie like *“Cloud Atlas, the exaltation of the Humble”* (August 23, 2019). Since I haven’t seen the film, and I am wary of it, I will quote the opinion of a traditionalist leader who publicly distances himself from RS: *“Cloud Atlas, a film shot by transexual directors, the first case in the history of cinema, assigned feminine roles to male actors and vice versa, asiatic roles to westerners and vice versa, in an obscene whirlwind which is the apotheosis of gender in film format (identity, sexual, ethnic and also zoological, anyone can choose). The film is also so full of diegetic homosexuality (with explicit scenes, veered into an inverted romanticism unimaginable until a few years ago) that the People’s Republic of China, a state that in its own way maintains more sobriety*

than ours, has censored dozens and dozens of minutes, practically abolishing an entire chapter” (private letter). It gets even better with the Radio Spada review of “*Picnic on Hanging Rock: the mystery and nature in a noir of the soul*” (RS September 24, 2018), a lesbian story in reality, implicit in the film, explicit in the television series (also recommended by RS). Naturally, the homosexual theme does not escape the attention of specialized websites such as culturagay.it and cinemagay.it.

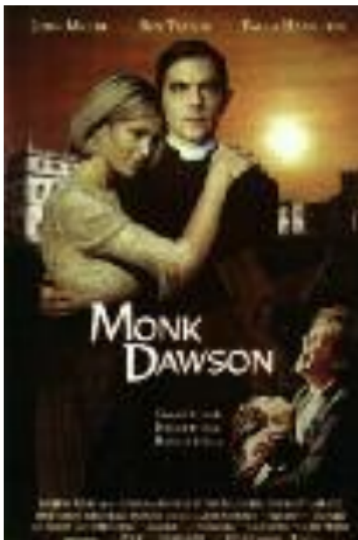
“*The spectator follows the descent of the protagonist step by step into the lowest recesses of vice*”, which the film abundantly shows to any astonished spectator who takes Fumagalli’s advice. Cinespada recommends “*Monk Dawson*” with the article: “*Il dramma del Post-Concilio: Monk Dawson, dal romanzo al film*” [*The post-Council drama: ‘Monk Dawson’, from the novel to a film*] (August 9, 2019). Monk Dawson is a priest, indeed a monk, who sacrilegiously abandons the priesthood. Always under the pretext that the film shows how ugly our world is, here they recommend “*‘The Wicker Man’, the amoral, neo-paganism of ‘68*”; “*a cult film, and a very lucid analysis of the cultural and moral barbarism that emerged in 1968.*” But is this the aim of the film’s director? Those with any cinematic taste are left perplexed. “*Cronenberg is one of my favorite directors: I saw his entire filmography*” (Facebook October 8, 2018). Another beloved director: **Steven Fry**. On Facebook, March 7, 2020 Fumagalli recommended for the first time (see TST p. 70) the film by the homosexual director Stephen Fry “*Bright Young Thing*” from 2003. A film and director he must like, because on April 9, 2020, he returns to it, publishing a photo with the following caption: “*Stephen Fry on the set of ‘Bright Young Things’ (2003), a beautiful film taken from the book ‘Vile Body’ by Evelyn Waugh. Fry, one of the most brilliant British actors of the last century, is noted among other things for having interpreted the part of Oscar Wilde - of whose work he is a zealous fan - in the 1977 film of the same name*”. A perplexed reader responded by quoting a blasphemous statement made by Fry on religion. The reply by Radio Spada’s director? “*Well, for*

that matter he is also an LGBT activist. But as an actor and director, he is not bad at all.” And so we ask ourselves: what happens if a young reader of Radio Spada, trusting in Fumagalli’s advice, goes to see the films in question?

From official films, it is now painful for me to move on to “private” ones. An incredible article by Lorenzo Roselli on Radio Spada: **The story of the first “sex tape”** (RS May 30, 2020), which narrates the kidnapping, torture and killing of a 14 year old girl by a perverted and sadistic married couple who filmed their horrors. What comment can be given? That of a Radio Spada reader who, with a great deal of common sense wrote: “*There is no need to enter into so much detail. In fact, I did not like the article at all - it seemed morbid to me. I hope it is the last of this tone*”. We hope so, but we fear not (and in the meantime the article is still there).

RS against Homosexuality?

The accusations against *Radio Spada* for their defense of homosexuality (or their being “gay friendly” according to the expression used by *Corrispondenza Romana*), accusations supported in the book “*The Shame of Tradition*” and taken up again in this article seem to fall on empty ears, and might even be considered absurd if one considers that *Radio Spada* is in the forefront in promoting reparation processions against so-called “Gay Pride”, publishing for example a book entitled “*Sodoma distrutta. Le parole di Santi e Papi contro l’omosessualismo*”



[“*Sodom destroyed. The words of the Saints and the Popes against homosexuality*”] with a preface by Silvana De Mari, a doctor and Catholic writer (also an arch-Zionist) who made the fight against homosexuality her purpose in life, to the point of being sued in

court from associations that specifically promote homosexuality. To this objection one could respond that RS is used to contradictions, such as for example a declared anti-fascism conjoined with the invitation to participate at its own conference for the release of a book by Franco Freda and published by the *Edizioni di Ar*. But in the case in question, the explanation lies not only in Radio Spada's typical strategy (RS is what it doesn't seem to be, and seems like what it isn't), but in a way of thinking that is common to a portion of the homosexual world that does not at all share the homosexualist ideology of "gay pride". I am thinking, for example, of the recently deceased Franco Zeffirelli; or the French writer Gabriel Matzneff. The latter, a collaborator at *Il Foglio*, a reactionary and a religious (in the schismatic Russian Church) has not spared his criticism of same-sex marriage: *"It is precisely homosexuals throwing themselves headlong into this temptation of respectability [...] In France, where love affairs between consenting adults are not punished by law, homosexuals risk almost nothing, but it is not enough for them: they hope that society will recognize them, admit them, receive them, they want honorability and security, the smile of the concierge and academic laurels, the certificate of good conduct and the marriage contract"*. And yet he makes no secret of his own pedophilia (be it boys or girls); he wrote a book on the subject: *"Children Under Sixteen"*; and another book, this time by one of his victims, cost him his "honorability".

Much more respectable is the Florentine artist, Zeffirelli. But what he declared to the magazine *L'Espresso*, is not without interest: *"Homosexuality never hindered Zeffirelli in his relationship with the Church"*. *"I believe that the sin of the flesh is such if it is done with a man or a woman"*. He despises Gay Pride events, *"truly obscene performances, with all that flailing crowd. The word gay itself is the fruit of Puritan culture, a stupid way to call homosexuals, making them seem like they were crazy."* To be homosexual *"is a very serious commitment between ourselves and with society. An ancient tradition, and often of a high intellectual level. Think only of the Renaissance.*

In Greek culture, the army paid great respect for two warriors who were friends and lovers, because in battle, they not only defended the homeland, but mutually even themselves, offering double strength against the enemy."

The Renaissance spirit of RS

We just read Zeffirelli's testimony, which indicated his particular point of view on the Renaissance spirit (together with the classical Greek world) as one of the models for a homosexual who wants to be disassociated from vulgar, "gay" movements. Even Baron Corvo, *Radio Spada's* pseudo-Integral-Catholic, was considered an heir to this particular Renaissance spirit (TST p. 37, for example). This is also the spirit of RS, who over Paul IV or Saint Pius V, prefers pontiffs such as Leo X, Alexander VI or Julius II (who, to tell the truth, did not really like at all each other), as well as Duke Valentino, Cesare Borgia (*"Former cardinal deacon of Santa Maria Nuova, Gonfaloniere of the Holy Roman Church and Captain General of the Holy Roman Church"*, Facebook March 12, 2020). On June 16, 2019, for example, the Radiospadist Giuliano Zoroddu commemorated an important anniversary: *"On June 16, 1516, Hanno, Leo X's white elephant, Alexander VI, one of the popes preferred by Radio Spada*





Shane Leslie, "Churchill's cousin"

died. Given to him by Manuel I of Portugal it was received by the Pontiff at Castel Sant'Angelo on March 12, 1514. The dear pachyderm was domesticated so that it knelt three times before the Pope and performed, in its own way, kissing his foot with his trunk" (meanwhile Luther busied himself with things other than elephants). Hanno and his Moor trainer interested Zoroddu so much, he returned to the subject on *Radio Spada* on June 5, 2020 with an article "*Hanno, Leo X's Elephant*". Equally frivolous is *Radio Spada's* interest in Cardinal Fanciotto Corsini († 1534): "*With Pope Leo X's accession to the papal throne, he played a very prestigious role in the Holy See: a great enthusiast of hunting, he was an inexhaustible organizer of the proverbial Leonine hunting expeditions*". More not to be missed news is found on the Radiospadisti column named "*Glorie del Cardinalato*" (often written by Seveso or Zoroddu) who often delights in the not very religious Cardinals of the Renaissance. Cardinal Bembo, a humanist attracted by Valdesian heresies, as well Lucrezia Borgia, and another pro-Valdesian, Ercole Gonzaga; the salacious Cardinal Bibbiena who delighted in unchaste sonnets and the fifteen year old Ranuccio Farnese; children and grandchildren of Popes, and even suspected lovers (!) like Cardinal Francesco Alidosi († 1511), killed by Pope Julius II's nephew, about whom Julius maintained with the Cardinal "*a friendship, the solidity of which gave rise to vile but never proven gossip, destined to last until Alidosi's death, who drew copious benefits from it.*" Zoroddu throws stones and then hides his hand, and it would take little for the reader to know in more detail what the

Renaissance gossips were saying that was so vile. Regardless of this fact, and given the presumption of innocence of a Pope who, as Pope, was the Vicar of Christ, one wonders when reading the life of Alidosi narrated by *Radio Spada*, what religious things the poor Cardinal did during his existence and how he glorified the purple: one seeks, but in vain, a reason for glory. But what would be appropriate to hide is instead *Radio Spada's* reason for exhibition and satisfaction.. The RS spirit is this, combined with a declared snobbery: "*Don't be trivial. Don't compete. Don't concede. Be pure with the impure, foolish with the professors, and it is worth being sensible with the fool. Be prudent with the imprudent, and imprudent with the prudent. Among the boring, be awesome. In a Protestant country, be Roman Catholic*" (Shane Leslie, the "cousin of Churchill" in "The Cantab" on Facebook January 11, 2020). The Leslie quoted here is a "Bensonian" lover of Baron Corvo, and the quote gives us a clear example of the profound reasons these decadent English Catholics and their local emulators reveal for being Catholic.

And before closing:

"The Shame of Tradition" Errata Corrige

After the publication of our book TST, we received only two letters requesting that we correct some errors we made; one of these was very kind, the other a little less so; both came from people that we know personally. We are happy to correct any errors made unintentionally in this article, as we will do in any possible new edition of TST. We begin with the least kind letter.

• An "email" from PierLuigi Zoccatelli

On December 10, 2018 we received the following email from PierLuigi Zocatelli:

"Rev. Don Francesco Ricossa,

I read in your book "The Shame of Tradition" (p. 146) a quotation of 12 lines in quotation marks which were attributed to me, with

the following comment which - to say the least - to me seemed critical: “the writer and the one taking responsibility for such statements is PierLuigi Zocatelli”.

If you have the kindness to look at the work cited in the footnote, I think you will easily realize that the entire chapter from which the quotation is taken - the chapter begins on the first page, i.e. page 69 - is a text whose author is well identified, but it is not me at all.

I trust that you will lend me the courtesy of admitting the regrettable charge, which I consider detrimental to my honor, as well as to its true factual nature.

In addition to a simple email response, I believe it is your duty to take on the responsibility of notifying your readers in the appropriate manner as required by law.

A cordial greeting,

PierLuigi Zocatelli”

I admit without hesitation the “unfortunate charge” which is undoubtedly detrimental to the “factual truth”, even if I don’t fully understand how it could be detrimental to the honorability of the person who wrote to us. So let us give to Giuseppe Saja what is due to Giuseppe Saja (i.e. the phrase in quotation marks and correctly reported in my book *The Shame of Tradition* on p. 146) and let us give to PierLuigi Zocatelli what is due to PierLuigi Zocatelli, that is, being the editor of the volume published by the esoteric *Mediterranee Edizioni* entitled “*Aleister Crowley, A Magician in Cefalù*”, a volume that publishes (some of) the reports given at the international conference “*A Magician in Cefalù: Aleister Crowley and his stay in Sicily*” which was held in Cefalù itself on February 22-23, 1997. Among these reports, published by PierLuigi Zocatelli, is the one by Giuseppe Saja, who Zocatelli himself presents as “an intern at the Institute of Italian Literature of the Faculty of Humanities and Philosophy of the University of Palermo” (p. 10). G. Saja’s report is entitled “*Aleister Crowley: The character and his literary double*”. The phrase in my book (“the one writing and taking responsibility for such statements is PierLuigi

Zocatelli”) must therefore be corrected in this way: “The editor of the book, who is therefore in some way co-responsible for similar statements, is PierLuigi Zocatelli”. But what are these statements? In what way would it be detrimental to Zocatelli’s respectability to (mistakenly) attribute those 12 lines to him? The sentence quoted was intended to confirm a thesis of my book: decadent literature includes among its representatives a person of Crowley’s caliber. The only reservation on my part concerned the following words (by Prof. Saja): “*Crowley’s poetic work, which perhaps should be studied with more attention and without inconclusive moralisms*”. Now, it seems to me that CESNUR, the association founded by Massimo Introvigne ⁽³⁾ and of which Zocatelli is a close collaborator, prides itself in carefully studying, and without making moral judgments, the so-called “new religions”, which does not exclude the sexual magic of Crowley and company (Zocatelli’s interest in Crowley goes way back, from his early youth, even before his militant Catholicism).

• A Letter from Alberto

On page 72 of TST I spoke about a blog by a certain Alberto in relation to the book “*Brideshead Revisited*” by Evelyn Waugh. The link with Radio Spada consisted in the common interest of Catholic and homosexual themes in the book. I didn’t know then that this Alberto is the same person Radio Spada spoke of on December 20, 2014 regarding the association **Courage** in the article “*Homosexual Catholics: Alberto’s testimony*” (the article reported Alberto’s words, and was published by the editor Jeannedarc, a pseudonym of Ilaria Pisa, the wife of Andrea Giacobazzi). At the time of the book “*The Shame of Tradition*”, this had escaped me. In the article presented by Radio Spada (which followed a similar article: “*Homosexual Catholics: a stupendous testimony*”), among other things, was mentioned the method used by the association **Courage**, which has its fundamentals in the cultivation of “chaste friendships” between “homosexual Catholics”. To

avoid any misunderstanding, the articles by Radio Spada are entirely favorable to this method.

Following a telephone call on November 28, 2018, I received the following letter:

“Dear don Francesco,

As promised, I hereby write to you in regards to my book and that unwitting quotation in my blog.

Your quotation is on page 72 of the book, in which you talk about “homosexual catholics” when it would have been better to use before the word Catholic the expression “those attracted to the same sex” rather than “homosexual” as the noun, just so as not to confuse tendency or inclination with identity, the latter being the same for everyone as children of God.

My blog is not intended to carry out a cultural project, but it is rather a collection of notes and sharings along a path of conversion, hence the expression “the flag they use” referring to Waugh’s novel seems out of place to me.

For “Brideshead Revisited”, I try to give it a reading of a conversion journey whose protagonist is Charles, not Sebastian (...)

The title of the blog is “The Courage of Chastity. A person with an attraction to the same sex” and not “The courage of Chastity with the attraction for the same sex”, the spark for the title came to me from a homily by Biffi [Cardinal Giacomo Biffi, ed] that makes up the first part of my [blog post](https://coraggiodelcastita.blogspot.com/2012/12/la-sfida-della-castita.html) <https://coraggiodelcastita.blogspot.com/2012/12/la-sfida-della-castita.html>

I don’t believe one can place any doubt on Waugh’s conversion, and although I can’t speak about his private life, I have not found any documented trace of homosexual behavior in his adult life.

In Waugh’s preface to the 1959 edition he wrote: “the book is infused with a kind of gluttony, for food and wine, for the splendors of the recent past, and for rhetorical and ornamental language, which now with a full stomach I find distasteful.”

You conclude by questioning “the chastity of the above”, not making it clear if it deals with my own or simply the title of the blog; in any case the



Frodo and Sam

inspiration taken from Chesterton’s paradoxical quotation - which I posted - turns out to be a blunt weapon if one reads the context in which it was formulated (<https://coraggiodelcastita.blogspot.com/2017/09/8-anni-il-rischio-dellamore.html>), so much so that you repeat some of my arguments in your footnote 78. At this point I ask myself, where is the mistake?

Some other quick notes on page 91 talk about a “homosexual nature”, as I said, this contradicts Christian anthropology that does not reduce the identity of a person to his tendencies (I hope you received the book by Fr. Harvey).

On page 95 you cite “Mario” Consoli, who in fact is “Luciano Massimo Consoli (...) promoter of the gay movement (...) in Italy.

In several places, which I have not noted, you refer to gionata.org as being homosexual catholics, while it is really interdenominational, preferring to define itself as “gay believing” and having no recognition by the Catholic Church while enjoying the support of certain homosexual and progressive clerics (and obviously ample space on Avvenire).

I hope you will find my observations helpful and I ask again if I have been mistaken about anything, please let me know. Thank you.

Alberto (...).”

On the basis of this kind letter by Alberto, I corrected three factual errors I committed:

Mario Consoli is, instead, Luciano Massimo Consoli.

“Gionata”, in contrast to “Courage”, is not approved by the “Church” (nor is it disapproved).

The precise name of the blog is “*The Courage of Chastity: A person with same-sex attraction tells his story.*”

The question of whether we should say “homosexual Catholic” or “Person with attraction to the same sex” (SSA) is important to A.; therefore I reported it.

The essential point is my having placed in doubt the “chastity of the above”. I will therefore explain. I certainly didn’t dare question A.’s chastity, as I didn’t even know who he was. My criticism, instead, concerns the method - which I now know to be about the association Courage - which A. also described in his blog, that of friendship among people with SSA.

In particular, I was referring, and I am referring, in addition to the aforementioned quote by Chesterton, to the method of cultivating friendship between those with SSA (people with same-sex attraction) as well. Having established that people with SSA must live in chastity, the idea is to “cultivate friendship” even among SSA people.. Friendship would avoid the temptation of promiscuity. *“The alternative of friendship is that isolation which represents a fertile terrain for promiscuity.”* And up to this point we can possibly arrive, and perhaps understand. But the site goes further: now *‘friends touch each other’*. *“First of all we need to dismantle the ‘myth’ according to which intimacy and sex are synonymous, living chastely does not mean living in isolation.”* *However, this does not mean wanting to take refuge in a disembodied spiritualism. We are made of the same flesh and blood, the person is made up of the unity of the material and the spiritual that resonate with each other in the mystery of life.*

Physical contact means touching and being touched and this can happen in a constructive sense only if harmonized by self control, (...) a healthy and viable middle way between reckless exposure to sin and isolation from other human beings is possible, and that intimacy is not the same as explicit sexual activity. Of course those who propose this middle way are aware of the risk involved, but quoting C.S. Lewis (The Four Loves) ‘The alternative to the risk of tragedy is damnation. The only place, besides heaven, where you will be perfectly safe from all the dangers and disturbance of love is hell.’ Whoever proposes this middle way realizes the risks involved”: and this is

the problem. A problem that is made even clearer if we move on to concrete examples. The blog posts a long quote from Father Fabio Bartoli under the title *“Friends touch each other”*:

“Read this page from Lord of the Rings; it is the emotional moment in which Sam finds Frodo whom he believed had been killed by the orcs:

«He was naked, and was lying unconscious on a pile of filthy rags: he was holding his arms high, covering his head, and on his side was a nasty wound from a whip. ‘Frodo! Dear Mr. Frodo!’ cried Sam almost blinded by tears. ‘It’s Sam, I’ve arrived!’ He lifted his master slightly, hugging him to his chest. Frodo opened his eyes.

‘Then, I wasn’t dreaming when I heard someone calling out there and I tried to answer. Was it you?’ ‘It was me, Mr. Frodo, I had almost lost hope. I could not find you.’

‘Well, now you have done it, Sam, dear Sam’ said Frodo leaning back in his arms and closing his eyes like a child whose night terrors were chased away by a beloved hand or voice.

Sam felt as though he could stay there forever, in eternal happiness, but it was not to be. It wasn’t enough for him to have found his master, he still had to try to save him.»

An emotion so intense, as described by Tolkien with an embarrassing vivacity, can only be communicated by touch, no other of the senses offer tools adequate to let so much love pass. And in fact, Frodo and Sam also abandoned themselves in this long embrace that would have been, says Tolkien, forever.

Do you find a manifestation of such open feelings embarrassing? Isn’t there something excessive, pathetic? But from the embrace of a friend, that becomes a moment of eternal happiness? I agree, it is not an ordinary moment, indeed it is perhaps the highlight of this beautiful story of friendship that is the Lord of the Rings, and yet I believe to our modern taste, these words can sound saccharine, almost embarrassing, as if exposing a part of us that we prefer to be hidden. So much so that there is no shortage of those who interpret the friendship between Frodo and Sam in a homosexual light. (...) To me it seems that

people have developed a kind of phobia about physical contact (...) especially between males. (...) Not every contact is synonymous with possession, just as the pleasure of touching and being touched is not necessarily a sexual pleasure. Touching a loved one, any loved one, is always beautiful, because it says the mutual being-one-for-the-other in the relationship, and not feeling guilty if you enjoy loving and being loved, because we are made for this, man exists for love and if man is a body the manifestation of love can only pass through the body. Evil never exists in pleasure, indeed, pleasure is divine in itself. (...) Returning to the contact then, the problem is not touching per se, but when this touching is not 'sensible', when it expresses something different than friendship. (...) So precisely to learn to have a peaceful relationship with one's own physicality, it is good to get used to physical contact, expressed without fear, as long as they are sensible. Hugs, caresses and other forms of contact will gradually become more and more natural and spontaneous between friends. When they are no longer afraid of tenderness, friends love to touch each other, because they love to share even their own fragilities." According to Father Bartoli, avoiding embraces and caresses would be a phobia that multiplies desire and harms chastity. This "middle way" between traditional, Christian asceticism and the sin against chastity is illusory and misleading, even, and even more, among the people who have an attraction for the same sex. This is what I meant by the phrase: "the chastity of the above is rather doubtful, seeing what he wrote on friendship and physical intimacy", and I cannot but advise against the theory and practice of this method for living the beautiful, virtuous life of chastity.

Conclusion

In conclusion, to bring an end of this long-winded article - at times even embarrassing for its content, and I apologize to the readers - I would like to compare a programmatic phrase from

Radio Spada's director, Luca Fumagalli, and a document of the Supreme Congregation of the Holy Office:

"The best attitude for a Catholic would be to read any book that is published" (A conversation on Tolkien, with Luca Fumagalli, Fede e Cultura Universitas, about the 51st minute of the video of April 29, 2020: https://www.youtube.com/watch?v=Ott6Ubl0POo&feature=share&fbclid=IwAR0JfOIQc0Jr8l3OCHaJdz01uH1WSfPH_EcgG3EUIzM0Hw_VC-bPmq73ZV9g)

One could not better express, in so few words, a condemnation of the discipline of the Church within the Index of Forbidden Books and the norms of the Code of Canon Law (Canons 1397-1405 of the Pius-Benedictine Code) and the very genuine expression of a liberal and naturalist spirit. All coming from a book lover.

The Voice of the Church on Mystico-Sensual Literature.

A note from Sodalitium: *We publish the full text of the Instruction of the Holy Office "Inter mala" of May 3, 1927 on 'sensual and mystical-sensual literature'. As the studies of Jean Baptiste Armadieu demonstrate (<https://halshs.archives-ouvertes.fr/halshs-01315561/document>), the mystico-sensual literary current in question is that of Decadentism (in this case of the French language) and of the more recent "Renouveau Catholique", this following a complaint in 1917 by the Nice lawyer, Raymond Hubert (close to the priest Emmanuel Barbier and to Father Charles Maignen of the Sodalitium Pianum); the authors examined, among others, were: Baudelaire, Verlaine, Rimbaud, Huysmans, Barbey d'Aurevilly, Léon Bloy and Charles Péguy, of those deceased; and Psichari, Montier, Claudel, Vallery-Radot, Baumann, Bourget, Bernanos, Vaussard, Jammes, and Mauriac among the living. The text of the Instruction will be published in a possible new edition of the book "The Shame of Tradition", published by our Centro Librario.*

Congregation of the Holy Office, Instruction "Inter mala" of 3 May 1927 to the Episcopate of the whole world, on sensual and mystical-sensual publishing.

(§ 1) Among the most disastrous evils which in our days totally corrupt Christian morality and do great harm to the souls redeemed with the precious Blood of Jesus Christ, we must especially include literature which favors sensual passions, lust, and a certain lascivious mysticism. Of this character are mainly novels, short stories, dramas, comedies: all writings which today are multiplying in incredible ways and are spreading more and more every day, everywhere.

(§ 2) If this literary genre, to which so many, especially young people, are so attracted, were contained, certainly not restricted, within the limits of modesty and honesty, it could not only harmlessly entertain, but also help to improve morals.

