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ALL'UFFICIO C.R.P. ASTI PER RESTITUZIONE AL SOTTOSCRITTORE CHE SI IMPEGNA A CORRISPONDERE LA RELATIVA TARIFFA

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Cover Illustration: The Mass of Saint Gregory the Great  
(Jacopo Zucchi, Rome, 1575, Santa Trinità dei Pellegrini)

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# Editorial

Dear readers, the new year is approaching us, even as I hope this new edition of *Sodalitium* will arrive at your homes before Christmas (I wouldn't swear to it!). We thought we would dedicate our bilingual calendar for the year 2023 to Pope Leo XIII, who died in 1903 and after whom the throne of Saint Peter was succeeded by Saint Pius X.

In 2023 we celebrated another anniversary closer to our magazine: it was Christmas of 1983 when our first edition was released, and we are approaching the 40th anniversary of our newsletter. Through all these years, unfortunately, we have seen the continued deterioration of the situation in the Church and in society: the revolution advances

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thanks to modernism, the traitor to the Church. We, however, have also seen and shared with you many moments of grace - which perhaps make little noise, but certainly have great value with respect to the evil that surrounds us. Some of you have told me that the first thing that they read in the bulletin is the Istituto Life section and I am not displeased by it, because beyond the list of names, dates and happenings (which can seem a bit cold), there is actually the



The 2023 Sodalitium Calendar

outlines of many graces and the supernatural action of God in our souls. This edition is a bit special. I promised a response to the series of 15 points by a confrere against Msgr. Benigni and the integral Catholics, and I have provided a (provisional) summary of this study. Beyond the specific reason for the article, I saw the possibility of tracing a panorama of the first thirty years of the twentieth century in the history of the Church, when the remote foundations were laid for the Conciliar crisis which undermines the Church from within, leading so many souls to ruin. The work, already quite substantial, has become even more challenging, so it was not possible to publish it in this issue of *Sodalitium*. Therefore, I have decided to publish it separately, either in book fashion or as a special edition of the magazine entirely dedicated to the “defense of Monsignor Benigni”.

There are no lack of articles on the history of the Church in the present edition of *Sodalitium*: one closely tied to the present crisis by Rev. Giugni, dedicated to the figure of Paul VI; another by Rev. Steenbergen on the anniversary of Pope Adrian VI, his countryman, who was elected in 1522 and died in 1523, the last (legitimate) non-Italian Pope, who sat on the throne of Peter at a time as turbulent and terrible for the Church. In his articles, Rev. Carandino continues to present us with the lives of the Piedmont saints, and in this edition he again presents to us the religious life as lived by the Friars of our Istituto. *Sodalitium* boasts a new collaborator in the person of Rev. Coradello, who, please God, will receive priestly ordination in 2023, recalling the grand treasure of the Sacrifice of the Mass and the way one should assist it.

I hope that this edition can be of help to your souls and strengthen your Faith, threatened by so many perils. The preparation for Christmas, the beautiful and dear festival of the birth of Our Lord, the feast that follows up to Epiphany, recalls to us the heart of our Christian Faith: the mystery of the Incarnation, the mystery to which the Most Holy Virgin is inseparably united, to whom I commend each and every one of your families.

On the Feast of Christ the King

*Rev. Francesco Ricossa*



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## A Saint he cannot be...

Rev. Ugolino Giugni

This “he” about whom I will speak in this article is Giovanni Battista Montini, later “pope” taking the name of Paul VI from 1963 to 1978, who was responsible for the destruction of the Catholic liturgy and its doctrine following the Second Vatican Council, as a result of all the reforms that were approved by him. In these