(§ 3) But unfortunately the very serious damage that comes to souls from this inundation of books, which are equally fascinating and immoral, cannot be deplored enough. Since many writers paint immodest scenes with vivid colors and, neglecting all due reserve, now covertly, now with open and refined shamelessness, narrate the most obscene episodes, describe in the most minute details the most degrading sensual vices and present them with all refinements of style and the charms of art, so as not to leave intact anything that belongs to the honesty of morals. Everyone sees how pernicious all this is, especially for young people, for whom the ardor of age makes continence more difficult. Such volumes, often of small size, are on sale at a low price in bookshops, on the streets and squares of the cities, in railway stations, books which fall into everyone's hands with wonderful rapidity, frequently bringing Christian families very sad failures. Who is not aware that they over excite the imagination, inflame the most unbridled lust and drag the heart into the stench of every turpitude?

(§ 4) In other love stories, much worse things are typically published by those who – what is horrible to say – are not afraid of trying to make acceptable the nourishment of a morbid sensuality with sacred things, intertwining immodest loves with a certain piety towards God and a completely false religious mysticism: as if faith could coexist with indifference towards the right rules of life and even with their impudent denial, and as if the virtue of religion could be associated with the depravity of morals. On the contrary, it is irrefutable that no one can obtain eternal life if, despite having very firm faith in divinely revealed truths, he does not observe the divine commandments, since he does not even deserve the name of Christian who, after having professed the faith of Christ, does not follow in his footsteps: “faith without works is dead” (James, 2, 26) and Our Lord warned us: “It is not those who say to me 'Lord, Lord' who will enter the Kingdom of Heaven, but he who does the will of my Father who is in Heaven” (Matthew 7, 21).

(§ 5) Nor can it be argued that in many of these books the splendor and value of the style is truly to be praised, that psychology in accordance with modern discoveries is excellently taught, that the voluptuous satisfactions of the body which are expressed in their real ugliness are condemned for this very reason, or because they are sometimes presented combined with pangs of conscience, or also because it is highlighted how often shameful pleasures end in pain and repentance. Given that the fragility of fallen human nature is great, and the tendency to sensual pleasures is great, neither elegance of language, nor notions of medicine or philosophy, even if they are given in such literature, nor the intention, such as it both of the authors, they can prevent the readers, taken by the pleasures of unclean pages, from becoming little by little perverted in mind and depraved in heart, until, setting free the brake on evil impulses, they fall into every kind of crime and, tired of a life of shame, they often end up committing suicide.

(§ 6) Moreover, it is not surprising that the world, searcher as it is itself to the point of contempt for God, delights in these books; but it is very painful that writers who boast the Christian name are lending their work and committing themselves to such contagious literature.

Is it possible that by fighting the moral principles of the Gospel one adheres to blessed Jesus who gave everyone the precept to crucify their own flesh with its vices and its concupiscences? “If any man will come after me – he said – let him deny himself and take up his cross and follow me” (Matthew 16, 24).

(§ 7) Not a few writers have reached the point of such audacity and effrontery as to declare with their books those same vices that the Apostle forbade Christians even to mention: “Fornication and all uncleanness... let it not even be mentioned. among you, as befits the saints” (Eph 5:3). Let it be known to them therefore once and for all that they cannot serve two masters, God and lust, religion and immodesty. “Whoever is not with me - says Lord Jesus - is against me” (Mt 12,30). And, those writers who vitiate good morals with foul descriptions, the unshakable foundation of domestic and civil society, are certainly not with Jesus Christ.

(§ 8) Given therefore the spread of sensual literature, which every year increasingly inundates almost all nations, this Supreme Sacred Congregation of the Holy Office, which is responsible for the protection of faith and morals, with the Apostolic Authority and in the name of the Holy Father, by divine Providence Pope Pius XI prescribes to all ordinary people to do everything possible to remedy such an urgent evil.

(§ 9) In fact, it is up to them, constituted pastors in the Church of God by the Holy Spirit, to supervise with the greatest diligence what is printed and published in their respective dioceses. It is certainly known to everyone that the number of books scattered everywhere today is so large that it is impossible for the Holy See to examine them all. Therefore Pius X of solemn memory in his *Motu proprio Sacrorum Antistitum* commanded the following: “If pernicious books are found in your lands, make every effort to banish them, also making use of solemn condemnations. Although this Apostolic See makes every effort to eliminate such writings, today the number of them has grown so much that it is not enough to condemn them all. So it happens that the medicine sometimes arrives too late, that is, when the disease has already taken hold because of waiting too long.”

(§ 10) Nor, moreover, do most of these volumes and pamphlets, although very harmful, become subjected to special censure by the Supreme Congregation. Therefore the Ordinaries, according to the norm of Can. 1397, par. 4 of the Code of Canon Law, directly or through the Supervisory Councils, established by Pius X in his encyclical *Pascendi dominici gregis*, must try to carry out this very serious duty with all care and concern, nor should they fail to most opportunely denounce these books as condemned and extremely harmful, in the diocesan bulletins.

(§ 11) Furthermore, who is unaware that the Church with general law has already established that bad books, which seriously and specifically offend morality, must all be considered forbidden as if they were placed on the Index of forbidden books? It follows that those who read an obviously obscene book without due permission commit a mortal sin, even if it has not been formally condemned by ecclesiastical authority. And since in this matter, which is certainly of great importance, false and dangerous opinions are current among Christians, the Ordinaries should ensure with pastoral warnings to draw the attention of parish priests and their assistants in particular, and to appropriately instruct the faithful. (§ 12) Furthermore, the Ordinaries should not fail to declare, according to the needs of the individual dioceses, which books are specifically prohibited in their nature. That if, in order to keep the faithful away from reading some book with more effectiveness and speed, they condemn it with a particular decree: it is entirely appropriate to use this right of theirs, as the Holy See usually does in causes of greater importance, according to the prescription of Can. 1395, § 1 of the Code of Canon Law: “It is the right and duty of the supreme authority for the Church and of the particular Councils and of the Bishops for their subjects to prohibit books for just cause”.

(§ 14) Finally, this Supreme Sacred Congregation orders that all archbishops, bishops and other ordinary bishops, on the occasion of the diocesan report, report to the Holy Office what they have established and implemented against immoral books.

Footnotes

1) *Radio Spada* obviously did not appreciate *Corrispondenza Romana's* comments. Without making the slightest reference to their article on “*gay friendly traditionalism*” (except for a cryptic allusion to “friendly fire” (*friendly?*) that would have affected them in the past, on July 15, 2019 *Radio Spada* attacked *Corrispondenza Romana* (“*Be careful of certain authors and certain ideas. 'Books for the summer' to be taken with a pinch of salt*”) for having recommended such authors as Bat Ye'or, Del Valle and Meotti, all writers “*Western, American and very Israeli-oriented in politics*”. *Radio Spada's* criticism of *Corrispondenza Romana*, in this case, is certainly well-founded and even too benign. But what is disgusting is the hypocrisy of the *RadioSpadistas*, who rent their garments if *Corrispondenza Romana* recommends three Zionist authors, while they collaborate extensively with Prof. Viglione, who is, it may be said, a student of Prof. De Mattei, and also with Dr. Silvana De Mari, whom no-one can surpass when it comes to pro-Zionism, even in her exaltation of the “ironclad pro-Israeli” (as RS calls him) Giulio Meotti. In short then, pro-Israelis are good or bad only to the extent that they are friends of RS: in this case *Juda non olet*. A diamond dealer who collaborates with “*Free Ebrei*” (“*an online magazine of contemporary Jewish identity*”) knows something about it.

2) The association's website (unavox.it) has a column entitled “*Articles from various sources*”. In the case of *Radio Spada*, *Una vox* intervened twice directly and once indirectly. The first intervention (May 2017) was against us, in their publishing an article by Cristiano Lugli (then very active in *Radio Spada* - I don't know if he is today) entitled “*Response to a critical homily by Father Francesco Ricossa*”. Lugli's harsh article was preceded and followed by a note from *Una vox*: “*After having listened carefully to the homily of the Reverend Father Francesco Ricossa - which we refer to below- it seemed appropriate for us to post the following article by Cristiano Lugli - someone already known to our readers - because he rightly puts his finger on the wound opened by Father Francesco Ricossa, whom we define as a plague for convenience of language, but who is one of those thoughtless “speed bumps” that our priests occasionally encounter, dedicated body and soul to the defense of Catholic orthodoxy. In fact, sometimes it happens that, carried away by their enthusiasm and pastoral zeal, some priests allow themselves to be trapped in heated controversies against those who do not think exactly like them or as they wish. This is one of these cases, in which the vis polemic against those who they do not like leads to confusing the essential with the accessory, Catholic teaching with personal opinion. It happens! After all, we are all men of this world.*”

At the end of Lugli's critical article, the homily that was the object of criticism was honestly highlighted: “*Sunday in the octave of the Ascension (28/5/2017), homily by Father Francesco Ricossa, Church of San Luigi Gonzaga in Albarea (FE): on the June 3 procession in Reggio Emilia*” <https://www.youtube.com/watch?v=bANk7eO0GUM>”

Following the publication of TST, *Una vox* published (January 2019) “*Emmanuele Barbieri's*” review preceded by the following comment:

“*We are publishing this article, which is a review of Don Francesco Ricossa's book “The Shame of Tradition”, despite it being published in September 2018, because the topic discussed is not of little importance for the edification of Catholics, especially young ones. The author explains well the meaning of the content of the book written by Father Francesco Ricossa, a book that would be useful for many to read, if only to avoid stumbling lightly onto texts that are mainly pernicious, despite the fact that they present themselves as cultural reflections, and more dangerous precisely for this reason. Father Francesco Ricossa gave an interview on the book which we invite you to listen to: available on YouTube: https://www.youtube.com/watch?v=d6TBgT3XC6c.*”

We can safely say then, that Father Ricossa's homily really wasn't a “rash speed bump”. Or was it? Since, despite *Una vox's* distancing from articles published by *Radio Spada* (still today), it does not distance itself from *Radio Spada* itself. On May 27, 2019 RS published an interview by Cristiano Lugli (the one from earlier) and Alessandro Corsini with Calogero Cammarata, president of *Una vox*, on the occasion of Bishop Williamson's conference in Reggio Emilia (the city of Andrea and Ilaria Giacobazzi). Bishop Williamson's coming to Italy was sponsored by Father Nitoglia, the Reggio Emilia conference by *Radio Spada*, the publisher Effedieffe (close to Father Nitoglia) and by *Una vox*. In short: can one frequent an association that still spreads ‘*gay friendly traditionalism*’ or not?

3) *Sodalitium* dedicated numerous articles to the founder of *CESNUR* and the former national regent of *Alleanza Cattolica*, Massimo Introvigne. Here I limit myself to reporting what Introvigne declared to journalist Francisco Borgonovo: “*I would like to start by saying that for me the expression ‘esotericism’ has no negative meaning, on the contrary. Academic studies have now recognized Western esotericism as one of the great European traditions of thought, doing justice to centuries of criticism, previously Protestant (for which esotericism would be the pagan residue present in Catholicism), then the Enlightenment (esotericism as irrationalism) and then Marxism (esotericism as a ‘right wing’ phenomenon). Today, anti-esotericism, also widespread in certain Catholic circles, appears anachronistic when it isn't simply silly*” (F. BORGONOVO, *Ma che progresso del diavolo. Le relazioni pericolose tra ideologia della sinistra, esoterismo e massoneria*, in *La Verità*, June 15, 2020, p. 14).

Gianni Collu is dead (and so is Gianni Rocca)

By Father Torquemada

On June 30 (elsewhere July 1) 2016, in Acqui Terme, the town where he was born, Gianni Collu died. On the same day, together with him, Gianni Rocca also died. Obviously, because it is the same person: Gianni Rocca was the pseudonym used by Gianni Collu in his collaboration with *Studi Cattolici*, the magazine directed by Cesare Cavalleri, published by **Ares**, controlled by **Opus Dei**.

I learned purely by chance that both Gianni Collu died, and that Gianni Rocca was the pseudonym of Gianni Collua, a bit late, in April of the catastrophic year 2020.

Many of you will say to yourself: Peace be upon his soul, but...what has that got to do with us? For those of you who did not know about Gianni Collu, or Gianni Rocca, nothing. But to us at *Sodalitium*, the two characters, or rather: the one character, really does matter.

In truth, no one at *Sodalitium* met Gianni Collu, or Gianni Rocca, at least among those who still write at *Sodalitium*. But an old collaborator on the magazine, and not one of the latest ones, instead did know him, and I'm talking about Father Nitoglia. This was at a time when Father Nitoglia was on good, or indeed excellent, terms with Maurizio Blondet and also Piero Vassallo, which means: sometimes yes sometimes not, (there was a moment of rupture, for example, after Blondet published an obscene and sacrilegious article in 1997 on *Il Silenzio di Sparta*). In *Sodalitium* issue no. 51 (of 2001) Father Nitoglia summarized quite well what should be thought of Maurizio Blondet's most famous book *Gli Adelphi della Dissoluzione* [*The Adelphi of the Dissolution*] (publisher **Ares**, precisely), which he had reviewed positively (with some reservations however) in 1995 (n. 41): "very documented and interesting book, but to be 'taken with a grain of salt', as it aims to combat



Ritratto di Gianni Collu († 2016), opera del Maestro Alzek Misheff

the esotericism of Adelphi with another kind of esotericism, underlying the whole book." We will see how true that is and what Gianni Collu has to do with it.

Father Ricossa never met Gianni Collu, but rather he polemicized with him without knowing him. This is because he was arguing with Gianni Rocca, who in reality was, as we later learned, Gianni Collu. It is instructive even today to reread the criticism that Father Ricossa leveled at Gianni Rocca (and with him Piero Vassallo and Maurizio Blondet) in his book: *Cristina Campo, or the Ambiguity of Tradition* (publ. *Centro Librario Sodalitium*, Verrua Savoia, 2005, pp. 36-44 and 72-74). The debate surrounded the figure of Cristina Campo (the pseudonym for Vittoria Guerrini) and her relationship with Catholicism. I refer you to the pages I just mentioned; in summary, Father Ricossa's position, and that of *Sodalitium*, intended to maintain a correct balance between that of Ivo Cisar, a collaborator of *Una Voce*, who absolutely defended Cristina Campo's orthodoxy, and that of Vassallo and Rocca, for whom the writer was a Guénonian gnostic and a "porno-poetess" (the term is Vassallo's). Rocca's thesis, published in *Studi cattolici* in June 2002 (*Cristina Campo & la Tradizione primordiale*) was that the writer was part of the gnostic and anti-cristian program of the "Adelphi of the Dissolution" (Calasso's publishing house) and that her initiative against the post-conciliar liturgical reform (including the *Brief Critical Examination of the Novus Ordo Missae* which she requested of Father Guérard

des Lauriers, o.p.) was entirely a maneuver by these diabolical initiates against the Katéchon which holds back the antichrist, the Katéchon being the Papacy...of Paul VI and his successors. At first glance, it was a clever (counter) attack by “conservative” modernists (read: Opus Dei) against Catholic “traditionalists”, for which they retaliated, overturning the accusations and “proving” that the founding text that rejected the New Missal, the *Brief Critical Examination*, had been commissioned by none other than that Guénonian esoteric circle of the Adelphi of Dissolution. And in a certain sense, the low blow to “Catholic Traditionalism” came precisely from those circles, given that Gianni Rocca=Gianni Collu attended Montini’s mass every day. But at that time, when *Sodalitium* had still not known who Gianni Rocca was, one could smell smoke. Yes, because the arguments were the same as found in the book “*The Adelphi of Dissolution*”, and when its author, Maurizio Blondet, criticized René Guénon, it was like the ox calling the donkey a cuckold [pot calling the kettle black] (as was amply demonstrated in *Sodalitium*: the anti-Guénonian Blondet is, in reality, an authentic Guénonian). But there was more. As Father Ricossa noted on p. 73 (footnote 134), the Guénonian magazine *Rivista di Studi Tradizionali* revealed, to Blondet’s great embarrassment, that among the sponsors of the “*Adelphi of Dissolution*” operation, was the publishing house *Arché* (based in Milan but publishing in French) which makes no secret of its orientation: just visit its website and you will see that it presents itself as a “*publishing house that specializes in Western and Eastern spiritual traditions, alchemy, history of religions, Kabbalah, mythology, astrology, freemasonry, hermeticism, mysticism, philosophy, symbolism, and occultism.*” It couldn’t be said better or more clearly. Father Ricossa wrote: “*M. Blondet, for his part, wrote of not knowing, in fact, the responsible parties at Arché, and obviously we believe him, but we know for certain that others - of his ‘current of thought’ - knew them very well.*” Father Ricossa’s certainty came from Father Nitoglia who, in that circle, had met Gianni Collu, who in turn knew “very well”, and

even more, the *Arché* publishers (and it seems also the *Adelphi* publishers, if we must believe those who write about him: “*Since the 1970s, he has been one of the most refined intellectuals on a national and international level, a consultant for publishing houses such as Adelphi and Bompiani.*”) According to his friends, Collu was a man who preferred not to leave traces, to act in the shadows. But he left at least one trace in *Arché* editions: his preface - under the pseudonym Gianni Rocca, yes that same anti-Guénonian “Catholic” of Ares publishers - to a book by Ivan Aguéli (alias ‘Habdul-Hâdî) *Ecrits pour la “Gnose” [Writings for “Gnostis”]*. Who is Aguéli? The man who initiated René Guénon to Sufism! In the face of such disconcerting news (the only ones he knew about at the time), Father Ricossa commented (p. 73): “*often the worst of disputes are in the family*”. Provided the disputes are real and not apparent...

Now we have come to find out that Gianni Collu is dead, and that Gianni Rocca (= Opus Dei) was Gianni Collu, but that Gianni Collu, formerly a consultant at *Adelphi* and close to *Arché* editions, was the mysterious “sage” whom Maurizio Blondet met in Wiesbaden (alias Acqui Terme), and who commissioned him to write the book “*Adelphi of Dissolution*” (and also the one on Jakob Frank); Blondet himself finally admitted it to Danilo Fabbroni, who dedicated a book to the “*great heresiarch*” Collu (as he calls him). In 2019 Blondet, speaking about his book, said: “*Many years ago I wrote - or, rather, an angel dictated to me - The Adelphi of Dissolution*”. His “*Informant*” (Blondet calls him that) was, now we know, Gianni Collu. In his blog, *Blondet & Friends*, in commenting on Collu’s article on Pasolini republished March 5, 2020, Blondet said to Fabbroni (who already knew): “*Collu was my ‘advisor’ on Adelphi of Dissolution. A level to which I am no longer on a par. I limit myself to being the chronicler of the antichrist, hour by hour.*”

Gianni Collu began his intellectual career among the ranks of Bordigian Marxism. Still today, much information can be found about Collu on the magazine “*Il Covile*”, which, among



Homepage of Archè Edizioni

other things, deals with “deepening the Marxian intuitions on the origins of alienation (Cesarano, Demotte, Camatte)”, meaning, Collu’s old traveling companions; the “Books of Covile” published an anthology on “antimodern Marxists”, among whom were Collu, Preve, Fusaro. Nonetheless, Gianni Collu is not forgotten still today in “our” circles: **Effedieffe** published an *Homage to Gianni Collu* on October 19, 2017; Piero Vassallo qualifies him as “*the late, prescient professor Gianni Collu*” in an article by **Radio Spada** on February 17, 2017: his old friends didn’t forget him. Truly a multifaceted character, this “great heresiarch”, about whom we have only just begun to learn things...

P.S.: the *Archè* editions website says that after its foundation, in 1967, the publishing house was favorably welcomed by Mircea Eliade, Henry Corbin, Julius Evola and... by the Florentine magazine *Conoscenza religiosa*. Yes, precisely from the magazine which had been directed by Elémire Zolla, on which Cristina Campo, insulted by both Gianni Rocca = Gianni Collu, collaborated. Understand that if you can...

Retraction

In this issue of *Sodalitium*, we speak of retractions: the necessary retractions which were not made by Radio Spada; and unfounded retractions which were falsely attributed to

Bishop Guérard des Lauriers... In this climate, *Sodalitium* would like to make a small retraction of its own.

Various meanings of “Traditionalism”

The term “Traditionalism” has various meanings. In fact, for example, there is a pagan, or better neo-pagan, or as Pino Tosca wrote, “non-Catholic” “Traditionalism” (Pino Tosca, *Il cammino della Tradizione. Il Tradizionalismo italiano 1920-1990*, [The Path of Tradition. Italian Traditionalism 1920-1990] Il Cerchio publisher). There is the “Catholic Traditionalism” praised by Saint Pius X (Encycl. *Notre charge apostolique* against the *Sillon*) and which is generally opposed to the reforms of Vatican II. And finally, there is a 19th century fideist philosophical Traditionalism, which paradoxically might be considered among the fathers of Modernism, condemned by Gregory XVI, Pius IX and the First Vatican Council, in which human reason is insufficient to know truths such as the existence of God and the moral law, truths which, instead, are known by way of a primitive revelation that has come down to us through tradition. This Traditionalism was widespread even among counter-revolutionary thinkers of the Restoration, and is not foreign to the non-Catholic Traditionalism of Guénon. Our magazine was critical of the Traditionalism of some counter-revolutionary and anti-liberal thinkers (and as such, worthy of high esteem) such as Joseph de Maistre and Donoso Cortés.

We repeat, we are not criticizing the counter-revolutionary or anti-liberal thinking of some 19th century Traditionalists (others, such as Lamennais and Ventura were, rather, fathers of liberal Catholicism), but only their false philosophical bases; before the rebirth of Thomism desired by Leo XIII with his Encyclical *Æterni Patris*, in fact, it was easy for Catholic authors of good will to err in philosophical matters.

A criticism of *Sodalitium* allows us the opportunity to correct ourselves

Andrea Carancini wrote two articles on the matter: the second, very short, was entitled *Don Ricossa cade ancora su Donoso Cortés* [*Father Ricossa falls again about Donoso Cortés*], where the new “fall” supposedly happened in issue No. 65 (February 2012) of *Sodalitium*. The first article by the aforementioned author, very interesting and articulate (*L’onestà polemica di Sodalitium. Donoso Cortés e la controversia sul Tradizionalismo* [*The polemical honesty of Sodalitium. Donoso Cortés and the controversy over Traditionalism*]) where he criticized rather an article published in issue No. 51 of *Sodalitium* in July 2000, again on Donoso Cortés.

From the long essay, I will take only one quote (very broad though) which will occasion our retraction:

“The statements of the Prince of Canosa [another famous exponent of the counter-revolutionary Catholic school, note by Sodalitium] find authoritative confirmation by an illustrious 19th century apologist, whom Sodalitium knows well, according to whom ‘the philosopher Numenius was therefore correct in saying that Plato was none other than Moses speaking in Attic Greek.’

The same apologist reports that the Fathers of the Church explained Plato's Trinitarian doctrine with the knowledge that the latter must have had of the theology of the Jews during his journey to Egypt, shortly after the death of the prophet Jeremiah. And he adds:

‘The doctrine of the Holy Trinity is still found, taught more or less explicitly, among many other ancient philosophers, all mentioned by Huet in the Alnetanæ quæstiones, 1. II, c. 3. The same doctrine is found among the Chinese, among the Indians, in Tibet, among the Celts, in many regions of pagan Europe, among a large number of savage peoples of America and Oceania.’

Now, the reader who has some knowledge of Catholic theology will ask himself, how is it possible that the pagans knew before the coming of Christ a truth of a supernatural order such as the Trinitarian mystery, which cannot be known or demonstrated by natural reason?

For this apologist the conclusion is inevitable: ‘It must therefore necessarily be said that these philosophers and these pagan peoples knew the divine Trinity, some through communications with the Jews, the others due to the long resonance of the powerful voice of Jehovah, who announced the redeeming Messiah to our first parents, and to the holy Patriarchs.’

Moreover, the same author also wrote: ‘Some scholars and some Christian philosophers of modern times, following in the footsteps of the early Fathers, especially Eusebius who in his Preparation gave proof of so great a wealth of erudition, have developed with talent and effectiveness the more or less pronounced identity of the various pagan systems and of genuine revelation. They have demonstrated in the most irrefutable way that the different religious beliefs and metaphysical notions of ancient peoples can and must be traced back to a common source, to the teaching of which God himself is the author. At the head of these generous defenders of the holy cause of God, shine the immortal Huet, rightly called the wise Bishop of Avranches, Count J. De Maistre, the eminently Christian philosopher, the chaplain Schmitt, who deigned to complete the previous treatise so worthily: Explanation on sacrifices; the illustrious Bishop of Mellipotamos, Mons. Wiseman, whose precious memory merges our hearts with that of Rome; the wise and pious M. A. Bonnetty, whose Annales de philosophie chrétienne will remain a beautiful monument in this genre that scholars will always consult with interest, and above all, with fruit.’

To the reader who asks himself the identity of the author in question, I answer that it is the same David Paul Drach cited - rightly - as an authority by Sodalitium, the same Drach whose works - starting with his masterpiece DE L’HARMONIE ENTRE L’EGLISE ET LA SYNAGOGUE – were dear to Gregory XVI and the Roman curia of his time.

But then: if Drach is considered by Sodalitium to be a ‘proven and certain author’ when it comes to highlighting the knowledge of the Trinitarian doctrine among the ancient Jews,



David Paul Drach

why not equally mention him in reference to a similar knowledge among the pagan peoples?

Is it perhaps so as not to recognize that the Catholic concept of tradition is a little more complicated than that reported by Sodalitium to its readers?

Or perhaps to avoid admitting that the converted rabbi Drach, as can be clearly seen by the previous quotation (in which even Abbot Bonnetty, then condemned by the ecclesiastical authority, is praised) is an exponent of the reviled traditionalist school?" (the quotes of the ex-rabbi Drach made by Carancini were from his work *De l'harmonie entre l'Eglise et la Synagogue* [On the harmonies between Church and Synagogue] Paris 1844, republished Gent 1978).

The quotes were very clear and explicit. The converted rabbi Drach was effectively **“an exponent of the reviled traditionalist school” especially after he praised “even Abbot Bonnetty who was later condemned by the ecclesiastical authority.”** And therefore Sodalitium in this regard agrees with Andrea Carancini, and withdraws what was written by Father Curzio Nitoglia regarding Rabbi Drach, qualified as a **“proven and certain author”** in his article entitled **“La Càbala”** (*Sodalitium*, No. 32, December 1992, p. 49).

An error due to Father Julio Meinvielle (1905-1973)

The article in question refers to the book by the Argentine theologian (Thomist, “anti-liberal” and “anti-judaic”) Julio Meinvielle, *Dalla Càbala al Progressismo* [From Kabbalah to Progressivism], translated into Italian with the title *Influsso dello gnosticismo ebraico in ambiente cristiano* [The Influx of Jewish Gnosticism in the Christian Environment], edited by Ennio Innocenti (Rome, 1988), and newly published in 2018 with the original title by *Effedieffe*. The excellent Father Meinvielle (*Quandoque bonus dormitat Homerus*) [Even one as wise as Homer can err] in his fight against the influence of Jewish Kabbalism on Christianity, believed the thesis of converted Rabbi David Paul Drach (1791-1865) according to which the Kabbalistic books did not date back to the Middle Ages, but to the time of Moses, indeed, linked to primitive oral tradition. According to this theory, therefore, there existed a true Kabbalah, like a true Talmud, which taught the main dogmas of the Christian faith, including the dogma of the Trinity, which would still be found in the Kabbalistic books purified from the spurious Kabbalah invented by the Rabbis. It is an ancient thesis of Christian Kabbalists, including Pico della Mirandola, whom Father Nitoglia rightly criticized, only to then later approve it when it was presented under the authority of the good Rabbi Drach and Father Meinville. Some say that Rabbi Drach was a false convert, with the aim of inoculating the error of Kabbalism among Christians; I think instead that he was sincerely converted, but that he retained a false mentality due to his previous rabbinical studies, combined with the deleterious influence of the traditionalist apologetics of the time.

Some “anti-liberal” Catholic authors of the 19th century can convey to the Traditionalists of today the errors of 19th-century Traditionalism



Father Julio Meinville

At *Sodalitium*, we are counter-revolutionary and anti-liberal Catholics. Therefore, we have the greatest respect for those authors who preceded us in fighting the good fight. It is dangerous, however, to refer uncritically and almost exclusively - as did Louis-Hubert Remy, also a devotee of Rabbi Drach - to said authors, as it risks placing an authentic traditionalist, but true liberal, like Theatine Father Giochino Ventura di Raulica (1792-1861) in the personal Pantheon of known "Catholic anti-liberal authors". I recently found an example of this danger in the bulletin *À l'ombre de la Croix* [*In the Shadow of the Cross*] (No. 12, Noël, 2019), by Abbé Pinaud, a brave priest who left the Society of Saint Pius X to join the so-called "resistance", and who personally celebrates "non una cum" (despite being an opinionist). In this bulletin he published an interesting *Histoire critique du catholicisme libéral en France jusqu'au pontificat de Léon XIII* [*Critical History of Catholicism in France up to the Pontificate of Leo XIII*] by Mons. Justin Fèvre (1829-1907), apostolic protonotary. The author identifies among the disciples of Lamennais both many champions of anti-liberal and ultramontanist Catholicism, and many advocates of liberal Catholicism. The author rightly condemns liberal Catholics but, to my great surprise, exalts the "traditionalists" of the time, for example defending Augustin Bonnetty (1798-1879) despite his being condemned by the

Church (DZ 2811-2814). This is the same Bonnetty cited favorably by the Prince of Canosa and the ex-Rabbi Drach, which confirms the weak point of a certain nineteenth-century school undermined by fideist Traditionalism. Such errors, I repeat, are absolutely incomprehensible after the restoration in Catholic schools of the doctrine of Saint Thomas so desired by Leo XIII and his successors, and abandoned with the Second Vatican Council. Traditionalists yes (in the good sense) but faithful to the Magisterium and to St. Thomas, in short: to integral Catholicism. In this, *Sodalitium* must not make any retraction; on David-Paul Drach, however, yes.





Jesuits and the “purity of blood” statutes

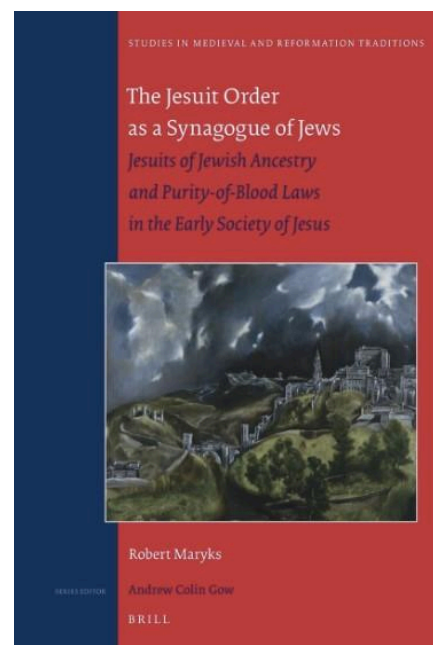
It is not a book against the Jesuits (that certainly is not the intention of the author). I am referring to the work by Robert Aleksander Maryks: *The Jesuit order as a Synagogue of Jews*. The phrase which is the title of the book was pronounced by Philip II, King of Spain (p. 133), amazed by the strange phenomenon; the subtitle better expresses the object of the work: *Jesuits of Jewish Ancestry and Purity-of-Blood Laws in the Early Society of Jesus*.

There are therefore two themes of the book: the Statutes of purity of blood (in Spanish, the “limpieza de sangre”) on the one hand, which concerned the “new Christians” or “*conversos*”, i.e. Christians of Jewish or Muslim origin, and the large number of these “new Christians” among the first Iberian Jesuits.

In the first chapter, Maryks deals with the historical context of the discriminating Statutes towards the “new Christians” (1391-1547), from the *Sentencia-Estatuto* of Pedro de Sarmiento (1449), condemned by Nicholas V (*Humani generis inimicus*, Latin text pp. 257-260) to the most famous statutes (1547) of the Archbishop of Toledo, Juan Martinez, known as Siliceo, who was made a Cardinal by Paul IV. It is wrongly claimed (for example by Poliakov) that these statutes transformed ancient Christian anti-Judaism (which however was a response to Jewish anti-Christianism) into racist anti-Semitism; the exclusion of Judeo-Christians concerned only converts after the en-mass baptisms of 1391, it did not concern spiritual benefits, but only temporal ones, and was motivated by the danger of insincere or only partial conversions, such as those by the Marranos (who secretly practiced Jewish rites) and those of

the Alumbrados, “spiritual heretics” almost all of whom were Conversos (see STEFANIA PASTORE, *Un’eresia spagnola. Spiritualità conversa, Alumbradismo e Inquisizione 1449-1559* [A Spanish Heresy. Converso spirituality, Alumbradism and Inquisition 1449-1559] Olschki, Florence, 2004): discriminations that normally would have had no reason to exist (except to the extent that Saint Paul himself recommends prudence towards neophytes) became unavoidable in that specific historical context.

Maryks then examines the attitude of the Society of Jesus towards the Statutes, and in general the problem of the “new Christians”, a problem closely connected to that of the Inquisition (Spanish, but not only). In fact, in the Company there was no lack of defenders of the Statutes on the “Limpieza de sangre”, and of close collaboration with the Inquisition, starting with the nephew of Saint Ignatius himself, Antonio de Araoz, but there was also no lack of firm opponents, among whom St. Francis Borgia stood out, who on the other hand favored close collaboration between the Jesuits and the School of John of Avila, himself a lay convert, composed almost exclusively of converts from Judaism (Father Maestro Avila was beatified by Leo XIII, “canonized” by Paul VI and declared “doctor of



•Aleksander
Maryks
*The Jesuit Order
as a
Synagogue of Jews*
Brill, Boston
2010, 282 pag.

the Church” by Benedict XVI). In an appendix, Maryks publishes (in Italian) a memorial (written about 1588) by Jesuit Father Benedetto Palmio (1523-1598), Provincial of Lombardy and close to Saint Charles, and at that time assistant General for Italy, which attributes the increased weight of the “new Christians” in the Society, the cause of internal dissensions and serious dangers, to the influence of Father Borgia (who in turn was “deceived” by a “conversos” friar, Juan de Tejada)⁽¹⁾. And in fact there was no shortage of “new Christians” in the first Company: of the six companions of St. Ignatius at the founding of the Company (Montmartre 1543), Peter Faber, St. Francis Xavier, Simão Rodrigues, Diego Lainez (circa 1512-1565) the first successor to St. Ignatius, Alfonso Salmeron, Nicholas Alonso de Bobadilla (circa 1509-1590), four of them were Conversos (Rodrigues, Lainez, Salmeron and, it seems, Bobadilla), even if Palmio esteems Lainez (“a true Israelite in which there is no deception”) and Bobadilla was paradoxically opposed to the Conversos. Pro-Conversos was, instead, the lay brother (and biographer of St. Ignatius) Pedro de Ribadeneyra (1525-1611), as well as his good friend Luis Santander (1527-1599), of the Aviline School, and the Avilines and wanted by the Inquisition, Diego de Guzman and Gaspar de Loarte. Also a Conversos was St. Ignatius’ secretary, Juan Alfonso de Polanco (1524-1576). Juan Jeronimo Nadal (1507-1580), probably a descendant from Jews from Maiorca, was a strenuous defender of the Conversos, as was the diplomat Antonio Possevino (1533-1611). The theologian and first Jesuit Cardinal Francisco de Toledo (1532-1617) was of Jewish origin, as were the theologians Juan de Mariana (1536-1624), Francisco Suarez (1548-1617) (who supported legislation against the Conversos), Gregorio de Valencia (1549-1603) and Diego de Ledesma (1524-1575). Forming a triumvirate with Conversos Polanco and Nadal, was Father Cristobal Sanchez de Madrid (1503-1573), called the “Madrid doctor”, he too of Jewish origin. The exegetes Juan de Maldonado (1533-1583) and

Luis del Alcazar (1554-1613), the well known preacher of the Exercises Francisco de Villanueva (1509-1557), the “memorialist” Dionisio Vasquez (1527-1589), and the jurist Garcia Giron de Alarcon (1534-1597) were Conversos. Lesser known was the group of Conversos of Medina del Campo: brothers Loarte (Baltasar and the already mentioned Gaspar) and José Acosta (1540-1600) with his four brothers, all Jesuits. And we should mention, along with Maryks, Juan Bautista Pacheco, Cristobal Rodriguez, Alonso Ruiz, Hernando de Solier (1526-1603), Enrique Enriques (1536-1608), Pedro de Parra (1521-1593), Manuel de Sà (1528-1596), Juan Jeronimo, Baltasar de Torres, Juan Alonso de Vitoria, Giovanni Battista Eliano o Romano (1530- 1566), Alfonso de Castro, Alfonso de Pisa (1528-1598) who was accused of Averroism, and many others. Many of them, to Palmio's disappointment, taught at the Collegio Romano (e.g. Vasquez, Mariana, Ledesma, Parra, Acosta, de Sà, Eliano... see CATTO, pp. 63-64). Finally, Maryks points out many characters with a Converso or Alumbrado background (never convicted as such, however) who later had dealings with St. Ignatius, like Pedro Cuadrado, Francesco (Franciscan) and Pedro Ortiz, Manuel Miona (c. 1477-1567) who was St. Ignatius’ confessor, Miguel Eguia (1495-1546), a printer who published Erasmus and Juan de Valdés, and his brother Diego, also a confessor of St. Ignatius.

In the second chapter of his work, Maryks exposes the pro-Conversos policy of the first Jesuits, establishing its period between 1540 and 1572, i.e. until the death of the second successor to St. Ignatius, Saint Francis Borgia, although, as mentioned, there was no shortage of opponents to this policy within the Company. Things changed with the death of Borgia and the third General Congregation that followed. The third successor of Saint Ignatius should have been the lay brother Polanco, supported by the Spanish Fathers who were in the majority; he was opposed by the Italians and Portuguese, who obtained from Pope Gregory XIII that no Spaniard be named: it was

thus that, due to the intervention of the Pope, the new General was the Flemish Everardo Mercuriano, who began to discreetly distance the “new Christians” from positions of responsibility, arousing the sedition of the Spanish “Memorialists”, whom Maryks demonstrates were in great part of Jewish origin (many of them disciples of Maestro Avila, one was even related to Baruch Spinoza, pp. 125-128). Under Mercuriano’s successor, Claudio Acquaviva (the fifth proposed General of the Company in 1581, elected from the fourth general congregation), the controversial decision was reached to comply with the statutes of “limpieza de sangre” already in force in Spain and in other religious orders, a rule that remained in force until 1946. As Maryks recalls, however, there was no shortage of exceptions, including those of Alexandre de Rhodes (1583-1660), Baltasar Gracian (1601-1658) or the famous Antonio Vieira (1608-1697).

But what influence would the simple fact of descending from Jewish or Moorish ancestors have on their descendants? Apart from the cases already mentioned of the Marranos or the Alumbrados (similar, but opposite cases, as the former held ties to the “works” of Mosaicism, while the latter despised the very “works” of Catholicism - such as liturgical, ascetic, monastic practices, - in preference to interior illumination directed through mental prayer) it can be hypothesized that this background - in addition to its obvious pro-Judaism and its equally obvious anti-anti-Judaism - favored some bold openings regarding the salvation of infidels. Think for example of the “accomodatio” (adaptation) of the Spiritual Exercises for Jews, Muslims and heretics recommended by Jeronimo Nadal, who planned to give them the principle and foundations and meditations of the first week “nihil de Trinitate...nihil de Christo...illis proponendum”, obtaining the pardon of sins through perfect contrition, and subsequently giving them the meditation of the temporal King and of the two banners “ad unum Deum

referendæ” to reach the election, “which is that it is not difficult for Muslims who profess that both the Koran and our law lead to salvation” (the text, reserved for internal use and unpublished for a long time, composed by Nadal to respond to the “censorship” made to the exercises, although approved by Paul III, by the Dominican friar Tommaso Pedroche, is now translated into Spanish, easily accessible at this address: <https://www.ignaziana.org/apologia.pdf>).

The “accomodatio” of Nadal then could have, in his time, explained the practice in use by Fathers Ricci (1552-1610), Valignano (1539-1606) and Nobili (1577-1656) in the matter of Chinese, Japanese and Malabar rites.

In concluding this review, I would like to point out that there is no lack of great Saints who honored the Church and rejoice in Heaven who were of “Conversos” origin: just think of Saint Teresa and Saint John of the Cross. On the other hand, the “new Christians” were often fertile grounds for insidious heresies: think of the case of Juan de Valdés of whom I have already spoken of in an article in *Sodalitium* (No. 36, “*L’eresia ai vertici della Chiesa*” [*Heresy at the Summit of the Church*]) as he was the inspiration for Cardinals Morone, Pole and others, suspected of heresy by Paul IV and Saint Pius V (an interesting biography of Morone was recently published: M. Firpo, G. Maifreda, *L’eretico che salvò la Chiesa. Il cardinale Giovanni Morone e le origini della Controriforma* [*The Heretic who Saved the Church. Cardinal Giovanni Morone and the origins of the Counter-Reformation*] Einaudi, 2019). Especially in times of crisis, God raises Saints and spiritual movements which, precisely because of the heights they reach, can however also run risks regarding orthodoxy: think for example of the phenomenon of the Fraticelli and the spiritualists in the circles of the flourishing Franciscan family. Even in the Counter-Reformation, the seeds planted by the heavenly Father encountered similar difficulties, such as the Capuchins, who risked collapse after the apostasy of their Vicar General and Superior,

Bernardino Ochino, he too a disciple of Valdés (on him see M. CAMAIONI, *Il Vangelo e l'Anticristo. Bernardino Ochino tra francescanesimo ed eresia* [The Gospel and the Antichrist. Bernardino Ochino between Franciscanism and heresy] Il Mulino, 2018), or that of the Barnabites, founded by Saint Anthony Maria Zaccaria, who came under suspicion due to the Dominican brother Battista da Crema (whose works were placed on the Index) and who was spiritual director to Zaccaria as well as Saint Cajetan of Thiene, founder, along with Gian Pietro Carafa, of the Thietines. Gian Pietro Carafa himself wanted and obtained from Paul III the institution of the Holy Office (*Licet ab initio*, 1542) and, becoming the Pope with the name Paul IV, understood the necessity and urgency of this new Inquisition to extirpate the cancer of heresy: the spiritual rebirth started by the Counter-Reformation alone, ran the risk of being contaminated wasn't it for the rigid control of the Supreme Roman Congregation, which was meant to separate the weeds from the good wheat. The pontificates of Saint Pius V and Sixtus V, in particular, continued Carafa's work and made a decisive contribution to saving the barque of Peter from the tempest of the Protestant pseudo-Reformation, in addition to many new religious orders, including the Jesuits themselves. Sanctity of life and orthodoxy of doctrine must always proceed together, even if, for this purpose, the authorities responsible for orthodoxy must purify, even with proving fire, the purest gold of sanctity.

Father Francesco Ricossa

Footnotes

1) St. Ignatius himself, in a famous letter of 1549 to St. Francis Borgia, had to tone down the Joachimite and Millenarian enthusiasm of Jesuits Andres de Oviedo and Francis Onfroy, influenced by the "visions" of the tertiary Franciscan, Juan de Tejada, who saw in Borgia the future "Papa Angelico" (See also: M. CATTO, *La Compagnia divisa*, [The Divided Company], Morcelliana, 2009, pp. 56-61; Aa. Vv.

Dizionario storico dell'Inquisizione [Historical Dictionary of the Inquisition], Pub. Normale, under the heading *St. Francesco Borja*).

A protagonist of Italian Traditionalism

In his book "*Il cammino della Tradizione. Il Tradizionalismo italiano 1920-1990*" ["The Path of Tradition. Italian Traditionalism 1920-1990"], Pino Tosca (1946-2001) recalls a history that he himself lived through: that of Italian Traditionalism, both the "non-Catholic" and the "Catholic" one. Many have passed from the former to the latter, some early, some later, some totally, some partially, some really, and others only apparently. Pino Tosca followed this path to the end, with conviction and sincerity, as those who knew him know, and who dedicated this volume of memories and testimonies to him sixteen years after his death, edited by his brother Michele and his son Davide: *Pino Tosca. Un uomo della Tradizione* [Pino Tosca. A Tradition's Man] (Elettica Edizioni, 2018). The hostility to the French Revolution within Evolian circles favored for some an interest in the Vendée (Pino Tosca was the author of the song *Ribelli di Vandea* alias *La Vandea*, which became the anthem of the O.N. [Ordine Nuovo] and from there in the Italian Insurgencies. The passage to Faith comes, however, from the grace of God which, for Pino Tosca, was realized in 1974, in the age of the battle against divorce. This happened while he was living in Turin and active in *Europa e Civiltà* (where I met him in the early 1970s), thanks to the meeting with Salesian Father Giuseppe Pace who celebrated the "traditional" Mass (i.e. it's enough to say The Mass) every day, as if in secret, in the *Ausiliatrice* Basilica. Numerous human, political and religious vicissitudes followed, which took him to his motherland in Modugno (Bari) where he founded the *Centro*

Tradizione e Comunità. Our path and that of Pino Tosca has not always been the same, it would not be honest to say so, but if our Institute now celebrates Holy Mass in Puglia, first in Modugno and then in Bari, we also owe it to what he did. We remember him in prayer, together with all his loved ones and his many friends.

Father Francesco Ricossa



•Michele
Tosca
*Un Uomo della
Tradizione*
Eclittica
Edizioni 2018,
Pag. 229
€ 16,00

Ezra Pound again

“A gain”, because we discussed Ezra Pound extensively in *Sodalitium* (n. 67) in December 2015, in the article entitled *Ezra Pound e la Teosofia* [*Ezra Pound and Theosophy*]. Our aim was to warn many Poundian Catholics, revealing the American poet’s close contacts with the circles of the Theosophical Society (and even worse) through, among other things, the magazine *The New Age* (on which Chesterton also collaborated, about whom I said nothing out of national pride). Now Mattia Rossi furnishes new information in his *Ezra Pound e la musica. Da Omero a Beethoven* [*Ezra Pound and Music. From Homer to Beethoven*] (Eclittica edizioni, 2018). The book is for melomaniacs and

MATTIA ROSSI
EZRA POUND
E LA MUSICA
DA OMERO A BEETHOVEN



•Mattia
Rossi
*Ezra Pound
And the Music.
From Homer to
Beethoven*
Eclittica
Edizioni 2018,
Pag. 310
€ 18,00

Poundians at the same time, but it is also of interest to us since, citing among other things the works of *Sodalitium*, it does not fail to mention Pound’s esoteric friendships: K. R. Heyman (p. 17), W. M. Rummel (p. 18), A. Dolmetsch (p. 22), R. Orage (p. 40), R. Tagore (p. 41), E. Dulac (p. 40), G. Antheil (pp. 82-83), M. Anderson (p. 83), B. Bunting (p. 157), D. Chute (p. 165), E. Dodsworth (p. 161). Are you intrigued and want to know more? Buy the book. There is also no shortage of points in common - and the author recalls this - between Pound’s esoteric world, and the one that Radio Spada recommends, which I talk about in my book *“La vergogna della Tradizione”* [*“The Shame of Tradition”*] (CL Sodalitium, 2018). So far, “Poundian” Catholics have remained silent, like the “Radiospadists”. But we insist on warning them, even for their own good...

Father Francesco Ricossa

The Jewish Question

While reading the French magazine *Rivarol*, I noticed with interest the feature column *Le coin du talmudiste*, for many years written by *Juda le Prince* (a pseudonym which is based on a famous Talmudist of the past). The *Editions Saint Agobard* (named after a Bishop of Lyon from the Carolingian era whom Jules Isaac counted among the main exponents of the “Teaching of

Contempt”) brought together in a volume of almost 500 pages the articles in question, revised, corrected, and increased by some new contributions. The work, *Talmud, voyage au bout de la nuit* [*Talmud, Journey to the Edge of Night*], is dedicated almost entirely to the Talmud, except for two chapters, one dedicated to Kabbalah and the other to Islam; a preface by Abbé Olivier Rioult (the publisher) and an afterword taken from a Bull of Pope Innocent IV complete the volume. The author admits that he does not have the Faith, which is a serious drawback; it always is, but especially if you intend to deal with a subject that touches the Holy Scriptures so closely. However, he has studied the little known issue in depth, giving the reader a huge amount of valuable information: a book, therefore, worth reading. The publisher Abbé Rioult, also published his *De la question juive. Synthèse* [*On the Jewish Question. A summary*], which does not only refer to exegetical, patristic, magisterial and theological sources on the question, but also, and perhaps a little too much, to “secular”, albeit interesting, sources including the French author Hervé Ryssen, whose work was recently translated into Italian by the publishers *Virtute e Canoscenza: Comprendere Il Giudaismo. Comprendere l’Antisemitismo* [*Understanding Judaism. Understanding Anti Semitism*] (150 pp., 8 euros), the summary of six books on the subject written by the French author between 2005 and 2010. If Juda le Prince’s book deals with the Talmud, the last book we recommend (to a prepared audience) deals instead with an essential aspect of Kabbalah. The author is Moshe Idel: *Il*

male primordiale nella Qabbalah [*Primordial Evil in Kabbalah*] (pub. *Adelphi*, pp. 411, 32 Euro). While the three authors presented so far are strangers to the academic world and placed on the margins of literary society, Moshe Idel, on the other hand, is the exact opposite. However, no time will be wasted in reading it with due discernment (which is not given to everyone). In fact, Idel reveals to the “profane” a central teaching of Jewish Kabbalah, that is, how “evil always precedes good” as Kabbalist Mosheh Cordovero (1552-1570) affirms. While in dualism (Zoroastrianism, Manicheism, Gnosticism) there would be two first principles, that of Good and Evil, in Kabbalistic thought, instead, Evil precisely precedes Good. The first principle therefore (God) would be Evil. Philosophically, the error is explained by confusing divine indeterminacy, which is perfection, with that indeterminacy which is absolute imperfection. A quote from Hegel placed at the beginning of the work demonstrates the influence that these Kabbalistic ideas had, through Jacob Böhme (an esoteric Lutheran “mystic”), on Hegel himself and therefore on all modern thought: “*But if God is absolute existence, one can ask what absolute existence is, if it is not entirely actualized, especially if it contains evil within itself. Böhme’s great obsession was - given that for him God is everything - to enucleate the negativity, the evil, the demonic, from within God, so as to grasp his absoluteness; this torment characterizes all his works and expresses the torment of his mind...*” I think that in the (dark) light of this topic, we can understand, with horror, the essence of the issue we are dealing with.

Father Francesco Ricossa

• ABBÉ OLIVIER RIOULT

De la question juive. Synthèse Édition
Saint Agobard 2018, pag. 452 € 21,00



Fascism and Catholicism

In the form of a review, we publish Father Francesco Ricossa's preface to the book by Raffaele Amato, *Vangelo e moschetto. Fascismo e cattolicesimo: sintonie, attriti, battaglie comuni* [The Gospel and the Musket. Fascism and Catholicism: harmonies, frictions, common battles], Ed. Solfanelli, Chieti, 2019. For a deepening of the subject, see the three sessions held by Father Ricossa on the YouTube Channel from *Sodalitium* at the *Giornata per la Regalità Sociale di Cristo* (Modena 2019).

“There was once a time when the philosophy of the Gospel governed society: then, the strength of Christian wisdom and its divine spirit penetrated into laws, into institutions, and into the morals of the people, into all ranks and relations of the State, when the religion founded by Jesus Christ, firmly placed at a level of dignity it deserved, flourished everywhere, with the favor of Princes, and under the legitimate protection of magistrates; when the priesthood and the empire proceeded in harmony and were united in a fortunate bond of friendship and exchange of services. Society drew unimaginable fruits from this order, the memory of which lasts and will last, consigned to innumerable historical monuments, which no bad art of enemies can counterfeit or obscure. The fact that Christian Europe tamed barbarian peoples and took them from ferocity to meekness, from superstition to truth; that it victoriously repelled the invasions of the Mohammedans; that it always was able to offer itself to other peoples as a guide and teacher for every honorable undertaking; that it has given true and many examples of freedom to people; that it has, with great wisdom, created numerous institutions to relieve human misery; for all this undoubtedly a debt of gratitude is owed to religion, which had its auspices in many undertakings and which it helped to bring about their completion. And certainly all those benefits

would have lasted if the harmony between the two powers had lasted, and even greater ones could have been expected, if with greater faith and perseverance had we bowed to the authority, the magisterium, of the plans of the Church. In fact, one must attribute the value of eternal law to that great sentence written by Ivo of Chartres to Pope Paschal II: ‘When kingdom and priesthood proceed in harmony, the government of the world proceeds well, the Church flourishes and bears fruit. But if, however, they are at variance, not only do small things fail to grow, but even things of greatest moment fall miserably into ruin.’”

I ask reader's pardon, as well as the author, who did me the honor of asking me to preface this work (despite knowing that I do not necessarily share all his opinions), for this long quotation - quite well known but rarely followed - from the Encyclical by Pope Leo XIII, *Immortale Dei*, of November 1, 1885 (the word of the Church does not age, but it is always young and current).

It seems appropriate to me, since the “harmonies, frictions and common battles” between Fascism and Catholicism do not so much concern the relationship between a political regime and the Divinely revealed religion (those things are incomparable), but rather relationships that are specific to the political field on one hand, and on the other public ecclesiastical law, which between those two perfect Societies must direct men to their common end, good, temporal or spiritual, depending upon whether we are talking about the Empire (the State) or the Priesthood (the Church militant). The harmony of the two powers in truth brings with it great benefits, disagreement great misfortunes, both in the temporal and the spiritual order.

One hundred years after the foundation of the Fasci Italiani di Combattimento in the Piazza San Sepolcro in Milan, and ninety years after the Concordat between the Kingdom of Italy and the Catholic Church, the Author wanted to deal with the harmonies and common battles between Fascism and Catholicism, honestly, without

hiding the many frictions between a movement and a regime that ruled Italy from 1922 to 1943 (and in part until 1945) and a Church that is at the same time Divine and human which has already traversed two millennia of history.

Not an easy undertaking by our Author, even deciding to set aside the Jewish question (p. 8 with a reference to p. 233), not only because Fascism still arouses today very lively passions of hate or love, more than 70 years after the tragic death of Mussolini, but also because it is an extremely complex issue.

If the relationships between the State and the Church under Mussolini's government (and after) were regulated by the aforementioned Concordat (and Treaty) of 1929, which recognized the Church as the State religion - as in theory the Albertine Statute already did - and if the Italian Social Republic kept the Concordat (and the State religion) in force, and even through there were frictions (the best known of which were exposed in the Pius XI's Encyclical *Non abbiamo bisogno* of June 29, 1931), it is also true that both in the Fascist movement and among militant Catholics, there were attitudes, opinions, and many various positions regarding the topic that concerns us, that is, the relationship between Fascism and Catholicism.

The De Felician distinction between the Fascist movement and the Fascist Regime is well known and, as the Author also recalls, the currents of thought that converged in Fascism were various and very different, often contrasting, and perhaps only the person of Mussolini could hold them together. Varied too were the attitudes towards Fascism by those Catholics involved in politics (and which Fascism, then? That of its origins? That of the Regime? That of the Republic?) not only among its opponents, but also among those - now forgotten - who collaborated with Fascism at least in part starting from a certain period: think of the deadly division of the integral Catholics who opposed it, from the modernist and modernizing ones who converged,



Cardinal Gasparri and Mussolini sign the Lateran Pact

with the Centro Nazionale Italiano, into the Fascist government, not to mention the "Jesuit party" which at the same time that it formed the front (with Father Rosa), it was at the same time keeping contact (through Father Tacchi Venturi) with Mussolini. Monsignor Benigni and Father Paolo de Töth, to give an example, had nothing in common with a Grosoli, a Murri, or even a Gemelli...

The author of these lines, as is well known (to the few who know him), is honored to follow the so-called Catholic-Integral school, which from 1919 to 1929 was represented by the magazine *Fede e Ragione* of Father Paolo de Töth, Monsignor Umberto Benigni and the Marquis Sassoli. The Catholics of "*Faith and Reason*" strenuously opposed the original Fascism, that of the "Sansepolcrist", correctly viewing it as a work of Freemasonry (suffice it to say that all the "Quadrumvirs" of the March on Rome were initiated): "*the sect's maneuvering force today is so-called fascism. Freemasonry and the sect are very skilled at assuming the physiognomy and character of their circumstances, in which they must move, and the new form, the very new dress, under which today they hypocritically cover their own movement, is 'fascism'*" (*Fede e Ragione*, 10 April 1921 p. 5).

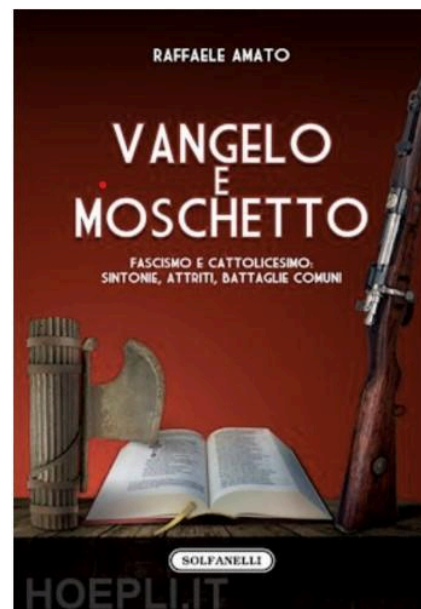
A severe judgment which changed as Fascism changed - as regards practice - to the point that, recalling what Father Paolo de Töth wrote about the integral Catholic Sassoli de'

Bianchi: “No man in government spoke about the Church with the respect of Mussolini; until then, no one had hoped for an end to the conflict between the Church and the State in Italy, apart from many good laws and the Labor Charter, entirely inspired by the principles of Catholic sociology (...). True, pride clouded Mussolini’s judgment to the point of pushing him against the Church; however, the good he has done could not be denied without a lack of justice, earning him trust and applause from very high figures in the Church, whom no one would dare accuse of Fascism. Just as it is true that no one had the courage of the Marquis Sassoli to criticize Mussolini for the very serious foolishness of his anti-historical speeches given to the Chamber in the aftermath of the Lateran Pact on the origins of Christianity and the Church.”

A very different judgment from the initial one, fair-minded, without acrimony, as well as without servility. An anecdote seems to me - in this regard - revealing. I am referring to a document published and commented on by Professor Forno of the University of Turin, which concerns a report sent to the Ministry of Foreign Affairs by Monsignor Benigni, after his trip to England in April 1926. The Perugian prelate, who had collaborated with the ministry since 1923 and who, from 1927, also collaborated with the Ministry of the Interior (Political Police), informed the Italian government on the situation of the English movements in favor of Fascism, as well as against common enemies who acted there. In this document then, in which Monsignor Benigni collaborated with Fascism and worked against the enemies of Fascism, he does not hesitate to say of himself “*I am not a Fascist*”.

From a doctrinal point of view, both the Author and the writer of this preface see, between Fascism and Catholicism, frictions and harmonies: in truth, more harmonies for the Author, more frictions for the preface writer. I do not believe, for example, that the God that [Giovanni] Gentile talks about (his books were

placed on the Index of prohibited works) is truly, and not just in words, the same one adored (and not just respected) by the Catholic Church; instead I believe that it is the “god” of Mazzini. And I do not believe in the social field that the principles of revolutionary Syndicalism, which are at the origins of Fascism, and even less those of poor Bombacci, are identified with the social doctrines of the Church. The cultural humus of early Fascism, which the Author talks about in Chapter 2 (socialists, republicans, futurists, revolutionary syndicalists, D’Annunziists, the nationalists joined in later) were substantially anti-Catholic, and as such was denounced (above all) by the integral Catholics. But since a government is judged more by its actions than its principles, since it largely deals with the contingent, there is no doubt that - starting from 1923, as mentioned - the integral Catholics supported the action of the Fascist government especially against “common enemies”, according to the program of the Roman Social Defense Agreement: against international Judaism (the “golden calf”), against Freemasonry and the wider esoteric world (the “green sect”), against social-communism (the “red wolf”) and liberal democracies, and against, finally, democratic Catholicism and its secret supporters in high places (the “white international” and the “black hand”): the Author rightly recalls the numerous



•Raffaele Amato
Vangelo e Moschetto. Fascismo e Cattolicesimo: sintonie, attriti, battaglie comuni
 Ezra Pound
 Pub. Solfanelli
 Chieti, 2019
 Pag. 264
 € 19,00

effective laws in favor of religion and the family, and the great merit of the victorious intervention in the Spanish war (where, however, traditionalist Catholics recognized themselves in Carlism, not in the Falange). A comparison between the Italy of that time and the de-Christianized one that emerged from the world conflict, also due to the Christian Democrats, can only be more favorable to the Italy of that time, Amato writes, without fear of being contradicted.

Two important points of Mussolini's policy were without a doubt the laws against Freemasonry of 1925 and the Concordat of 1929, which marked a turning point compared with the previous liberal governments and which distanced many Freemasons and pagan traditionalists from Fascism, who saw their expectations ruined. However, was the Italy of 1929 a Catholic State or a Concordat State? Did the Lateran Pacts seal the victory of the Risorgimento or its defeat? Already by the very day following the signing of the treaty, the interpretations, as we have seen, diverged, even among the contracting parties themselves. The law of November 1925 against Secret Associations (which does not contain the word "Freemasonry") was certainly a reversal of the situation compared with the previous (and subsequent) Masonic dominance, but, as Vannoni demonstrates (and Amato does not hide in the book), it did not prevent many Freemasons from being present in the ranks of Fascism, however, despite the declared incompatibility, from 1923, between Freemasonry and the National Fascist Party: think of the numerous Freemasons of its origins, from the Piazza San Sepolcro to the March on Rome, from the murder of Matteotti to [fascism's fall] July 25 (even if someone like Farinacci, for example, who had been initiated into the Masonic Obedience of the Piazza del Gesù and also that of the Palazzo Giustiniani, supported the Italian Social Republic). Freemasonry focused on nascent Fascism (more on D'Annunzio than on Mussolini, to be honest):

and it received a bitter surprise. It was then able to take its ruthless revenge. Let's ensure that it does not have (humanly speaking) the last word.

The Genealogy of the Sossas and the Martyrdom of Blessed Laurentinus

Monsignor Umberto Benigni in his "Storia Sociale della Chiesa" deals with Jewish ritual murder in a weighty appendix in the first section of book IV (from page 369 to 387), in which he describes the existence and the nature of the "*Jewish ritual crime of spilling the blood of Christians, especially children*". In the long list of bloody events, attributed to this practice over the centuries, we also read: "*1485. In Marostica (Vicenza), Blessed Laurentinus was murdered by the Jews on Good Friday, April 5*" (in the footnote "*probably to draw his blood*")

It deals with the violent death of a five-year-old boy, Lorenzino Sossio, that occurred during Holy Week in 1485. Among the pages of a devotional booklet from 1954 with the imprimatur from Vicenza, "*Blessed Lorenzino of Marostica in History and in Worship*" (revised and updated edition by Mons. Giovanni Ronconi of 1885), it reads: "*On the day that Christian piety consecrates to the death of Christ, Jews wandered through those places, with the grim plan of finding among the Christians a victim to sacrifice in hatred of Jesus Christ.*" The booklet continues by narrating the sighting of the chosen victim in the locality of Cà Lugo, currently in the municipality of Valrovina, and the commission of the crime: "*Stripping him of his clothes, they placed him with his back against the trunk of a large oak tree, pulled his arms back and then tied his hands and feet in the form of a crucifix. The*

tender age, the tears, the moans, the agony of all the limbs, were not able to appease those descendants of the crucifiers of Christ, who railed even more towards the little one, until he, lacking his strength, with a mortal pallor on his face, bowed his bleeding head and died. Then, having removed him from the oak tree, they buried him, covering the bloodied corpse with earth, stones and leaves.”

His little body was found in a natural grave in the woods of Valrovina, and later moved to the parish church of Marostica: the numerous miracles attributed to his intercession quickly spread the cult of the little martyr. The text of the booklet continues by associating devotion to Blessed Lorenzino to similar cases that occurred in Trent (Saint Simon of Trent in 1474) and in the Tyrolean village of Rinn (Blessed Andrea Oxner in 1462): in all these cases the Church allowed the cult and authorized its own Mass and office.

The populations of Valrovina and Marostica (and not only these, the cult having spread to other Venetian lands), always faithfully invoked “their” martyr, with vows and supplications. In the parish church of Valrovina, the young boy’s arm is venerated, while there is an urn with his incorrupt little body in Santa Maria Assunta in Marostica. During the Second World War, the inhabitants of Marostica invoked the protection of the Blessed, and the citizens were spared from wartime catastrophe. In gratitude, in 1947, a new side chapel was inaugurated in the parish church to host the urn of the Saint, in the presence of the Bishops of Vicenza and Reggio Emilia (ex parish priest of Marostica). The tormentors are forgotten, but not the glorious martyr.

However, the serene and profound popular devotion began to be the target of Italian Judaism which, after the Second Vatican Council, demanded the suppression, among other things, of



Fresco in the capital where the body of Blessed Sossio was discovered in Valrovina

the cult of Saint Simon of Trent and Blessed Laurentius. Already by 1972, the magazine *Shalom* spoke of his “presumed” martyrdom (M. NARDELLO, *Il presunto martirio del beato Lorenzino Sossio da Marostica*, July/August 1972). If in Trent the Israelites had easily obtained from their younger brothers, i.e. the modernists of the Curia, the cancellation of the cult (and even the hiding of the relics), in Marostica things went differently, also due to the presence of Archbishop Piergiorgio Nesti (1939-2009) in the Vatican, originally from the Venetian city, who did everything possible to hinder the operation. The fact is that the urn with the martyr’s relics still remains in the church, even though the current “archpriest” denies that it is a human body and defines it as a “little doll”, an awkward expression to indicate a simple simulacrum.

One of the many “denialist” interventions was at the origin of a book published in 2018: *O felix culpa!* In fact, in 1984 a conference was held in Marostica: “*History and myth in the story of Blessed Lorenzino*”, where it was stated that “*the total absence of historical foundation of the tradition of the martyrdom of Blessed Lorenzino, a tradition of a late era, was evidently full of*

contradictions” and that “*the name Sossio does not even appear among the families of Valrovina and Marostica of the time.*” According to this version of the facts, then, not only was all that happened the fruit of fantasy, but even the protagonist and his family never even existed! That evening, historian Stefano Zulian was in the room, linked to Marostica due to the chess tradition of the city who, after long research in the archives, studying the papers of the 15th and 16th centuries, gave...checkmate to the mystifiers, with the publication of the book “*The Sossas and Blessed Lorenzino. Their history in archival documents.*”

The reader will find in the first pages of the work photographic documentation of the more significant places of the cult of Blessed Laurentius, beginning with the capital built on the site of the martyrdom, above the pit where the mangled body was found.

This is followed by around thirty dense pages, the result of the Author's research in public and private documents from the second half of the fifteenth century to the entire sixteenth century in the Bassano area. Zulian reconstructs the Sossa (Sossio) family tree and some salient moments of their life, including Nicola Sossa's will from 1572 transcribed in the book, which was decisive for its research. Of particular importance is the cash book of Angarano (in the mid-15th century a community united to Valrovina), where various expenses made in 1485 for the “*puto di Varoina*” [“*little boy of Valrovina*”] are recorded, without indicating the meaning of the name, as it was something widely known to contemporaries.

But above all, it is the other protagonists of the story, the Israelites, who come to life again in the pages of the book, with ample reference to the events of Trent in 1474 (the martyrdom of Saint Simon), eleven years before the killing of Blessed Laurentius. The names and places of two identical

events, with different judicial outcomes, are intertwined. If in Trent, the culprits were convicted, despite a thousand intrigues that demonstrated the influence that the holders of wealth had with imperial and even Roman authorities, for the similar events in Valrovina, the Venetian justice machine crashed against the rocks of the usurers' cunning. A loan of money was probably granted to the Doge, to meet war needs against the Turks, in exchange for “*forgetting*” procedural documents. In his research the Author follows one family of Jews in particular, present earlier at Trent and then at Bassano and Udine, the Marcuzzo family: one of whom will be among the main suspects for the murder of Blessed Laurentius. The papers also show a notary originally from Valrovina, Giorgio Angelini, probably excommunicated for having participated in a Jewish wedding in Bassano, and therefore on good terms with the Israelites of the area (he didn't forget it, and later in his will he will not leave a single coin to any religious institutions). On a deed drawn up by Angelini in 1475, a posthumous hand drew the corpse of a child (photographic documentation reported by Zulian), almost as if to say “*look at what your friends did*”.

From page 76 to 131 the book presents very useful synoptic tables to better understand the story, with the acts and events narrated in chronological order, divided into three columns: The Jews of Bassano, the events of the area and in particular those of the Sossa family, and finally the “*cases of criminal news*” in which the Israelites were involved.

Overall, it is a research which, worthy of further development, disrupts the thesis of those who denied the existence of the Sossa family and, by its very fact, the “*Bloody Easter*” of 1485, the cause of such painful family mourning. However, the distinction made by the Author between

Ashkenazi and Sephardic Jews does not seem to be acceptable, attributing the ritual crimes committed over the centuries solely to the former.

Let's end on a colorful note: the liturgical celebration has been suppressed, but what happened to the local fair that took place outside of the church? We find the answer on the "Santi e Beati" website, echoing the frantic voice of the Vicenzian Curia. *"It is still celebrated, unfortunately, and with great solemnity."* From heaven, Blessed Laurentius will look amused at the balloons and the donuts at the fair, and his devotees will be able to affirm, after reading the book, that "not all the donuts" of the enemies of faith and history "come out with the hole" ["they can't win them all"].

- **STEFANO ZULIAN**

I Sossa e il Beato Lorenzino. La loro

Storia nei documenti d'archivio

Attilio Fraccaro Editore, 2019

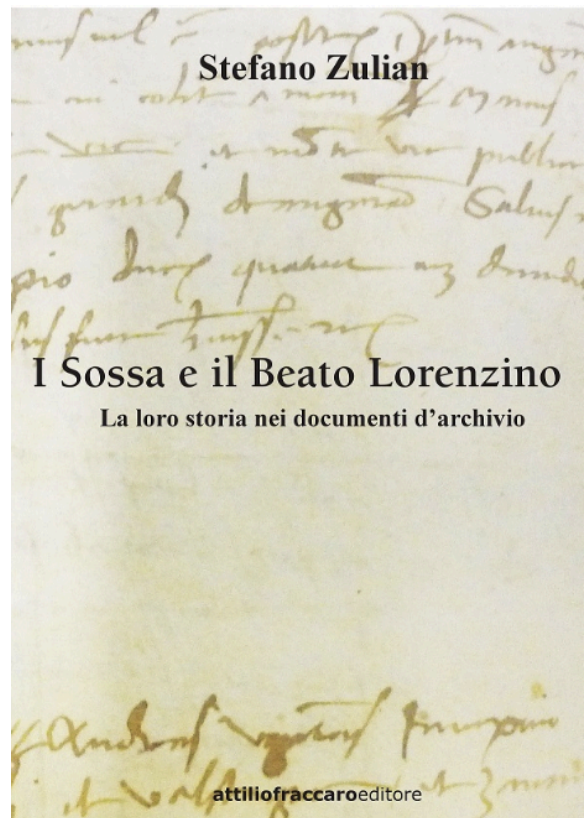
(the book can be purchased on Amazon

or by contacting the printer

Grafiche Basso di Cassola

Tel. 0424.533089

info@grafichebasso.it)



Blessed Mary of the Angels

The principal figures of 19th century Turinese spirituality are famous, such as Saint Joseph Benedict Cottolengo (1786-1842), Saint Joseph Cafasso (1811-1860) and Saint John Bosco (1815-1860). Much less known are those from the 17th and 18th centuries who contributed to the sanctification of the clergy and faithful of the Piedmont and Turin, anticipating these great 19th century figures: Blessed Sebastiano Valfrè (1629-1710), of the Oratory of Saint Philip Neri,

and Blessed Mary of the Angels (1661-1717), of the Carmelite Order.

In the course of three-hundred years of celebrating the death of the Carmelite, who was beatified by Pope Pius IX in 1865, various books have been published, among which is the work by Maria Teresa Reineri, *"Io sarò Carmelita, Maria Fontanella, Beata Maria degli Angeli, Torino, 7 gennaio 1661 - 16 dicembre 1717"* ["I will be a Carmelite, Maria Fontanella, Blessed Mary of the Angels, Turin, January 7, 1661 - December 16, 1717"].

The title of the book repeats an exclamation made by the very young Mary during the

exhibition of the Holy Shroud on May 4, 1676 (the day of the liturgical feast granted by Gregory XIII for his Savoy possessions “on this side of the mountains”, as had long been granted to those “beyond the mountains”: an epoch in which history and not geography traced frontiers). During the service, a sudden storm broke out and the fourteen-year-old girl was protected by the flap of a Carmelite’s cloak. At that moment, the divine vocation manifested itself in her soul, which took her to the heights of mystical life, under the precise protection of the Carmelite habit. From the cloister the sanctity of consecrated souls goes a long way: if Saint Teresa of the Child Jesus was even proclaimed patroness of Missions, in her small way Blessed Mary radiated spiritual good throughout the city of Turin, becoming the point of reference for devotees from every class, from the Court to the common people, from the nobility to the bourgeois. Reineri skilfully describes the cross-section of Turin society of the time, making the book interesting not only for its hagiographic aspect. The word of a humble Carmelite was capable of binding consciences even in the Ducal Palace, a proverbial seat of intrigue and worldliness: in the book, the figures of the Royal Marie Jeanne Baptiste of Savoy-Nemours, the dowager Duchess, emerges in particular, and Anne Marie d'Orléans, the reigning Duchess, very devoted to Mother Mary of the Angels, was respectively the wife of Duke Victor Amedeus II, the victor in the battle of Turin of September 7, 1706, mother to his children, as well as cousin to Prince Eugenio of Savoy-Soissons.

Mary was born in the area (today we would say block) of San Simone in Via Dora Grossa, in ancient ducal Turin, of two noble families: her father belonged to the Fontanella family, originally from Comasco, who arrived in Turin at the end of the 16th century, and her mother is from the Tana di Santena family, related to Saint Aloysius Gonzaga’s mother.

The author, starting from Mary’s youth, shows us a little girl not indifferent to the calls of the world: however, it is non-malicious coquetry, in the context of the severe family environment determined by her mother, who was prematurely

widowed. At 11 years old, Mary met her first spiritual director, Father Emilio Malliano, who allowed her to receive her first Communion in the Church of San Rocco. The mother is annoyed because of her daughter’s age, and even more so when, at thirteen years old, she asked if she could follow the path of her three sisters who embraced the Cistercian rule. In September 1674 Mary entered the convent at Saluzzo through subterfuge but in January 1676 she returned home, welcomed by her mother like a prodigal daughter. A few months separated her from that fateful May 4th when she will exclaim her wish, which will become a firm resolution: “I will be a Carmelite”.

Mary’s vocation was realized with her entrance into the convent of Santa Cristina of the reformed discalced Carmelites on the Piazza Reale (today San Carlo), the first to be built in the Piedmont. The convent, fruit of a vow made by the Duchess Maria Cristiana, will become the pulsing heart of the Savoian capital thanks to Marianna Fontanella, who as a religious took the name Mary of the Angels. The book allows us to discover, in reading the various chapters that accompany the Carmelite’s novitiate and profession, the spiritual struggles of a superior soul whom her Spouse does not spare prolonged desolation, and whom He elevates with her first mystical experiences. It is a long journey of purification described with grace and passion by the Author, who lets the numerous documents he consulted speak for themselves. Father Lorenzo Maria di San Michele, a Carmelite, is her spiritual director who, for many years, led her soul to “climb Mount Carmel”: he encourages her when she is tempted, he even severely reproaches her in certain circumstances, forcing her to put down on paper the spiritual facts about her life which will soon become more and more supernatural. The year 1687 began her apparitions of Christ and the Madonna, with an intense correspondence with her spiritual father in which the Blessed is forced to overcome her repugnance in describing what is happening at those moments in her soul. But her mystical favors do not save her from the violent assaults of the devil. Fearing that she has sinned, the Blessed asks to abstain from communicating, but the order she receives is

always the same: “communicate without replying”, since the spiritual director understands that it is the unfounded fear of one who is exhausted, not defeated. On one occasion, the devil presses the nun to tear the confessor’s notes, but the armor of holy obedience saves her from the temptation, overcoming pride and loathing.

In the summer of 1688, she experienced the sadness of the death of her mother, the Countess Tana. Meanwhile, her human spiritual qualities were by now well known by the sisters who elected her first mistress of novices (1691-1693) and then prioress of the convent (1694-1696). To carry the weight of these crosses, the Blessed turns to the holy founder Saint Teresa, and to Saint Joseph, one of the pillars of her spiritual life. She also invoked the patronage of Saint Joseph for the city of Turin, threatened by the French army. Madama Reale intervened directly at the town hall which accepted the supplications of “m. to RR.MM. Carmelitane” on December 31, 1695, proclaiming Saint Joseph as the patron saint of the city of Turin (a patronage that was not confirmed in the following centuries). Bishop Michele Antonio Vibò ratified the municipal resolution and obtained from Pope Innocent XII a plenary indulgence for the official functions that took place in the church of Santa Cristina in May 1696 and the years following.

We have already mentioned the dedication of the Duchess mother Giovanna Battista and the reigning Duchess Anna toward Carmel and the Carmelite Mary of the Angels in particular: many pages of the book refer to the meetings between the princesses and the Blessed, who was separated by the grate of enclosure, but spiritually united. Among the graces they requested was the birth of an heir which was delayed, provoking the disquiet of Duke Vittorio Amedeo II. The prayers of the holy nun were heard, and a few hours after the end of the annual Triduum in honor of Saint Joseph, Vittorio Amedeo Filippo Giuseppe was born, the first prince of the dynasty to bear the name of Mary’s Spouse.

Meanwhile, Madama Reale Giovanna Battista did her utmost to expand and embellish the convent (which will be impiously razed to the



Blessed Mary of the Angels

ground in 1931). In the renovated premises, which also materially demonstrate the importance that the building assumed for the religious life of the Savoy capital, the sisters decided to re-elect the Blessed prioress for the second time (1700-1702), overcoming her repugnances. For some time now, inside and outside of the convent, there had been competition in seeking her out to receive spiritual advice and benefits, and the Mother did not deny herself to anyone, even to the detriment of her health. Exhausted by commitments and responsibilities, she fell prey to fever and convulsions. It seems she had no escape: thus the nuns asked the Provincial to resort her to holy obedience to impose...healing! This she refused: then the same was requested by Duchess Anna to the Apostolic Nunzio, Msgr. Sforza, who complied. The prelate exclaimed in the patient’s cell: “*Mother Mary of the Angels, we command you to heal from this illness.*” This was not a surreal command, but the persuasion that a religious soul so intimately united to Jesus will be heard if she personally asks God for healing, by virtue of the vow of obedience: the effects of the illness vanished, and the Carmelite resumed governing the convent.

The Blessed’s sanctity attracted numerous vocations and the Santa Cristina Carmelites reached the maximum number of nuns allowed by the Council of Trent. Mother Mary of the Angels then had an inspiration that would determine one of

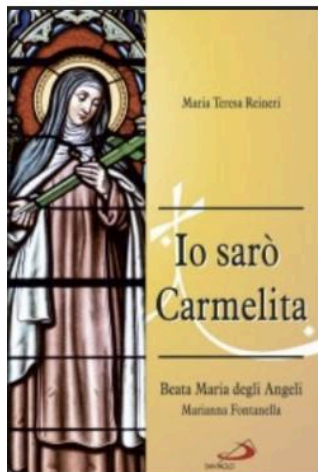
the main commitments of the last part of her life: the founding of a new convent at Moncalieri. Providence seemed to bless the project, since a certain Anna Maria Sapino left a house in the village of Moncalieri asking that it be transformed into a convent. Blessed Sebastiano Valfrè convinced the canon indicated as the executor of the will to offer the building to the Carmelite nuns of Santa Cristina. Lacking only the Duke's blessing, which was given without hesitation, the municipal approval, however, did not arrive, objecting that there are already too many convents in the city. The meek Duchess Anna writes to the Municipality of Moncalieri to obtain their approval, but in vain. The Royal Lady burst in, decidedly less gentle, by writing a cordial but peremptory letter to "Our Magnificent Counselors" in the hope of obtaining a favorable opinion. Clearly the backs of the Counselors were straighter than many of our politicians, since the "Magnificent Counselors" reiterated their opposition. The Duke was forced to intervene in person to impose the foundation of the convent, with the edict of February 10, 1702. The response by the Municipality this time was positive, even if it came only after five months: the Carmelite convent that was dedicated to Saint Joseph - as the Blessed had decided - could finally rise. The relationship with the Moncalieri establishment will always be very intense, so much so that after her death, the Carmelites reclaimed her body. The Blessed's remains were temporarily translated to the Church of the convent in 1943, for fear of the Allied bombardment which devastated Turin (the Holy Shroud instead found refuge in the Irpinian sanctuary of Montevergine), and then definitively in 1988, by decision of the Carmelite Anastasio Ballestrero.

The siege of Turin took place in 1706, with French and Spanish troops surrounding it from May to the beginning of September. As the weeks passed, ammunition for the soldiers and food for the entire population became scarce. Churches, palaces, and humble homes were all hit by the besieger's cannon fire and became piles of rubble. There were countless injured and not enough hospitals. Many soldiers lined up under the

porticoes of the Piazza Reale, where they were cared for by the nuns of Santa Cristina. The now ancient Father *Bastiano* Valfrè ceaselessly traversed the streets of Turin, with a flask of holy oil for the dying and a flask of spirits for the wounded. Despite the continued attacks of the enemy, the Citadel held out, and on the 29th of August a roar accompanied the sacrifice of the Biellese artilleryman, Pietro Miccia. But there was another citadel that strengthened the besieged: the convent of Santa Cristina, where the Holy Virgin appeared to Mother Mary of the Angels during the novena of the Nativity, announcing the liberation of the city. The Blessed revealed to her sisters and to Blessed Valfrè that the "Little Girl (referring to the nativity of Mary) will be our liberation. We will be freed by the Little Girl." The announcement restored hope and strength to the entire city, to the military and to the population, who will celebrate their victory on September 7, the eve of Mary's nativity. The Patronage of the Holy Virgin, announced to our Carmelite, becomes a liturgical feast still present in the diocesan calendar.

The last decade in the life of Mary of the Angels began with her continuing as mistress of novices (1709-1712) and prioress again (1712-1714). Her earthly journey is about to end: in the last years of her life she will feel the bitterness of much bereavement, including the death of Madama Reale, an illustrious benefactor and protector of Carmel. The increasingly lively expectation of her meeting her Groom supports her spiritually, while her physical strength is wearing out. In her last illness, Father Luigi of Santa Teresa, to alleviate her every fear and scruple of conscience, expressed himself in this way in her dying cell: "Come on, Mother Mary of the Angels, you have lived up to now in obedience, if your good Jesus wants you with Him, die from obedience, give your soul back to the one who gave it to you and go to praise Him in glory." Mother Mary of the Angels again this time, and for the last time, obeyed the order she received, and her holy obedience conclusively opened the doors of Heaven.

• **MARIA TERESA REINERI**



*Io sarò Carmelita,
Maria Fontanella,
Beata Maria degli
Angeli Torino,
7 gennaio 1661 -
16 dicembre 1717*
Edizioni San Paolo, 2017
416 pages
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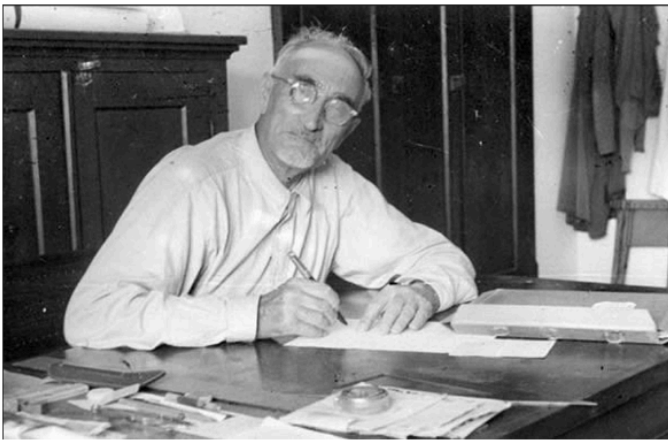
Antonio Barluzzi Architect in the Holy Land

The name of architect Antonio Barluzzi (Rome, September 25, 1884 - December 14, 1960) is almost unknown in Italy, while he is repeatedly mentioned by guides who accompany visitors to the Holy Land. The book by architect Giovanna Franco Repellini (Edizioni Terra Santa) allows the Italian public, and in particular pilgrims of the Holy Places, to familiarize themselves with this individual in order to better understand the sacred architecture they find in the land of Jesus.

Barluzzi's impressive work in the Holy Land, from 1919 to 1955, had two guidelines: total service to the Holy See and love for Franciscan spirituality. Fidelity to the papacy derived from his family, who for generations were at the service of the Pontiffs: his grandfather Giulio wrote the "Historical report of the journey of His Holiness Pope Pius IX from Portici to Rome in April 1850", while his father Camillo was an assistant to Pius IX's Secretary of State and member of the Arch Fraternity of Saint Peter the Apostle. The young Antonio, attracted to the figure of Saint Francis, after having reflected on a priestly vocation, pursued university studies, entering the Franciscan Third Order. In the long years he spent in Palestine, he loved to share in the austere conventual life of the brothers, and spent his final years in a Franciscan cell in the monastery of the Delegation of the Holy Land in Rome, after having given away his goods. Charitable to all, he always maintained a special regard for the skilled workers of Palestine who, for this reason, loved and admired him.

The introductory part of the book describes the desire of the European nations to strengthen their presence in the Middle East starting from the end of the 19th century, taking advantage of the decline of the Ottoman Empire, which led to its definitive fall in 1918. The restoration of the Latin Patriarchate of Jerusalem in 1847 opened up new scenarios, since the historical and exclusive presence of the Franciscan fathers in the Holy Land was accompanied by the presence of other congregations, often encouraged by various national governments. The heated rivalries between the Italian and French states, and the parallel difficulties of good neighborliness between the Franciscans and "French" congregations such as the Assumptionists, fit into this framework. A few examples: in 1885 the opening of the hospice "Notre Dame de France" in Jerusalem provoked the discontent of the Custody of the Holy Land, because for centuries the reception of Catholic pilgrims had been reserved to the Franciscans. Misunderstandings also arose regarding the construction in 1910 of the "French" church of the Pater Noster on the Mount of Olives (which it still extraterrestrially enjoys), entrusted at the time to the White Fathers: the superior of the Custody preferred not to participate in the ceremony of laying the cornerstone.

In those years, a number of religious houses were opened, alongside the Franciscan monasteries, but the construction of new churches had to wait for the fall of the Turkish empire (with a few exceptions, such as: the Church of Saint Catherine of Alexandria inserted into the Bethlehem complex, the co-cathedral of the Holy Name of Jesus adjacent to the patriarchal palace, the Church of St. John the Baptist in Ain Karem, and the small basilica at Cana). Until that moment, pilgrims could visit the ancient basilicas of the Holy Sepulchre in Jerusalem, the Church of the Nativity in Bethlehem and a few others, since the majority of churches had been destroyed by earthquakes and above all by anti-Christian persecutions. Many centuries earlier the Crusaders were doubly meritorious, something few recognize: they expertly reconstructed the basilicas of the Byzantine era devastated by the Persians (instigated by the Israelites) in the 7th century and in the following centuries by the Mohammedans (first the Arabs and then the Turks), and identified the places where the Byzantine basilicas stood, as modern archeology has been able to prove in recent decades. In less than two centuries, throughout the Holy Land, Gothic architecture returned to the



Architect Antonio Barluzzi

Holy Land in numerous churches, entrusted to the Benedictines and the Augustinians. One of the most important monasteries stood on Mount Tabor, and the writer celebrated Holy Mass there a few years ago in the space which at one time was the ancient Benedictine refectory. In the brief history of the Latin kingdoms, the Holy Land was then characterized by the churches and bell towers of the Crusaders, like the bell towers that stood in the fortified complex around the basilica in Bethlehem, but everything, or almost everything, was lost. Among the few exceptions, was the Basilica of the Holy Sepulchre, although devastated (with the tombs of the Latin kings desecrated and destroyed) and impoverished by the Greek schismatics, and the Church of Saint Anne, both in Jerusalem. There was also the Cenacle on Mount Zion, which however has been reduced to a museum, due to the ban on officiating imposed on the Latins first by the Ottoman and now by the Israelis authorities. In 1936, adjacent to the disputed building, the Franciscans founded the “Little Cenacle” to have a place of worship near the room where the Holy Eucharist was established.

The fall of the Sublime Porte permitted therefore the reconstruction of Catholic buildings of worship, and not only them, since the English favored the penetration of Protestantism in the Holy Land (truthfully, without much success, as had already happened in Italy with the



The Basilica on Mount Tabor

“Risorgimento”). It should be underscored how the Greeks, who had flattered the Turban for centuries, quickly showed themselves to be the friends of the Protestants in an anti-Catholic way. Already by the end of the 19th century, the Turks favored non-Catholics: in 1880 the Prussian Emperor had permission to build the Lutheran Church of the Redeemer (on the ruins of the Chiesa Santa Maria dei Latini), a few steps from the Holy Sepulchre, and in 1886 Tsar Alexander III had a Church of the schismatic Russians built on the Mount of Olives. In 1910, the Prussian sovereign also pleased the German Catholics with the Church of the Dormition on Mount Zion, characterized by its squat and heavy shape.

The Custody of the Holy Land, along with the support of the various Italian governments (who acted through ANSMI, the national Association for Assistance to Italian Missionaries, founded in 1886 by the archaeologist, Ernesto Schiapparelli), transformed the architectural landscape of Palestine with the building of numerous churches: the principal artisan of this reconstruction was Antonio Barluzzi. The pilgrim who visits the Holy Land does not suspect how many difficulties (religious, bureaucratic, political, and economic) had to be surmounted to construct many of the churches that stand today in Galilee and in Judea. From 1919 to the 1950s, the “Fratelli della Corda” [Rope Friars] stubbornly managed to build (or rebuild): the Basilica of the Transfiguration on Mount Tabor; the Basilica of the Agony in Gethsemane; the Church of the Good Shepherd in Jericho; the Basilica of the Visitation in Ain Karem; the Church of Saint Lazarus in Bethany; the restoration of the cloister of Saint Jerome and the extension of the Church of Saint Catherine in Bethlehem; the Church of the Shepherds in Beit Sahour, near Bethlehem; and the Church of Dominus Flevit on the Mount of Olives. Also renovated were the Basilica of Palms in Bethphage, and the Churches of the Flagellation (Via Dolorosa) and the Chapel of the Crucifix at the Holy Sepulcher in Jerusalem.

For its part, ANSMI had the Basilica of the Beatitudes built, transforming a site that faced the lake of Tiberius into a stupendous garden. All these churches (to which must be added the new Carmelite convent and the restoration of its sanctuary on Mount Carmel, as well as other buildings in Palestine, Libya, and Jordan) were designed and built by Antonio Barluzzi, which took up a large part of his life, his health, and his

wealth at the service of a Catholic presence in the Holy Land.

It wasn't a question of building churches for Palestinian Catholics of the Latin rite: they already existed, like the sacred buildings already mentioned, built at the end of the 19th century, or the church of the custodial convent of San Salvatore, which for two centuries was the only Catholic institution present in Jerusalem. Time had come to rebuild churches in the Holy Places mainly for the clergy and faithful who would go on pilgrimage from all over the world in the future, facilitated by the new, more comfortable, and safer means of travel. The pilgrim, Barluzzi thought, had to be helped to meditate on the various mysteries of the life of Christ through the symbolism of the churches built in those places; the architectural peculiarities, therefore, had to more easily introduce the contemplation of the evangelical scenes and remain imprinted in the pilgrim's memory. Here then is the symbolic element constantly present in his designs: the triple score of the facade of the Basilica of Tabor in memory of the three tents; the twilight in the Church of Gethsemane which recalls the Agony; the octagonal Church of the eight Beatitudes; the darkness of the lower part and the light of the dome in the Church of Bethany to represent the death and rising of Lazarus; the ten-shaped Church of the Shepherd's Field; the drop shape of the Dominus Fleuit, in memory of Jesus' tears.

The book describes the construction of various churches, with lively chapters rich in archival documentation, like the original notes and designs of Barluzzi's projects, and numerous photographs. The first chapters illustrate the feverish activity that accompanied the contemporaneous construction of the first churches, on Mount Tabor and at Gethsemane (with obstacles posed by the Greek and English authorities), buildings that greatly exalt the architect's skills and rigor in building in accordance with the indications of the Franciscans' archaeological excavations (another aspect that escapes most of us is the importance of the archaeological work performed by the Custody, foundations for safeguarding the rights of the Church in numerous sites in the Holy Land). The last church was the Dominus Fleuit, in 1955; designed by Barluzzi, the stained glass window with Christian symbols that opens onto the city has become one of the characteristic images of Jerusalem.

In truth, the architect hoped to be able to build the Basilica of the Nativity in Bethlehem as well, where there stood a little church. Custody Father Alberto Gori had assigned him the project in 1939, but the war postponed the project. In 1955, the new Custody preferred the project by the architect Giovanni Muzio, the author of the current construction, which was built in the midst of the Montinian era with generous pours of concrete. For Barluzzi's health, already affected by a shaken nervous system and the loss of his left eye, it was a fatal blow. In his diary of February 3, 1958, he notes: "*(the announcement) gave me a heart attack that lasted all night, which caused brain numbness and pulmonary emphysema. I return to Rome to take refuge in the Delegation of the Holy Land.*" He never recovered from his sorrow and died two years later among the Franciscans as one of them, remembered by the Father of the Custody in 1960 with these words: "*he was first and foremost a man of faith, prayer and a profound interior life. He renounced the advantages that the profession could have brought him and wanted to live and die poor alongside the Franciscans of the Holy Land.*"

The book also talks about the number of artisans and artists (the frescoists, mosaicists, glass makers, bronze makers, stone masons, etc) all Italian, who worked on the churches that Barluzzi designed, based on the indications contained in the drawings and sketches by the architect himself. It was not always easy to choose the best, and in some cases the good word of a prelate or a politician showed preference for the least suitable. Barluzzi protested against such impositions, as was in the case of Luigi Trifoglio, who made the new mosaic on the Latin altar of Calvary, decidedly not up to the sacredness of the place.

In conclusion: reading the book allows you first of all to understand architect Antonio Barluzzi's work and to discover many precious details, the result of his profound faith and artistic talents. It also allows you to love the Holy Land more, and possibly encourage you to undertake a pilgrimage to pray in the sanctuaries described in the book.

Father Ugo Carandino

• **GIOVANNA FRANCO REPELLINI**

Antonio Barluzzi. Architect in the Holy Land,
Edizioni Terra Santa, 2013.

The Social History of the Church

Since the last time our magazine was released, the last three volumes of Monsignor Umberto Benigni's work have been published, making them available in their entirety. We publish below the preface to the 5th volume as a review.

Preface to the Fifth Volume

With the publication of this fifth volume of the *Storia sociale della Chiesa* [*The Social History of the Church*], the great undertaking of our little Centro Librario was completed: once again making available to the Catholic public the enormous work of Monsignor Benigni, which took up the greater part of the life of this faithful collaborator of Saint Pius X.

The plaque that adorns the tomb of the Umbrian prelate in the cemetery of his native Perugia bears witness to this fact, where, in fact, it is written:

Nec spe nec metu

S.E. Mons. Umberto Benigni

PROTONOTARIO APOSTOLICO PARTECIPANTE
AUTORE DELLA STORIA SOCIALE DELLA CHIESA
SOTTOSEGRETARIO DURANTE IL
PONTIFICATO DI PIO X
DELLA CONGREGAZIONE PER GLI
AFFARI EE. SS.

Perugia 30 marzo 1862

Roma 27 febbraio 1934

“AUTORE DELLA STORIA SOCIALE DELLA CHIESA”: so important, therefore, was his work that it was recorded on the Author's tomb; it was his life's work, in fact, from its beginning in 1906 until its unfinished conclusion on Easter 1933 (which fell on April 16 that year), only a few months before his death. Along with his bulletin *Veritas* and his magazine *Romana*, which continued until 1933, this fifth volume of the *Storia Sociale* represents Mons. Benigni's final writings.

The last published volume was in 1929, and like the volume you hold in your hands, it too was dedicated to the Middle Ages. To accompany this fifth volume we must therefore outline the last four or five years of the author's life. They were not

easy (and not only due to his age and health): the principal Cardinals of the Pontificate of Pius X were dead (Cardinal De Lai in 1928, Cardinal Merry del Val, in a suspicious manner, in 1930; leaving Cardinal Boggiani, who however will not succeed to Pius XI's, and would die in 1942), which left a preponderant influence on the Pope to Monsignor Benigni's bitter enemy, the director of *Civiltà Cattolica*, Father Rosa. The disagreements on the “Conciliation” which in 1929 put an end to the “Roman Question” interrupted the collaboration between Mons. Benigni and the French group of Abbé Paul Boulin († 1933). However both of them, old members of the *Sodalitium Pianum*, lived in the same state of mind: we are “*shot, machine-gunned, bombed by some - wrote Monsignor Benigni in 'Romana' in December 1928 - abandoned or cunningly sabotaged by others*”; “*The enemy - wrote Boulin in turn in 1933 - that is, in our face: cosmopolitan Judaism; on our flanks: the Sects which are pressing us; behind us: the bulk of Catholic troops who are also infested with humanistic, democratic, pacifist and internationalist poisons: in their vanguard, we don't put into action except as expendable units (enfants perdus), shot in the back.*”

But the best historical comment in the publication of this last volume of the *Storia Sociale*, which reveals to us both the author's intention for his work and his intimate state of mind, is found in the correspondence between Mons. Benigni and Mons. Michele Faloci Pulignani (1856-1940), confrere, historian, and an Umbrian friend of our author, correspondence preserved yet today in the communal library of Foligno.

On July 7, 1929 having completed the 7th volume, he wrote: “*I asked Vallardi (the publisher) to send you a complimentary copy of my 6th volume, if you want to review it. With the Camorra-like boycott surrounding me, I must ask for whiteflies to let the public know that we are not unproductive in the study of Christian civilization. One recent case shows how a publication that dedicated its first three volumes to the intimate relationship between Christianity and the Roman Empire can be ignored. At my age,*

and after the deluge of bitter pills that I had to swallow in half a century, I am highly vexed with advertising, and also by its suitable daughter, fame; but it is for the Cause that the work done must not be wasted.” On July 12 of the same year: “Long live wine, life, and good humor; long live good friendship that accompanies them. (...) I am writing to Cavaliere Fioroni asking that he send you my two earlier volumes (of the *Storia Sociale*). (You know that I have none of the publication available). As for myself, I hate advertising, even for honest, conscientious work, because I am sick of life and its beloved society. If I was by virtue what I am by philosophy, I could look confidently at the Crucifix; but I count on his infinite mercy to forgive my philosophical vanitas vanitatum involving men and things. Here is a confession to one of the few who can understand, since, without prejudice to your Christian virtue, I believe that you too have a pitiful contempt for this boorish life. (...) I lead a very hard life of work and bitterness; I am now Mithridaticized; but it is not a happy life, il s'en faut! [far from it!]”.

In his letter from March 30, 1930 he takes issue with the German historian Gregorovius (1821-1891): “The critical reconstruction of the - more than slandered - extremely misunderstood Middle Ages, would require the entire life of a great historian. Thus I, who do not have that available to me, and that is not who I am, had to content myself with tracing some constructive line. Truly in arduis voluisse sat est [in difficult challenges, it is enough to have the determination]. Of course, reconstruction for the Church, for the Fatherland, as for science, is one of the basic points. Generations of Italians brutalized by Masonic Ghibellinism, swear by the words of Gregorovius, the big orangutan who understood nothing about the middle ages and Rome. Crivellucci (1850-1914) (historian and anticlerical) in his characteristic way sums up the situation. Today I turn 68: what a Via Crucis!”

“I got up to Saint Francis, that is, to the Pugliese Mons. Michele Faloci. (...)”

Naturally, I have to treat Saint Francis and the Franciscans from the social point of view, but here too (spiritual elements and the medieval

crisis) I want to ram through to the followers of [Paul] Sabatier and other modernists. (...) if Don Basilio separates us, Saint Francis unites us. Thank you so much in advance. How is it going? I've been pulling the cart of my starting seventies. Getting through the day, the show is interesting!” (undated, around April 1931).

The final letter, by an even more exhausted man, is from February 20, 1932, two years before his death: “Dearest Monsignor, I am promptly responding to yours of June 9, 1931...cheeky, eh; but more than nerve, it is very hard life that drags me down to these distances. I hang on and work, to dispose of what would otherwise ruin the whole; but I cannot take it anymore. Believe: tædet animam meam vitæ meæ [my soul is weary of life]. Understand and have compassion. I received everything on time from you and from Rome; and I am immensely grateful to you. Now I am actually at Saint Francis, and this forced me to grab a piece of paper and I found your letter asleep in the box, so I write these lines to tell you above all why your old friend from Perugia doesn't write, but never forgets. (...) In the meantime, send me good news about you. Mine, as I have said, has been very hard. Penniless (and John Smith and John Doe have made millions), reduced to barely disguised poverty, burdened with work and worries about many, many things, I'm certainly not complaining about a boring and monotonous life.”

Umberto Benigni died in his Roman home in via Arno 33, the 27th of February 1934; his remains, placed in a private oratory, were then brought to the church of the Mercedarian Fathers on the Piazza Buenos Aires who, at the request of Father Saubat, administered the last sacraments to him. His only funerals were in the presence of 7-8 senators, from 12 to 15 members of the parliament, with the honors of 12 carabinieri in full dress...and only two priests: Father Jules Saubat of the Brothers of the Sacred Heart of Betharram, formerly of the Diet of *Sodalitium Pianum*, and Father Henri Jeoffroid, attorney general of the Brothers of St. Vincent de Paul; on March 1 he was buried in his native Perugia.

At the time of his death, he left his work incompleated. In 1939 a biography by journalist Guido Aureli in memory of and in defense of his



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old friend, Mons. Benigni, recalled the paradox of the esteem for Benigni's historical work on the part of the "secular" world (citing among others the judgment of the director general of public instruction and then Giuseppe Corradini, cabinet head of the Orlando ministry: "it is one of the great historical works in recent years: there are defects as in all creative works; a social history of the Church no longer exists; from this, others will come, but until today no one has written such a grand work...") and the opposite by Italian Catholics and by *L'Osservatore Romano* who sabotaged it "in a most unworthy way". On the 27th of January 1938, the publisher *Vallardi* communicated to Aureli that the "premature death of Mons. Benigni" meant the work was stalled, and no one could be found to bring it to completion. Yet, Aureli testifies, "one might wonder where the mass of the historical work beyond the fourth volume (sic, fifth volume) ended up. It is known to me and to those who still frequented Mons. Benigni that his *Storia* had reached well beyond the volume in question"

(quoted from Valbousquet and Dieguez). But ultimately it could be said that the subsequent volumes are virtually contained in this last one, dedicated to the medieval crisis, since it is true that Mons. Benigni wrote in the introduction to this last volume: "the medieval crisis generated the modern era, that of 'left-wing revolutions': the Reformation, the French Revolution, the Socialist Forty-Eight, today's anarchist Bolshevik earthquake" and, we might add, the modernist revolution in the Church that Mons. Benigni, alongside Saint Pius X, fought against in their time, delaying, but not preventing, unfortunately, its catastrophic, albeit fleeting (we believe this by Faith) victory in our times.

Father Francesco Ricossa

Work of Human Hands

A theological criticism of The Mass of Paul VI

We publish the author's preface written in 2009 to present the first English edition of his book.

I began work on this book when I was thirteen years old. It was the First Sunday of Advent, 29 November 1964. I had just finished serving the first Mass offered in my parish according to the new rules laid down by the Ecumenical Council. The “new liturgy” (as it was then called) struck me as strange and a little disrespectful. I didn’t like it.

I mention this at the outset because in traditionalist circles I am known as a sedevacantist. But ages before that, the changes in the Mass left me uneasy - and it is these changes, not sedevacantism, that are the topic of this book.

From that first fateful November day onwards (it seemed to my young eyes), everything in the liturgy and in the Church began to fall apart. The next year, in September 1965, I entered a minor seminary, and during the twelve years that followed until my priestly ordination, I observed up close and from the inside the destruction of the Mass and the attacks against the Catholic faith that followed in the wake of Vatican II.

Even from my first year in the seminary high school, I wanted to be part of the battle. I threw myself into studying organ and musical composition so I could fight against the trash (folk, pop, spirituals, recordings) that was just starting to replace sacred music at Mass. I read books on the liturgy, attended conservative conferences and subscribed to publications (*The Wanderer, Triumph*) that denounced the desacralization of the liturgy and the soon ubiquitous modernist heresies.

As my musical abilities developed, I sought out employment in parishes where the clergy were more conservative, and where I would be free to use only music written in a traditional style. Once the Mass of Paul VI appeared in 1969, I immersed myself in learning the new rules that came with it, so that in my work as a church musician I would be able to choose the most “traditional” options that the new rite allowed.

For the first ten of those years, I believed (or perhaps just hoped) that the causes for the devastation I witnessed were to be found not in what the pope and the

council *actually* prescribed and taught, but rather in the violations of liturgical law and misinterpretations of Conciliar teaching promoted by “liberals” everywhere. If priests just followed the rubrics for the new liturgy and hewed strictly to Vatican II’s teachings, the Mass would be reverent and the faith would be protected. The reform was not the problem; the neo-modernists were.

That belief changed in 1975. By then, I had become a monk in a conservative monastery where all the liturgical functions, including the Mass of Paul VI, were celebrated in Latin and with Gregorian chant. After first vows, the order sent me to Switzerland to study at an ancient abbey that followed similar liturgical practices.

Here though, in the midst of all the Latin, the Gregorian and the rubrical perfection, was disillusionment. The young monks, to my dismay, were taught the same modernist theology that was rife in American seminaries, and at the conventual Mass they took communion in the hand.

It also happened that Archbishop Lefebvre was much in the news shortly after I arrived in Switzerland. The abbot, who enjoyed a reputation in the order as a conservative liturgical scholar, condemned the archbishop for his “disobedience” over the New Mass and the Council. As our model for true obedience, he proposed instead the fictional abbot in Brian Moore’s novel *Catholics*, who out of obedience to his superiors, renounced belief in transubstantiation and urged his monks to do the same.

That night at recreation I had a heated argument with the abbot (the real one) over his statement. That the head of the most liturgically conservative monastery in the world, where all was Latin and by-the-book ceremonial, could seriously say such a thing, moreover, seemed to me an indictment of the New Mass. It was at this point that I began to think that the liturgical reform *itself*, and not merely its interpretation or application, was the real problem.

Shortly thereafter, I left the order, and arranged to enter Archbishop Lefebvre’s seminary in Écône, Switzerland. Two years later, he ordained me a priest.

In 1977 I began my priestly work by teaching liturgy courses to seminarians. Naturally, the question of the New Mass repeatedly came up. I began to collect traditionalist writings on the topic in hopes of discovering a clearly written and well documented work that I could recommend to priests, seminarians and laymen alike.

In the English-speaking world, most of the literature on the post-Vatican II liturgical reforms

consisted of pamphlets or short booklets. The themes were generally the same: liturgical abuses, the Protestant character of the new rite, the invalidity of the new consecration formula for the chalice and the more obvious defects in the Order of the Mass. None of these short works, to my way of thinking, provided an adequate treatment of the many errors and dangers contained in the new rite. There were nevertheless a few longer works: Patrick Henry Omlor's *Questioning the Validity* (discussed below in Chapter 12), Father James Wathen's *The Great Sacrilege*, and of course, Michael Davies's *Pope Paul's New Mass*.

Davies's 650-page book, first published in 1980, was the lengthiest critique of the New Mass to appear in English, and probably in any other language as well. It contained a great deal of interesting material (particularly on the parallels between the post-Vatican II Mass and the Anglican communion service), lots of trenchant commentary, and many incriminating quotes from the liturgical avant-garde of the day.

Davies, however, had lifted much of the book, more or less *en bloc*, from his previous articles for various traditionalist publications. Thus the book as a whole seemed baggy and unfocused. There were large chunks of indignant prose about "liturgical abuses" (violation of the official norms laid down for the New Mass), the sort of traditionalist boilerplate that one can write on autopilot. Though Davies criticized at great length the New Order of the Mass itself and its Protestant overtones, he offered little on the changes in the Propers (variable parts) of the New Mass or on the modernist influences evident in the rite. His general conclusion was that the Mass of Paul VI was "an ingenious essay in ambiguity", which after 650 pages is not really saying very much.

I considered translating from the French Anraldo Xavier da Silveira's *La Nouvelle Messe de Paul VI*. But while the first half of the book was an excellent and concise treatment of the Novus Ordo Missae (and in particular, of its parallels with Luther's reforms), the second half digressed into a lengthy analysis of the question of a heretical pope. The author, moreover, was affiliated with the Brazilian conservative organization TFP which (I had heard) was no longer interested in making the book available.

In 1981 or 1983, therefore, I resolved to write a book of my own about the Mass of Paul VI, and I began gathering material for the project. Some of it I incorporated into *Welcome to the Traditional Mass*, a 1984 booklet (updated four times) that explained for

newcomers the differences between the old Mass and the New Mass.

A turning point for the project came with my discovery of *La Riforma Liturgica* (1948-1975) by Annibale Bugnini, the great architect not only of the Mass of Paul VI, but also of the whole liturgical reform from 1948 onwards. Bugnini's 900-page work, first published in 1983, identified the experts who worked on each part of the reform; this made it possible to consult their writings for insights into the whys and wherefores for countless details in the rite.

Because of pastoral commitments and the need to produce shorter articles on a variety of topics, my work on this project proceeded in fits and starts. By the time I moved to southern Ohio in 1989, I had completed first drafts for eight of the fourteen chapters that follow. I feared that I would never have time to finish what I started, so I published some of the research in "*The Problems with the Prayers of the Modern Mass*", my 1991 study of the new orations, and in the introduction to my new 1992 English translation of *The Ottaviani Intervention*.

In 1995 I was invited to teach liturgy and canon law at the newly founded Most Holy Trinity Seminary in Warren, Michigan (now Brooksville, Florida). For the liturgy cycle in the 1998-9 academic year, I formulated a one-year course on the liturgy in the modern age. This incorporated some of my own research, as well as material from Father Didier Bonnetterre's excellent *Le Mouvement Liturgique*. I refined the course material in successive years when the cycle repeated, and for the 2004-5 year, created what would serve as detailed outlines for three more chapters of this book.

Meanwhile, younger priests in the post-Vatican II milieu began to take an interest in the old rite, and critical comments about the official version of the Mass of Paul VI, rather than just about "abuses", started appearing in books and periodicals published by the mainstream Catholic press. Websites and blogs also contributed to this buzz.

After the election of Benedict XVI in April 2005, it was inevitable that some sort of broader official permission to use the old rite would be granted. This came in July 2007 with Benedict XVI's *Motu Proprio Summorum Pontificum*, which allowed any priest to celebrate Mass using the 1962 Missal, the last edition published before the post-Vatican II liturgical changes were introduced.

The *Motu Proprio* did not result in Catholics everywhere flocking to the old Mass - Vatican

correspondent John Allen says the typical congregation is small, what the Italians call “four cats and a dog.” Nevertheless, it allowed more people to see for themselves the striking difference between the old and the new rites, and then, perhaps, seek out the reasons.

In November 2008, therefore, I again took up in earnest the task of finishing this book. One year later, on the First Sunday of Advent 2009, forty years after the Mass of Paul VI was introduced, I completed the final chapter.

It also happened to be forty-five years to the day in 1964 when I first began to wonder why the new liturgy was so disturbing. May this book help other Catholics find the answer at least a bit more quickly.

Father Anthony Cekada
West Chester, Ohio
December 4, 2009
St. Peter Chrysologus

Footnotes

- 1) *Tradição, Família e Propriedade*, Tradition, Family and Property, an acronym that refers to various traditionalist-inspired Catholic associations, distinguished on a national basis. Born in Brazil in 1960 by Plínio Corrêa de Oliveira and spread especially in Latin America, the United States and Europe. [Ed. note]
- 2) The text, in Portuguese, is from 1970. A French translation was printed in 1975 from the *Diffusion de la Pensée française* with the title: *La nouvelle messe de Paul VI. Qu'en penser?* The sale to the French public was however delayed for a long time at the request of the TFP [Ed. Note, taken from a footnote that appeared in the September 2003 edition, No. 53, of *Sodalitium* magazine].

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• **FATHER ANTHONY CEKADA**
Frutto del Lavoro dell'uomo

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314 Pages
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Catholic Catechesis on Matrimony

I had the opportunity to meet Father Barbara in the 1990's of the last century and, between 1999 and 2000, when I had spent a year in Tours as “vicar priest” assisting him in the ministry which he could not carry out due to his age and his illness; I was able to appreciate then his deep Faith, his humanity and the great pastoral spirit which animated him to the end of his life. Already in those years, we spoke about the project of having the “*Catéchèse Catholique du Mariage*” translated [into Italian] by the publishers of *Sodalitium*, which he himself recommended and gave us permission to do. Today in 2020, finally after so many years, we have brought this project to its conclusion, putting this work at the disposal of readers of the Italian language. As Father Barbara himself recalled, when he was a young priest in French Algeria in 1941, on the mandate of his Bishop, he began to concern himself with marriage preparation for engaged couples, and he continued in this ministry when, having entered the C.P.C.R., he preached the spiritual exercises of St. Ignatius. He correctly pointed out how priests, who do not marry, must study well the doctrine on marriage in moral theology to be able to confess and counsel the faithful, while instead lay people who do get married, do not study it at all, which is an anomaly that, if it was true in the 1960s, it is unfortunately even truer today, when religious ignorance, following the Second Vatican Council, reaches levels which were at one time unimaginable. I myself taught catechism to couples who were about to get married. Over the years, I realized how little Christian doctrine is known in general, and about marriage in particular.

This book aims precisely to fill this anomaly of the lack of knowledge of the catechism on

marriage on the part of engaged couples, making available to them in a simple and accessible way, in the form of a catechism with simple questions and answers, Christian doctrine so as to live this sacrament as best as possible and with the grace of God, which is so important for the life and salvation of many Catholics. It can be said that no such volume existed in Italian, nor in the French before the publication of the *Catéchèse*; there was the book by the Jesuit Father A. Boschi (*Problemi morali del Matrimonio* [Moral problems of Marriage], Turin 1953), but it addressed itself to priests and in any case is not available today.

Pope Pius XI, already in 1930, in his *Casti Connubii* observed that “we must consider it of the utmost importance that the faithful should be well instructed concerning matrimony; both by word of mouth and by the written word, not cursorily but often and fully, by means of plain and weighty arguments.” This is today more than ever our hope and desire; publishing the work of Father Barbara in the Italian language we hope to contribute to the doctrinal formation of young Catholics who unite themselves in marriage so that they sanctify themselves in this “great sacrament” (Ephesians V, 32), a figure of the union between Christ and His Church, as Saint Paul said: that Christian spouses by loving each other on earth, may continue to love each other in God in eternal life in Heaven.

This book should never be missing from any Christian home and should be read and studied by all those young people preparing for marriage.

Father Ugolino Giugni

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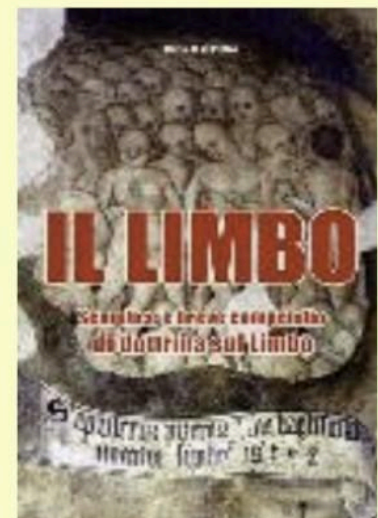
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Institute Life

From July 2018 to June 30, 2019

So much time has passed: we apologize for any errors or omissions!

- **The Verrua house and the Institute.** On September 30, 2018 we celebrated the 30th anniversary of our arrival in Verrua. In this long period, two diocesan priests have joined us, and have begun to collaborate with the Institute. During the 2019-2020 scholastic year, the San Pietro Martire seminary welcomed four new candidates: two French (of whom one from Father Raffalli's community), one Hungarian and one Polish (who left the Priestly Fraternity of Saint Peter).

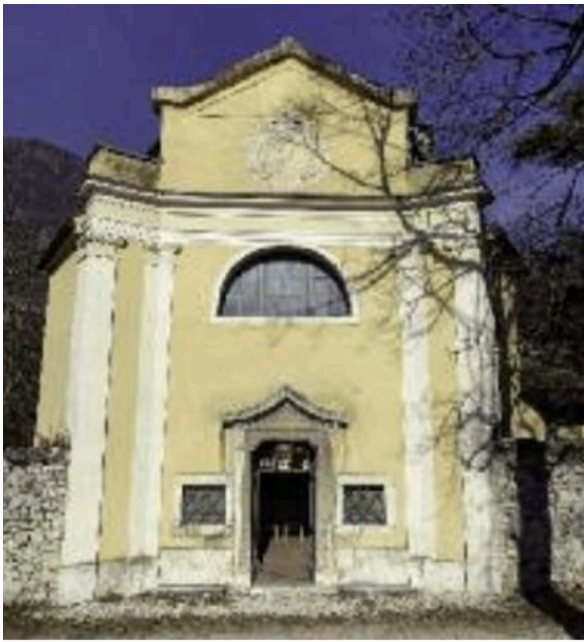
Entering the Institute were Caroline Duclos (April 12, 2019), Vincent Gastin and Louis-Marie Chuilon (November 1, 2019), who began their theological studies this year, and Giulia Dal Lago (April 24, 2020). Two members of the Institute have died: Nelly Audisio née Dufée-Challine, and George Hugo (May 5, and June 17, 2020). After the letter n. 6 to members of the Institute, in



In Raveau, the Diaconate Ordination of Father Bernard Langlet August 5, 2018

The priestly Ordination of Father Bernard Langlet on June 1st 2019 In Verrua Savoia





The Church of Sant'Ignazio in Rovereto (TN)

which they were reminded that they cannot ever assist at an “una cum” Mass, only one has resigned.

• **Orders and Vows.** On August 5, 2018, in Raveau, Bishop Stuyver conferred the Diaconate on seminarian Bernard Langlet, who was then ordained a priest on June 1, 2019 in Verrua Savoia. On this occasion, in addition to our priests, Father Romero and Father Joseph Mercier were present. Father Bernard Langlet was born on July 4, 1991 in Châteauroux, from a large family close to Bishop Guérard des Lauriers, who had given two religious to the Institute. Baptized by Father Ricossa on July 14 in Raveau, he was then able to get to know about the Institute from the start, and the summer camps of the Eucharistic Crusade, during which he felt the call to do greater good for souls. After obtaining his science degree, he entered into the San Pietro Martire seminary on September 15, 2010. After nine years of study he was then ordained by Bishop Stuyver, and celebrated his first mass in Turin, Sunday June 2, 2019, in the Oratorio del Sacro Cuore.

On October 25, 2019, again at Verrua, Bishop conferred sacred Tonsure, the minor and major orders, to several seminarians. On June 11,

2019, Brother Felice Antonio renewed his religious vows. Among the Sisters of the Institute there were two vestitures, on April 27, 2019 and June 13, 2020. And finally in June 2020, the Sisters welcomed a Hungarian postulant.

• **The Apostolate in various nations**

Italy. Throughout all of Italy, a constant growth of faithful, and our activity, was noticed, which immediately had a setback from the forced “house arrest” due to the Chinese influenza; during this period we tried to remain close to the souls with prayer, and audiovisuals (live celebration of Mass, catechisms, liturgical instructions from Father Ugolino Giugni). Things slowly returned to normal. In these pages we are reporting the most salient news.

In **Trentino**, we happily concluded subscription for the acquisition of the Church of Sant'Ignazio, which thanks to generous offerings from every part of Italy and beyond, was effectuated in Rovereto on november 25, 2019. We offer our heartfelt thanks to all who contributed to this work for the greater glory of God.

In **Liguria**, we opened a new Mass center in Imperia. In **Tuscany**, starting in December 2018, the Mass, which is only celebrated the third Sunday of the month, now moved to a room in Montecatini Terme (PT), also because most of the participating faithful come from the north-west zone of that region. We extend heartfelt thanks to the Bitossi family of Lastra a Signa (FI) who for several months hosted Father Frascetti numerous times for the celebration of Mass (even on weekdays), giving other faithful the opportunity to attend. On 07/11/18, Mass was celebrated at Montelupo Fiorentino. Furthermore, Father Frascetti occasionally celebrated Mass in Ponte Buggianese: on 08/29/18 and in 2019 on 5/1, 7/2, 8/18, and 12/8. In the month of June 2020, the Mass was celebrated (on the 17th) in Sinalunga (SI) at a family who began frequenting us for some months, and Mass was celebrated Sunday 21st in



The house purchased in Germany in Lierfeld

Borgo a Buggiano. In **Umbria**, Father Frascchetti celebrated Sunday Mass 10/21/2018 in the Gualdo Cattaneo municipality (PG), and Sunday 12/16/2018 was in Gualdo Tadino (PG). In the Pecorone locality, in the Comune di Castel Giorgio (TR) at la Tenuta Valverde, Mass was celebrated three times (the feast of Saint James 7/25/19 and two Sundays, 08/18 and 12/1/20). In addition, in San Terenziano in the municipality di Gualdo Cattaneo (PG), Mass was celebrated Sunday (and the following Monday) 02/10/19 and 12/22/19. In **Sicily**, beginning in October 2019, after many years in which our Sicilian faithful prayed to find a suitable place for the celebration of the Mass, we were offered the possibility to celebrate Sunday Mass at Santa Croce Camerina (RG) in a gracious chapel of a private home. Each month, in fact, Father Frascchetti travels to Sicily and, in addition to the monthly Sunday celebrations, offered the Holy Sacrifice also in Pachino (SR) on 01/26/20 and on 02/08 in Casuzze (RG).

France. The ministry of the IMBC in Paris is fruitful, as evidenced by the numerous conversions that God brings about there, and the large number of faithful who participate in the Mass (up to 200 people). Our subscription continues to purchase a chapel in Paris as soon as possible: we appeal to all people of good will for

this important project for the good battle for the Faith in France.

After five years of ministry near Le Mans in the home of Michel Grosse's family, whom we thank warmly for having welcomed us, beginning in February 2020 the Institute rented a chapel in Le Mans, near the hospital. This chapel survives thanks to the generosity of the faithful whom we would like to thank: we remember them in the canon of every Mass celebrated in the new chapel.

Switzerland. The work at the chapel of Servion (Canton di Vaud) is completed. The final arrangements are being completed so that the oratory can be a place of prayer where the Lord is glorified by the celebration of the Holy Mass and the prayers of the faithful.

Belgium, Netherlands and Germany. The apostolate in these countries - and even in the north of France - is followed by the house in

Father Ricossa and Father Langlet visit Hungary the guests of Father Traumer, in June 2018





The St. Aloysius Gonzaga summer camp in Raveau in 2019

Dendermonde, in Flanders. There are two main innovations: the first is the purchase of a building in Estaimpuis (in Belgium, 10 km from Tournai and 2 km from the French border) which will become a chapel dedicated to Maria Regina, in continuity with the apostolate carried out first in Lille and then in Tournai. The second in Lierfeld (Rhineland-Palatinate) where a house with a chapel dedicated to the Sacred Heart was acquired. After the renovation and woodworking in the sacristy (as always, the work of Brother Christ) Father Steenbergen celebrated Mass there every other week.

Austria and Hungary. Father Francesco Ricossa and Father Bernard Langlet went to Austria and Hungary from the 27th to the 30th of June 2019, at the invitation of Father Arnold Trauner. Arriving in Vienna, Father Ricossa and Father Langlet continued on with Father Trauner to Altenburg, where they visited the famous abbey, attended the confraternity Mass in the Chapel dedicated to the Holy Helpers, and met with the Trauner family. The following day, after Mass said by Father Trauner, the three confreres went to Hungary, where Father Ricossa celebrated Mass in the chapel of Regina Coeli of Budapest (near the capital). On June 29, Father Trauner celebrated a sung Mass for his 25th priestly anniversary (which fell on the 25th of June), the jubilee day continued with a festive lunch (accompanied by music) organized entirely by the Hungarian faithful. On

Sunday June 30, Father Langlet celebrated a first sung Mass for the faithful of Gheresi, followed by refreshments for all those present. In the afternoon, they returned to Verrua. One year after this visit, we can see the fruits of Father Trauner's work, as well as the generosity of the faithful: since October, a regular Mass has also been organized in Vienna, the Budapest chapel has been completely restored, and Verrua already has two vocations coming from the Hungarian chapel (a seminarian and a religious postulant).

- **Summer activities, camps and Eucharistic Crusade.**

The 2028 Saint Aloysius Gonzaga summer camp for children of Raveau brought together 35 children from the 9th to the 23rd of July; we visited the Château de la Verrerie. From the 8th to the 22nd of July in 2019 we saw a record presence with 47 children. We visited the medieval construction site of Guédelon which the children always appreciate (and not only them...). Of note: 2020 will be the thirtieth edition of the Camp of the Eucharistic Crusade in Raveau.

Summer camp with the Sisters of Cristo Re occurred from the 9th to the 27th of July 2018 in the Grenoble region, and from the 8th to the 26th of July in 2019 in Val di Susa.

As we do each year during the summer, in 2018 and 2019 there was mountain camping for the children, put under the protection of Saint John Bosco. One classic of camping is the Alpine hike into the mountain to the peaks between 2000 and 3000 meters. In 2018, tents were pitched at 1500 meters of altitude in the Vanoise massif in Champagne-Le-Haut; and Thorens Castle was visited, where Saint Francis de Sales lived. In Annecy, we prayed at his tomb, and at that of St. Giovanna of Chantal. In 2019 we went back to Moulin-Vieux in Isère at 1200 meters altitude; we visited the village of La Mure where St. Julian Eymar lived, and the sanctuary of Our Lady of LaSalette.





Mountain Camp for boys (group photo)

• **The Company of Santa Teresina**

Here is how the girls of the company present themselves: “On December 28, 2018 in Verrua Savoia, five children faithful of the Istituto Mater Boni Consilii, were the first to complete the entrance ceremony into the Company of Santa Teresina. So much commitment and effort have finally received their reward: the Company lives! It all started in the summer of the same year when, after an exciting camp at the Institute’s schools, fifteen girls - coming from Italy and France - decided to start a Company who united themselves in faith and in helping them to sanctify themselves every day. After various events, the girls drew up their Regulations and the official ceremony into the Company. There are two main objectives to achieve: *self perseverance, and doing good to those around you*. To join the Society, a profound Christian life is required, in the knowledge of doctrine and the practice of virtues with some spiritual commitments that members must respect. The motto of the Company of Santa Teresina, found also in our coat of arms, is: FAITH, PURITY, HUMILITY and GENEROSITY. With these four virtues every girl desires to pursue her sanctification and dedicate herself to the activities of the Company, looking to SANTA TERESINA as our example.” Among their activities, they say the Rosary together with members of a retirement

home, help the priests at the IMBC in the pilgrimages, childrens’ camps and conferences, and some well-printed editorial works such as the Voce Amica, and the organization of small training conferences for the girls of the Company on topics proposed by them, and held by priests of the Institute.

Recently, a great party was held for the Company, as one of them received the religious habit from the Sisters of the IMBC, surrounded by the affection and prayer of her companions near and far. Thank you, God! Find the page at this address: https://www.sodalitium.biz/compagnia_santa_teresina/ or <https://www.facebook.com/compagnia.santateresina.7>

• **Conferences.** The Bolognese association “Virtute e conoscenza” organized, this time in Modena, Saturday January 26, 2019, at “La Terra dei Padri” a conference by Father Ricossa on the theme: *Christianity, Hebraism, Islam: brothers in the faith of the one God, or rivals?* The conference can be seen on YouTube, on our channel. The YouTube channel “E si accordino nell’animo e nell’opera” directed by Elia Menta inaugurated a series of interviews with Father Ricossa entitled “Oggi parliamo di...” [“Today let’s talk about...”].

In a half hour the interviewer and interviewee deal with three different topics: one of a historical

nature, one on Christian doctrine, and one editorial advice. The forced closure due to Covid-19 interrupted the series, which will resume, God willing, as soon as possible. During the months of isolation, Father Giugni held a series of conferences (*Pillole di liturgia* [*Liturgy pills*]) regarding the liturgical time that the faithful had to experience away from the churches.

On January 19, 2020 in Rome, a few hundred meters from the Vatican, the *Centro Librario Sodalitium* organized a conference to present the book by Father Cekada on the new mass. The speaker was Father Giugni with an introduction by Father Carandino. Father Ugo Carandino also presented the book to the Aurum in Pescara on 1/25/2020.

In the oratories of Rome and Pescara, Father Carandino kept monthly meetings of doctrinal formation, inspired by the Acts of the Magisterium and the Liturgical Year.

- **Centro Studi Federici.** Since the last issue of *Sodalitium*, two days have been held for the Social Kingship of Christ in Modena, with lessons by Father Ricossa to the respective studying seminarians. On 10/20/2018 the suggested theme was the anniversary of '68: **“Non serviam: ‘68 against the principle of authority”**. As the title indicates, it was considered one of the most serious aspects of the revolution of the 1960s: the rejection of any authority. In the lesson *“The basis for the new right of the family: against the father’s authority”* and *“Humanæ vitæ and contraception: the desistance of authority in the Church”* (in two parts), Father Ricossa examined first the unhinging of paternal authority and then ecclesiastical authority. On 10/12/2019, in the XIV edition of the title *“Friends and enemies of the Kingship of Christ”*, the theme was centered on the on the centenary of the birth of the anti-modernist magazine *Fede e Ragione*, on the Fasci Italiani di Combattimento and the Partito Popolare. The protagonists of the three lessons



Modena Conference 2019

were Paolo de Töth (1881-1965) and the magazine he founded and directed. Father Ricossa brought back to life the integral spirit characterized by the combative action of Father de Töth and his most faithful collaborators, including Mons. Umberto Benigni, Marquis Filippo Sassoli de Bianchi and Count Medalago Albani, to defend the principles of the Social Kingship of Christ in the political context of the time and the anti-modernist line of Saint Pius X against the enemy, hidden but not defeated. The speaker underscored how necessary and important it is for the present actors to know those who preceded us in the “bonus certamen”: it is a question of inheriting the same principles and the same spirit so as not to be misled and assimilated by enemies or their apparent friends. Two study seminars, like every year, took place in Paris on December 2, 2018 and December 1, 2019 on the same theme. The conferences can be heard in both Italian and French, on our internet site, which is regularly enriched with new videos, articles and communications.

- **Centro Studi Davide Albertario.** There have been two conferences organized since the last time our magazine was issued. On 11/17/2018 in Milan, again at the Hotel Andreola, the 17th Albertarian conference was held, the title of which, suggested by the recent “canonization” of G. B. Montini, was **“Everyone is a saint...From “saint” John XIII to “saint” Paul VI, the canonization of the Second Vatican Council”**, articulated in two sessions by Father



Milan Conference 2019

Francesco Ricossa: the 1st was “*The canonization of saints according to the traditional doctrine of the Church*”, the second was “*The smoke of Satan in the Church: the ‘canonization’ of G. B. Montini and the current situation of the Church*”. On 11/23/2019, fifty years after the nefarious institution of the new mass by Paul VI, the 18th conference had as its theme: “**In defense of the Catholic and Roman Mass. Against the Novus Ordo of Paul VI**”. Due sessions, the 1st by Father Ugolino Giugni “*‘Frutto del lavoro dell’uomo’: theological criticism of the mass of Paul VI. Presentation of the book by Father Anthony Cedaka*”, the 2nd by Father Francesco Ricossa “*When is the mass truly Catholic? The problem of the “Una cum” Mass, between the motu proprio indult and the extraordinary rite*”. Both sessions saw notable public participation and a vast table of well printed books. The videos are available on the gloria.tv channel of *Sodalitium*.

• **Centro Studi Don Paolo de Töth.** In addition to the Centro Studi Giuseppe Federici, the C.S. Davide Albertario, and the Comitato San Simonino (the conference planned for Trent was postponed due to the measures taken following the Chinese epidemic), we now add, on the centenary of the founding of the magazine *Fede e Ragione*, the Centro Studi don Paolo de Töth, whose web pages can be found at this address: <https://www.paolodetoth.it/> We promise to

update it to allow everyone to learn more about the splendid figure of this great collaborator of Saint Pius X.

• **Centro Librario Sodalitium.** With the publication of the last three volumes, our Centro Librario brings to completion the re-edition of the *Storia Sociale della Chiesa* by Mons. Benigni, with an historical introduction by Father Ricossa. Two volumes were published on the *Novus Ordo Missae*: the until now unpublished study (in French) by Father Guérard des Lauriers on the (in)validity of the new missal, and translation into Italian of the work by Father Anthony Cekada *Frutto del lavoro dell’uomo*. The Italian edition of the *Catechesi cattolica del matrimonio* by Father Barbara was published. See the presentation of these books in the Book Reviews section of this magazine.

• **Pirated publishing of the articles on John XXIII.** A number of publishing houses have asked for authorization to publish in volume the articles published in *Sodalitium* on John XXIII. The author has always refused for three reasons: the series of articles must be completed; the articles already published must be updated after so many years; in the event of publication, the publisher can only use our Centro Librario. Despite our negative response, a foreign publishing house published the aforementioned articles in volume. We therefore had to send two letters from a lawyer in order for the volume to be taken off the market. The articles can be read in French on our *Sodalitium* website.

• **The Institute, the Press, and other means of communication.** We report that on 10/14/2019, two articles on *La Verità* on traditionalists which also talk about the Institute in an interview with Father Giugni. The bollettino *Confedilizia* (N. 3 March 2020) reported on the book by Father Cekada *Frutto del lavoro dell’uomo*. Rino Camilleri on *Il Giornale* reviewed *La vergogna della Tradizione* and the *Storia Sociale della Chiesa*. We note an interview of Father Giugni by Nicola Pasqualato

on the YouTube channel in December 2019, and one by Roberto Ortelli on 04/09/2020.

- **The presumed retraction by Bishop Guérard del Lauriers.** The entire matter was clarified on our website at these addresses: <http://www.sodalitium.biz/de-ore-iudico-lc-19-22-false-ritrattazioni-falsi-amici/>
<http://www.sodalitium.biz/segnalazione/>
<http://www.sodalitium.biz/grazie-monsieur-louis-hubert-remy/>
<http://www.sodalitium.biz/risposta-gia-data/>

- **Spiritual Exercises.** July 4-7 2018 in Serre-Nerpol (24 people). August 26-21 2018 in Verrua (19 people). August 27 to September 1 in Verrua (19 people). July 30 to August 4 in Raveau (10 people). August 6-11 in Raveau (19 people). September 4-12 2018 in Serre-Nerpol (40 religious). September 17-22 2018 in Verrua, exercises for priests, religious and seminarians. December 26-31 2018 in SerreNerpol. January 1-6 2019 in Verrua. July 1-6 2019 in Serre-Nerpol (14 people). In August 2019 2 sessions in Verrua. In Raveau 2019: July 29-August 3 (21 people) and August 5-10 (20 people). September 4-11 2019 for religious at Serre-Nerpol. September 16-21: for priests and seminarians in Verrua (we mention the presence of our German confrere, Father Sauer). January 1-6 2020 in Verrua (24 people). The perseverance retreat days took place: in Serre-Nerpol on March 17 2019, in Raveau early

Exercises for priests, seminarians and religious at Verrua Savoia in September 2019



November each year, as by now has become a tradition. In Rimini: spiritual retreats for Advent (12/7/2019) and for Lent (2/29/2019).

- **Catechisms.** There are now over 130 children who follow the catechism online during the entire scholastic year, taught by priests, seminarians, brothers and sisters, to prepare children for the reception of the sacraments who live too far to receive regular catechism on site, or to help children in the perseverance and deepening of doctrine, so extremely important in these sad times of religious ignorance. The work, which began some years ago with individual lessons has, thanks to its great favor found among parents, currently taken on the true and proper proportions of an online catechism school, with consoling fruits that repay immensely all the members of the Institute who dedicate themselves to this very important work. Its aim: to form young people (thanks to modern technology, trying to reach even the most distant ones) so that they have a solid and integral Faith and are trained in those moral principles which, deeply rooted in their hearts, will help them continue to be good Christians of tomorrow!

- **Pilgrimages.** From the 29th to the 30th of September a pilgrimage to Lourdes took place, with 150 people present from France and Italy.

Pilgrimage to the Holy Land. From November 19 to 26, 2018, a pilgrimage by the Institute for the Italian faithful to the Holy Land

Spiritual Exercises at Verrua Savoia: mixed event January 2020



took place, with the spiritual assistance of Father Carandino. The 18 participants were able to venerate the Holy Places, in particular the Grotto of the Annunciation in Bethlehem, Calvary and the Holy Sepulcher in Jerusalem, without forgetting Mount Tabor in Galilee, the Basilica at Cana, Lake Tiberias with the Church of the Beatitudes, Tabgha, the Church of the Primacy of St. Peter and Capernaum; the Mount of Temptation at Jericho; the place of Jesus' baptism at the Jordan river; Ein Karem with the Churches of Saint John the Baptist and the Visitation; the Mount of Olives, the Via Dolorosa, and the Cenacle in Jerusalem. The last stop before reaching the airport was the Shrine of Our Lady Queen of Palestine in Deir Rafat, commissioned in the 1920s by the Latin Patriarch Bishop Luigi Barlassina. Among the most memorable moments was the celebration of Holy Mass in various Holy Places and the Via Crucis in the streets of the Old City in Jerusalem. The Institute plans a new pilgrimage to the Holy Land for the French faithful in November 2021, four years after the previous one in 2017.

Pilgrimage to Osimo-Loretto May 18-19, 2019. This trip too was a success, for the number of participants, for the constant prayer (almost like a Saturday afternoon rain), for the many confessions and communions. The weather on Sunday prevented the final procession, which allowed us to prolong our prayers all around the



Pilgrimage to the Holy Land 2018: Via Crucis along the streets of Jerusalem

Basilica, inside and outside of the Holy House. It is always edifying to see so many people and entire families, even with little babies, walk and pray for two days, on some occasions in the rain. The clear image that emerged from the two days, is the profound harmony that exists between the priests and the families, animated by the respect and trust of the faithful towards the consecrated. Unfortunately, the 2020 pilgrimage was canceled due to the government regulation on the Chinese flu.

On May 8, 2019 the pilgrimage to **Notre-Dame-de-L'Osier** took place, which this year concluded with a visit to the Basilica. The theme of the pilgrimage was the words of Our Lady to Pierre Port-Combat: "I will protect you before God". True devotion to the Madonna for our salvation". The 2020 event was suspended.

Oratory of Pescara: On 9/8/2018 and 9/7/2019 at the shrine of Manoppello (PE), where the Holy Face was venerated.; on 7/23/2019 at the Holy Stairs in Campli (TE), a copy of the Roman one commissioned by the Farnese family.

Oratory of Rome: on 6/15/2019 a visit to the Churches of Esquilino, with veneration of the martyrs' bodies cared for in those churches, on 10/6/2019 at the shrine of Divino Amore, for the month of the Rosary and on November 3 2019 at the Basilica of Santa Maria Maggiore.

Oratory of Rimini: 9/29/2019 at the tomb of Blessed Amato Ronconi in Saludecio (RN), a religious of the thirteenth century.

Oratory of Milan: On October 13, 2018 a visit to the splendid Church of San Maurizio al Monastero Maggiore in Milan with a group of faithful. About 35 people participated in the pilgrimage to the Sacro Monte of Varallo Sesia on September 28, 2019.

On October 19-20, 2019 a pilgrimage to St. Joseph di Cotignac, 88 participants, only French.

From central Tuscany-Emiliano: The usual pilgrimage to San Luca (Bologna) took place on



Pilgrimage to Loreto 2019: pilgrims march and arrive in front of the Basilica under a torrential rain

October 28, 2018 and October 26, 2019, and to Bocca di Rio (with Father Piero) on August 18, 2018 and August 17, 2019. The traditional Via Crucis at the Hill of Observance in Bologna took place on April 13, 2019, however it was cancelled for 2020 due to the epidemic.

THE ADMINISTRATION OF SACRAMENTS

• Baptisms: Year 2017 (omitted from the last issue)

March 26, Vilmos Krizantusz Gábor (Guillaume Chrysant Gabriel) Varga, in Budapest.
November 26, Aemilia Onosetale Ejale, in London.

Year 2018

January 6, Mihály János (Michel Jean) Mayer, in Zsámbék (H).
June 3, Cesare Tito Armanini in Rovereto.
June 8, Marcell Albert Ujszászi, in Tatabánya (H).
July 2, Santiago Toffanin, in Battaglia Terme.
July 7, Zoé Chenebeau, in Paris.
July 23, Hélène, Marie, Nicole Bolliger in Bassins, Switzerland.
July 28, Giacinta Bogge in Cantavenna; Paul Zaoui (with the rite of adults) and Liam Doine in Paris. August 4, Benedetta Salza in Modena.

August 14, Geneviève Bluthè, in Parigi.

August 18, Ágnes Klára Balog, in Budakeszi (H).

August 20, Marie-Lys Lesueur, in Halle (B).

August 28, Anne-Elise Blanchard, in Annoeullin (F).

September 15, Constance Berrin in Serre-Nerpol, and István Piusz (Stefano Pio) Koncz, in Zsámbék (H).

September 29, Alice Allemann in SerreNerpol.

October 6, Rita Chenebeau, in Paris.

October 14, Vittoria Teresa Consonni in Milan.

October 20, Louis Herrouin in Orléans.

October 27, Clémence Autret in Paris.

October 28, Matteo Tancredi Ferigolli in Rovereto.

October 30, Lydie Telga in Paris.

November 11, Sophie Herbrich in Paris.

November 17, Louis Horellou in Fontenay-aux-Roses.

November 18, Damien Mézières in Serre-Nerpol.

November 25, Agata Angela Tasinato in Castलगomberto.

December 16, Lucia Martina Maria Trauner, in Altenburg (Austria).

December 21, Maria Eliza Cambefort, in Cluj-Napoca (Romania).

December 26, Cristiano Federico Sablone in Pescara.

December 30, Philippe Langlet in Raveau,

Year 2019

January 26, Iulia Maria Caterina Fazio in Milan.
 January 29, Adèle Gillis, in Halluin (F).
 February 2, Alexandre Bonnel in SerreNerpol;
 February 16, Benedetta Carli, near Padua.
 February 17, Virginia Lucia Girlanda in Pescantina VR.
 March 3, Philippus Bruno Ignatius Varga, in Nagykovácsi (Ungheria).
 March 9, Lionel Goarzin in Switzerland.
 March 18, Emmanuel and Estelle Van Acker, in Dendermonde (B).
 April 7 aprile, Annamária Csillag in Zsámbék (Hungary).
 April 20, Samuel Iannarilli, in Dendermonde (B).
 May 4, Dominique Billay in Paris.
 May 12, Marius Privat in Lyon.
 May 19, Clotilde Courcier, in Dendermonde (B).
 June 8, Karl Forestier and Pierre Namane (with the rite of adults) in Paris.
 June 16, Emilie Ramis in Serre-Nerpol.
 June 22, Francesco Rubechi, near Arezzo.
 June 29, Paul Walter in Paris.
 July 6, Selene Francisco in Milan.
 July 13, Zélie Foulquier in Paris.
 July 20, Hugo Chaussin (with the rite of adults) in Paris.
 July 21, Angelo Maria Petrone in Potenza.
 July 21, Yuri Filotto, in London.
 August 3, Maialen Loyer in Paris.
 August 10, Eliana Domenica Marisol Andreozzi in Chieri.
 September 8, Monique Nivoso a Ramanitrera (conditional) in Antananarivo, Madagascar.
 September 14, Ambroise Marcus and Iad-Antoine Sfeir in Paris.
 September 24, Letizia Lorenzi, in Moncalieri.
 September 29, Rosa Seghiri in Paris, and Elisabetta Sansoldo, in Turin.
 October 2, Michel El Maalouly in Paris.
 October 13, Aurora Vittoria Risato in Vigonovo VE.



09-29-19 in Serre-Nerpol: The 25th Anniversary of Father Thomas Cazalas to the priesthood

October 15, Myriam Adda Benatia (with the rite of adults) who on the same day received her First Holy Communion at the Hospital in Marsiglia.
 October 19, Félix Emery (with the rite of adults) in Paris.
 October 27, Els Van Overbeke, in Ellezelles (B) and Antoine Gastin in Lyon.
 November 16, Zsuzsanna Gabriella Balog in Mány (Ungheria).
 December 7, Louna Véronique Lallevé in Paris.
 December 28, Andrea Leone Trentini in Bolzano.

Year 2020

February 15, Mathis Chaussin (with the rite of adults) in Paris.
 February 22, Héloïse Niakate in Paris.
 March 15, Johannes Eduardus Cyrillus Varga in Nagykovácsi (Hungary).
 April 18, Eva Federici in Paris.
 May 30, Clémence Ker Bidi in Paris.
 June 4, completion of the ceremonies for Fabio Gabriele Ceccanti in Gualdo Tadino.
 June 6, Aurélien Biello (with the rite of adults) in Paris.
 June 10, completion of the ceremonies for Viola Maria Palmisano in Bari.
 June 14, Elena Di Giovanni in Potenza.
 June 16, Antonio Massimiliano Michele D'Arco in Santarcangelo.
 June 20, completion of the ceremonies for Olimpia Bogge in Turin.

• Anniversaries

On April 30, 2019 in Altenburg (Austria), the 25th anniversary of Johann and Manuela Trauner. On 5/4/2019 and 11/9/2019 Holy Mass at the cemetery of Bergamo for the fallen of the RSI. In September (2019) in Carbonara (Bari), Holy Mass was celebrated in memory of Pino Tosca.

On June 15, 2019 a Holy Mass was celebrated for the 20th anniversary of the death of Father Georges Vinson, founder of the Sisters of Cristo Re and the Maison Saint-Joseph. He entered the diocesan seminary of Valence, there he met Fr. Valet who had come to preach the spiritual exercises. On that occasion was born his

decision to become a member of Father Vallet's congregation, the Parish Cooperators of Christ the King. Sent to Venezuela, due to the outbreak of a conflict, he had to remain in Argentina, and there, without means, he founded a Rosary house to preach the exercises. After 10 years of fruitful ministry, he was recalled to Europe in 1959. During the Council, he immediately understood the liberal and modernist derivations that his congregation was taking, and obtained permission to leave it in 1964: the facts proved him right. He decided to preach the exercises and retire, until 1969 when the new mass came into force, and Father Vinson was among the first to react, not only to reject it, but also to shun any compromise. To those who objected to his not following Archbishop Lefebvre in this, he replied: I follow Archbishop Lefebvre when he opposes the Second Vatican Council and the new mass; I do not follow him if he wants to make compromises or if he wants to put the new mass on the same level as the true Mass. He approached our Institute in the mid-1990s, asking our help in preaching the Exercises. He died on July 8, 1999, surrounded by the Sisters of Cristo Re. "The Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of holy things; made him honorable in his labors and accomplished in his labors" (Wisdom, 10,10).

On September 7, 2019 in Paisco (BS), the 50th wedding anniversary of Giuseppi and Franca Furlan. On September 9, 2019 in Paris, the 50th wedding anniversary of Privat and Christine Vigand.

On September 29, 2019 Father Tomans Cazalas, celebrated a Mass of thanksgiving for 25 years as a priest at the Maison Saint-Joseph (he was ordained by Bishop Robert McKenna o.p. On 9/17/1994 in Verrua). Present were Bishop Stuyver, who gave the sermon, and Father Murro (deacon), the mass was sung by the choir of the Sister of Cristo Re. More than 100 faithful were



Corpus Christi 2019 in Verrua Savoia



*First Holy Communion,
at the Church of St. Ignazio in 2019*

present, together with the students of the school. A celebratory luncheon was offered in the nearby village of Murinais. Following Benediction of the Holy Sacrament, there was a theatrical show in honor of the reverend.

On February 10, 2020 in Modena, the 30th wedding anniversary of Vieri Giugni and Lazzarella Dondi.

• **Weddings**

06/02/18, Stefano Andreozzi and Raquel Garcia in Verrua Savoia.

07/16/18, Pascal Lignière and Nathalie Roux in Luynes, Bouches-du-Rhône.

09/08/18, John Kalmar and Amélie Vanoverschelde in Dendermonde.

09/15/18, Christian Roux and Florence Londos in Serre-Nerpol.

10/06/18, Mauro Stenico and Gloria Faccini in Verrua Savoia.

10/27/18, Matteo Toffanin and Yesimil Santos Bernard in Albarea (FE).

11/03/18, Quentin Leduc and Violette Hamers, in Ghent (B).

01/02/19, Ty John Unruh and Amanda Thuy Trang Vu, in Vienna (Austria).

02/07/19, Aurelio Ulivi and Elena Sparapano in Verrua Savoia.

03/05/19, Jean-Paul Hérou and Jeanne Nguyen in Paris.

04/23//19, Constantijn Steenbergen and Darinka Stankovski in Mechelen (B).

05/04/19, Adrien Bonnard and Mathilde Chiocanini in Saint Pierre de Chasselay in Isère.

05/18/19, Michel Gastin and Céline Federici in Lambesc, Bouches-du-Rhône.

06/22/19, Luca Confalonieri and Laura D'Angelo in Castel Toblino (TN).

06/22/19, Paul Cartone and Caroline Lambert in Epagny.

07/06/19, Norbert Desolle and Marie Gayon in Montauban-de-Bretagne.

07/27/19, Geoffroy Gilbert and Mathilde Lagarde, in Treillères.

08/17/19, Rémi Paul and Margaux Prim in Kirchberg (F).

08/23/19, Pio Belmonte and Alessandra Casaletto in San Basilio (PT).

09/28/19, Luca Radice and Milène Couty in Epagny (F). And Giovanni Bichiri and Rossella Capelli in Cavour (TO).

09/29/19, Simone Reggiani and Tatiana Andriescu, in Modena.

02/01/20, Michele Salza and Carlotta Parma in Castenaso (BO).

02/22/20, Luca Cappelletti and Daniela Baldo in Rovereto.

02/24/20, Guido de Martini and Rita Piras in Verrua Savoia.

06/27/20, Joseph Langlet and Mélanie Petey in the "Chapelle des Martyrs" in Saint-Laurent-des-Autels.

• **Confirmations**

In Hungary: on 02/04/18 in Budapest: 27 confirmandi (Bishop Sanborn); on 11/10//18 in Budakeszi : (1 confirmando).

In Italy: on 06/01//19 in Verrua Savoia (14 confirmandi); 10/27/19 in Rovereto (21 confirmandi).

In France: on 08/05/18 in Raveau (4 confirmandi); on 10/14/18 (11 confirmandi); on 10/13/19 in Paris (14 confirmandi); on 05/30/19 in Annecy (30 confirmandi).

• First Communions

06/10/18 in Rovereto, Ascanio Giuliana and Gabriella Fattor.

06/24/18 in Paris, Anaëlle Autret, Jean Walter, Thomas and Lorraine Walter.

07/21/18 in Isère in Chantelouve, Marion Bojarski. 08/05/18 in Raveau, Juliette Langlet.

08/15/18 in Raveau, Dominique Van Overbeke.

11/01/18 in Raveau, Maxence Blanquet de Rouville.

12/09/18 in Turin, Sophie and Elisa Saccomanni.

12/16/18 in Epagny, Johanna Rousselot.

12/16/18 in Serre-Nerpol, Laurent Rothe, Antoine Jorland and Marie-Bernadette Cazalas.

04/11/19 in Serre-Nerpol, Apolline Micheo.

05/25/19 in Rovereto, Camilla De Fanti, Paolo Manara, Rachele Cervio, Luca and Anna Pasqualato.

06/16/19 in Paris, Raphaël Vigand, Pauline Brochard and Erwan Autret.

06/18/19 in Serre-Nerpol, Sophie Micheo.

06/23/19 in Serre-Nerpol, Eden Federici et Gaëtan Bourbon. 06/23/19 in Modena, Orsola Esposito.

03/31/19 in Epagny, Ninon Bétend.

04/28/19 in Epagny, a little Christine.

08/11/19 in Raveau, Cyprien Collot.

07/07/19 in Modena, Benedetta Cerbasi.

10/19/19 near Modena, Nina Bertaglia.

10/13/19 in Modena, Marco Aurelio Bolognini.

11/01/19 in Rimini, Federico Proli.

11/10/19 in Epagny, Loris Stroppa.

11/17/19 in Albarea (FE), Ema Zlender (from Slovenia).

01/05/20 in Parigi, Alessio Burelli. 01/11/20 in Rimini, Atanasia Fabbretti.

06/21/20 in Parigi, Achille Herbrich and Héloïse Niakate.

06/26/20 in Roma, Samuele and Benedetta Sparano.

06/29/20 in Turin, Cecilia Chasseur.

• Deceased

2018.

On 08/08/18 in the cemetery of Montparnasse, **Marilou Phan** was laid to rest. On July 13, 2018 **Jean de Sablon du Corail** died; Father J. Le Gal visited him several times at the hospital and at his home and administered him last rites. On 08/11/18, **Marie-Louise Bron**. On 09/01/18 **Mario Adami** in Peschiera, having received the sacraments. In September 2018 in Torrevicchia Teatina, **Valentino Pellaccia**, at 90 years old. On 09/10/18 **Aurelio Coppolino**. On 10/06/18 **Maria-Luisa Mora** died; Father J. Le Gal administered her last rites in Hendaye and celebrated her funeral in Paris and burial in Pantin.

On 10/16/18 **Marie-Paule Rousseau** died. For a long time the conciliar hurricane had distanced her from religious practices; she became a faithful of the Institute from 2013, after



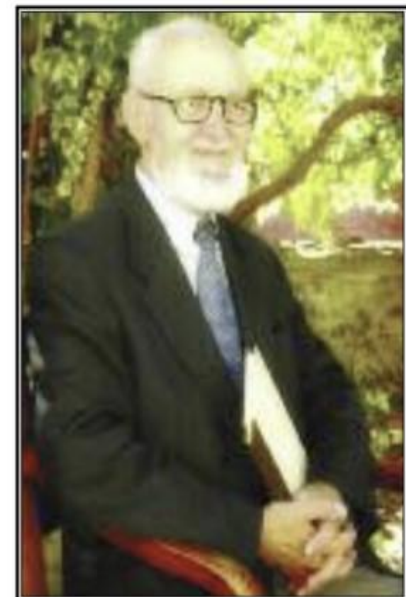
Father Joseph Collins

the spiritual exercises made in Raveau. Father J. Le Gal often visited her in Neuilly-sur-Marne, giving her the last sacraments, celebrating her funeral in Paris, and her burial near Clermont-Ferrand. On 09/12/18 **Mirella Bordin** died, having received the sacraments from Father Giugni on 09/01/18. On 09/13/18 **Dominique Violat** in Bastia in Corsica. On 10/01/18 **Luigi** called “Gegio” **Tornaghi**, in Monza, who for many years welcomed our priests to his house.

On 09/29/18 **Luce Crozet née Nème**, died at the age of 88, faithful of Father Guérard de Lauriers: her funeral was celebrated by Father Thomas Cazalas on October 3. On February 20, 2020 her brother **Louis Nème** died at the age of 87, born 01/15/1933. His funeral was also celebrated by Father Thomas Cazalas on February 27. On May 16, 2020 their sister **Denise Nème** died, born June 30, 1935. When the new mass was promulgated, she searched for priests faithful to the Mass of Saint Pius V. It was thus that she met Father Guérard de Lauriers, who celebrated the Mass in Lyon: she introduced him to her family, of whom some, like her uncle Paul, Christiane Capelli’s father, frequented the Spiritual Exercises held in Chabeuil. Since that time the entire family followed Father Guérard. When in 1988 Father Guérard was recovering at the hospital in Cosne-sur-Loire, she came to Raveau to lend a hand in those difficult moments. Since then, she was always close to our Institute. Her precarious health often brought her sufferings and she died in May. Her funeral was celebrated by Father Thomas Cazalas.

On 11/01/18 **Maria Teresa Castagna née Cremon** died at age 66. Father Giugni celebrated her funeral on the 5th in Negrar VR. On 12/03/18 **Micheline Seck** died in Paris. Father J. Le Gal gave her the last sacraments.

2019.



*Maestro
Luciano
Marchese*

On 01/08/19 in Cesena, **Pietro Candoli**, at 79 years old. On 01/23/2019 in Rome, Giuseppe Pristerà; he attended Mass in Rome for many years. On 01/24/2019 **Jean-François Costes** died in Lyon. On 01/24/19 **Franca Baldini née Martinelli** died; she attended Mass in Loro Ciuffenna. On 02/02/19 **Maria Regina Gambino** died, she received her sacraments from Father Giugni. On 02/04/2019 **Marco Stenico** died in Trent having received the sacraments from Father Ugolino. On 03/19/19 Professor **Paul Gache** died, a dear friend of our Institute. On 03/23/2019 **Luigi Polli** died, who attended mass in Verrua. On 03/23/2019 Father Giugni celebrated the funeral of **Giulio Giosuè Ripamonti**, of Paderno Dugnano, near the Milan Oratory; he received the sacraments on 12/01/2018. On 04/22/2019 **André Lucien** passed away in Vaiges (Mayenne), the father of Father Bernard and Mrs. Vicari.

On the morning of Saturday April 27, in the Octave of Easter, the reverend Priest **Father Joseph Collins** surrendered his soul to God in the city of Albany, New York, USA. He was 66 years old, and was responsible for the church of Saint Michael in Glenmont, New York. His passing did not come suddenly, having been diagnosed with pancreatic cancer which leaves no human hope: he had the time to pray and receive the

sacraments, preparing for death. We remember him with particular friendship and affection, as we shared some years together at the seminary in Ecône during the 1970s, where he arrived after having begun his studies in Armada, Michigan in 1977 where the Society of Saint Pius X then welcomed first vocations for the priesthood in the United States: his family contributed to the founding of the chapel of St. Anastasius in Vienna, Virginia. He was ordained on June 27, 1980. The district of the United States, then guided by Father C. Kelly, constituted an intransigent bastion within the Society: its priests had been 'discreetly' authorized not to celebrate 'una cum', and faithfully followed the rubrics of Saint Pius X. The leadership of the Society of Saint Pius X, however, decided to suppress this anomaly, and instructed the then Father R. Williamson to carry out these orders, 'normalizing' the district and forcing him to accept the rubrics of John XXIII, adopted at Ecône. Nine priests of the district, including Joseph Collins, then wrote a letter to Archbishop Lefebvre and the general council of the Society on March 25, 1983, opposing, among other things, the Society's adoption of the liturgical reforms before the Council, the acceptance of the declarations of marriage annulments by the modernists, and the collaboration with priests doubtfully ordained with the new rite of the sacrament of Orders. The leadership of the Society - Archbishop Lefebvre and Father Schmidberger - reacted with the expulsion of the nine dissident priests, soon joined by others. Father Collins had been our guest in Verrua many times.

On 07/06/2019 **Doctor Walter Vincent Baisier**, born in Anversa on May 29, 1935. He founded a mass center in his birth city. Father Steenbergen conferred him last rites. A Requiem Mass was celebrated in Dendermonde on July 12, 2019. On 05/29/2019 at the hospital in



Giuseppe Furlan

Colleferro, strengthened by the Holy Sacraments, **Luciano Marchese** passed away. Musician, poet, friend from the first hour, ex-army, he attended Mass in Rome. Father Carandino recalled his life in *Opportune Importune*, n. 36, p. 7. On 06/25/2019 in Abbiategrasso (MI), Father Giuseppe Tavecchia passed away, who often visited the homes in Verrua and Moncestino; Father Ricossa and Father Giugni visited him in the hospital during his illness.

On 07/07/2019 in Argentina, **Father Ricardo Isaguirre** passed away, who for a certain period was a guest at our Verrua house helping our apostolate.

On 07/26/2019 Mrs. **Claudia Marus** died, originally from Fanna (PN), having received the Sacraments from Father Giugni, and **Pietro Semi** from Padua also died. On 08/30/2019 **Maria Antonietta Comandini née Marino** died in Cesean at 79 years old having received the Sacraments from Father Carandino. On 09/05/2019 Father Giugni performed the burial rites for **Giuseppe Arcomano** in Boves (CN).

On 08/18/19 **Giuseppe Spinelli**, the uncle of one of our faithful, passed away after having received the Sacraments from Father Frascchetti. On 09/10/2019 **Pierre Léveque** died at 99 years old. After a spiritual retreat he made in Raveau in 2001, he remained faithful to the Institute. Father

J. Le Gal gave his last Sacraments, celebrated his funeral in Paris and his burial in Gallardon. On 09/19/2019 in Béziers, **Jacques Bourbon** passed away having received the Sacraments, Father Cazalas celebrated his funeral. On 10/02/2019 **Santo Grasso** died in Mori (TN) having received the Sacraments from Father Giugni. On 10/06/2019 **Umberto Motta** died in Trent, having received the Sacraments from Father Giugni. On 10/08/2019 in Castel San Pietro, **Attilia Berselli** died, having attended Mass in Bologna. On 10/09/2019, in Montecatini, **Duilio Morini** died, having received the Sacraments. On 10/12/2019 **Monique Pirreneau** died; Father J. Le Gal gave her last Sacraments. On 11/05/2019, in the hospital in Guastalla, **Emidio Bignardi** died with the Sacraments. On 11/08/2019 **Antonio Diano** died at age 64, in Mestre.

On 11/13/2019 **Renée Delgrange** died; before the Second Vatican Council she was called as a religious Sister Marie-Paule and she returned to traditional sacraments and the true faith through a providential meeting with Father J. Le Gal, who brought her the Sacraments various times, including her last, and celebrated her funeral in Paris. On 12/03/2019 Silvia Farinella the widow of Succi Leonelli, died at age 83 in the Hospital of Delta di Lagosanto, having received her last Sacraments by Father Carandino two days earlier. On 12/08/2019 **Domenico De Benedictis** died, father of one of our faithful, who found particular efficacy in the “Miraculous Medal” of the Blessed Virgin, after having received the Sacraments from Father Piero.

On 12/24/2019 **Giuseppe Furlan** passed away, equipped with the Sacraments. Father Giugni celebrated his funeral on December 27 in Milan, and his burial in Paisco (BS). Giuseppe Furlan was born in Azzano Decimo (PN) in 1935, came to Milan in 1962 where he worked in service to the Architect Giò Ponti. He had a deep faith and veneration before the Real Presence and



Nelly Audisio

the Holy Mass, a healthy fear of God, and a great admiration for Father Guérard des Lauriers and consequently for the Istituto Mater Boni Consilii, through which he learned about his writings. He particularly loved the Blessed Virgin (in particular the Madonna of Motta di Livenza, a memory of his childhood), and the Nativity scene with the baby Jesus and Saint Joseph. He discovered the Institute in 2003 after a conference he attended, and said he was happy to have found “priests who spoke as they once did...” and from that moment he left, without regret, his modernist parish to visit the Sant’Ambrogio Oratory on the via Vivarini, happy to find once again the mass of his childhood to which he assisted every Sunday and Holy Day as his health allowed. A benefactor to the Institute, he always helped us with his generosity. In the last years of his life, he was taken with an illness, during which he was helped by his wife and daughter. He received the Sacraments regularly.

2020.

On 01/21/2020 **Giuseppe Garreffa** died, who frequented Mass in Turin for a certain time. On 01/27/2020, Mrs. **Teresa Durando née Filippone** died, also a frequenter of Mass in Turin. On 01/24/2020 **Michel Vignon** died, having received the Sacraments from Father J. Le Gal, who celebrated her funeral in Livilliers. On 02/20/2020 **Louis Nème** died, whom we

mentioned above. On March 7, 2020, **Italo Pilenga** (83 years old), businessman from Urganno (BG), benefactor of the church in Paderno in Mercato Saraceno, and organizer of the Mass for the fallen at the cemetery in Bergamo. On 03/03/2020 **Yvette Pennick** died, grandmother of our brother Paolo Tommaso. On 03/15/2020 **Evelina Viletto** died, from Fontanetto Po, at 87 years old, having received the Sacraments from Father Carandino. Her funeral mass, delayed by law during the epidemic, was celebrated in Verrua on June 18. On 03/18/2020 **Alfonso Labellarte** died at the hospital in Chivasso, due to the epidemic. Many prayers ensured that he received the Sacraments from Father Bernard despite the difficult situation at the time.

On 04/05/2020 **Gisèle Labérine** died; She received her last Sacraments from Father J. Le Gal in Saint-Thibault-des-Vignes. On 05/05/2020 **Nelly Duffée-Challine** passed away, the widow of Jacques **Audisio**, who died in 1994. Her husband had known traditionalists and in particular Father Vinson, who celebrated Mass at their home. He contacted Father Giugni when he was in Raveau, and since then both of them remained faithful. After the death of her husband, Nelly had become even closer to our Institute to the point she wanted to join it. She was always humble and available to help us in everything which we needed according to her ability; she came often to Raveau to lend a hand in many activities (retreats, camps...), contributed towards the purchase of the first house for our Sisters; was faithful to the Spiritual Exercises which she did every year as her health allowed. She had a stroke which, after being admitted to the hospital, meant that she was placed under guardianship, and she subsequently retired to a nursing home; despite the difficulties, we were able to continue to bring her the Sacraments, which she always received with joy and devotion. She was born on

July 9, 1931 in Châlette-sur-Loing, and died at age 88 in Châtillon-Coligny, the town where she had lived a good part of her life with her husband. Her funeral took place on May 13 and she was buried at the cemetery in Châlette-sur-Loing.

On 05/08/2020 **Francesco Milloni** died in Bologna. His funeral was celebrated in San Mauro Pascoli on May 12 by Father Carandino. On 05/10/2020 **Jean-Louis Fresneda** passed away at the hospital in Nevers with the Sacraments, a faithful of Bordeaux, ex-Exercisist, his funeral was celebrated in Raveau and he was buried in Donzy. On May 16 in Chalamont, **Denise Nème** died; and on the 20th her funeral was celebrated in St-Jean-de-Niost, which we mentioned above. **Paul-Marie Falcone**, formerly a state councilor, died on 05/22/2020. Father J. Le Gal visited him several times to assist in his conversion during his illness and to give him last Sacraments. On 05/27/2020 Louis Pairin died; Father Madi celebrated his funeral. On 05/29/2020 in Montecatini, **Grazia Morini née Ponziani** died (the widow of Duilio mentioned earlier, and mother of Melissa Fieni).

On 06/17/2020 **Georges Hugo** died at age 86. On 02/22/2009 in Dendermonde, Belgium, he entered our Institute along with his wife Marguerite Peterson. A man of prayer, cultured and refined, he never missed the conferences held in Paris by our Institute. He had recently moved to Favernay (in Franche-Comté), near Father Joseph Mercier's monastery. At the beginning of the Chinese flu, he went to Belgium, to stay with a family of friends, to pass the time of confinement, and there he attended the Holy Mass celebrated near Tournai by Bishop Stuyver, with whom he still confessed and communicated the Sunday before his death. His remains were then returned to Favernay, where Father Mercier celebrated his funeral Mass on June 22.

On 06/24/2020, in Turin **Isabella Airoidi née Carli** died. Many times, with Professor

Airoldi, her husband, she hosted us in her house in Camino, in Monferrato. Father Madi celebrated her funeral in Turin on June 29 and accompanied her to her burial in the Camino cemetery. On 06/29/2020 **Christine Vigand** passed away, after a long illness faced with great courage. She and her husband knew **Father Barbara**, then remained very faithful to the "non una cum"

We present the translation of a collection of

Mass. She made the effort to attend Mass in Paris every Sunday as long as her strength allowed her. Father J. Le Gal then visited her regularly and gave her the last Sacraments.

We recommend all the deceased to the mercy of God and the charity of your prayers.
Requiem æternam dona eis Domine.

• **Pope, Papacy and the Sede Vacante, in a text**

A Thomist explanation for the current state of authority in the Church

texts on the Cassiciacum Thesis summarized and presented in French by Father Damien Dutertre, of the Priestly Institute of Bishop Donald Sanborn.
[<http://www.etudesantimodernistes.fr/these-de-cassiciacum.html>]

- This page presents in a non-exhaustive way the studies published to date regarding the Thesis of Cassiciacum. Since the aim is to provide an overview, the reader is referred to various documents to delve deeper into each of the topics. Some documents are difficult to find, and their distribution is not free. Certain more recent and easily consultable documents (most of which have been published in the excellent journal *Sodalitium*) will therefore be given priority.
- The studies that rigorously demonstrate the substantial doctrinal change introduced by Vatican II are not listed here, but are assumed, as the Thesis of Cassiciacum is partly based on these observations.
- We hope that in presenting these various documents here in a more or less organized way, they might be of great help, by the grace of God, to understand and spread the Thesis of Cassiciacum, the only valid theological explanation of the current state of authority in the Church.
- We hope to render homage to Bishop Guérard des Lauriers, whose life and death were described in a most edifying way by Father Murro (*Sodalitium*, n. 18)

by Saint Antoninus of Florence, and the thoughts of Father Guérard des Lauriers

Author: **Father Francesco Ricossa**, *Sodalitium* n. 67, pages 4-23. This article is an excellent summary of the Thesis of Cassiciacum, and therefore can serve as a good introduction to the problem. Saint Antoninus distinguished the material aspect of the papacy from its formal aspect, and thus also the union of the two which occurs in the acceptance of the election. The Reverend Father Ricossa, relying then on Cardinal Cajetan, analyzes this act of acceptance, and the required intention; then applies these traditional theological principles to the current situation.

• **The Material Papacy**

Author the priest (now Bishop) **Donald J. Sanborn**. His original study was written in Latin in two parts (Pars I - Pars II), translated into Italian in *Sodalitium* n. 47, pages 4-13 / *Sodalitium* n. 48, pages 23-26 / *Sodalitium* n. 49, pages 42-52. For didactic purposes, this long scholastic study, which has become a classic, after having presented the distinction between material and formal aspects (traditional in theology) of the Papacy, takes up the set of principles that support the Thesis of Cassiciacum, explaining them progressively, then exposing and demonstrating the supported thesis; after which a dozen of objections are refuted. This is a key document for a deep theological study of the Thesis of Cassiciacum.

• **Le Sel de la terre and sedevacantism**

Author **Father Francesco Ricossa**, *Sodalitium* n. 51, pages 7-23. After a brutal presentation of the Thesis, without presenting any argumentation, *Le*

Sel de la terre objected that the Thesis is a novelty which does not resolve the problem of visibility in the Church, which is philosophically impossible. The same magazine claims that Vatican II was not imposed with authority, nor were the liturgical laws that followed it (one wonders then why the Avrillé Fathers were forced to live “outside the law”) , arising from Ecône's theory of “universality in time” as a condition of the infallibility of the universal ordinary magisterium. Furthermore, according to the same magazine, the teaching of Vatican II has no connection with the Catholic faith (but then why resist it?). Father Ricossa takes pains to analyze these errors. One would hope that Avrillé's fathers would in turn take the trouble to study - seriously - the thesis of Father Guérard des Lauriers, under whose aegis they already took their first steps.

• **Response to the Special Issue of *La Tradizione cattolica* on sedevacantism**

Author Father Francesco Ricossa, *Sodalitium* n. 56, pages 4-44. Reacting to what appeared to be refutation of sedevacantism made by *La Tradizione cattolica*, the SSPX magazine, this response recalls the importance of submission to the Pope for salvation, refutes the claim of the “prudential position” of the SSPX, returns to the historical side of sedevacantism (which appeared at least since 1962) and its break with the SSPX. In a fourth part, Father Ricossa analyzes and resolves various theological objections based on the indefectibility of the Church (precisely on the serious question of the permanence of the teaching Church and the power of jurisdiction), and then responds to other secondary objections. This is study appropriately aimed at highlighting other aspects of the Thesis of *Cassiciacum* and provides answers to a good number of objections.

• **An objection to the Thesis of *Cassiciacum*. Response by Father Guérard des Lauriers**

Sodalitium n. 62, pages 29-31. To the objection according to which “Paul VI is pope when he is catholic, and is non the ‘pope’, or in any case he should not be followed, when he is not catholic”, Father Guérard des Lauriers responds with good sense: “the Pope cannot be ‘Catholic’ only on occasion. Either the Pope is ‘Catholic’, and is pope in all his acts; due to be followed in every one of his orders, that is to say habitually. Or the Pope is not ‘Catholic’ and should not be followed, such

that he is not the Pope formally. One or the other. The one excludes the other.”

• **Brief response to several articles by the Society against the Thesis of *Cassiciacum***

Author Pseudo-Dionisio, *Sodalitium* n. 46, pages 37-43. In its first part, it recalls that the magisterium of the Church is always the proximate rule of faith, that the Catholic cannot freely interpret Scripture or Tradition in a different manner than the Magisterium interprets them. In its second part one finds responses adapted to several less theological attacks.

• **The Thesis of *Cassiciacum* in question. Response by *La Tour de David* and to *Le Sel de la Terre***

Author Father Francesco Ricossa, *Sodalitium* n. 56, pages 45-52. This is a rapid response to some objections already previously refuted in their fundamentals, but reformulated.

• **Is a valid episcopal consecration necessary to be Pope?**

Author Father Francesco Ricossa, *Sodalitium* n. 63, pages 46-55. The response to the objection: “If the new rite of episcopal consecration is invalid, then Joseph Ratzinger, consecrated di facto with that rite, would not be a bishop. And since the Pope is the bishop of Rome, it would demonstrate and by this fact itself and by this argument alone, that Joseph Ratzinger was never Pope. Finally, with this same argument, it would demonstrate that from the Thesis of *Cassiciacum*, defended and explained by Father Guérard des Lauriers according to which the occupant of the Apostolic See (at least from 1965) is not formally the Pope, although still being so materially, precisely with the election of Joseph Ratzinger, he would have lost any possibility and validity, since, not being a (consecrated) bishop, he could not even be ‘pope’ materially.”

• **The election of the Pope**

Author Father Francesco Ricossa, *Sodalitium* n. 55, pages 18-30.

The habitual objection of the impossibility of a future Pope's canonical election does not find a sufficient answer in strict sedevacantism (i.e. that which supports a formal and material vacancy of the Apostolic See), despite the recourse to the idea of an imperfect General Council, evoked by

Cardinal Cajetan. In the absence of Cardinals, the theologian Cajetan does not in fact attribute the right to elect the Pope either to bishops lacking jurisdiction, or to the simple laity, but to the imperfect General Council (composed of residential bishops with jurisdiction). In the order established by Divine Providence, the Pope cannot be appointed directly from heaven. However the Church cannot remain totally without papal electors. Father Ricossa therefore once again presents the satisfactory answer to this question given by the Cassiacum Thesis. This article has

sparked some reactions which Father Ricossa comments on (*Sodalitium* n. 565, pages 52-54).

The Modena day for the social kingship of Christ, scheduled for October 10, 2020, and the Albertarian conference in Milan scheduled for November, have been canceled.
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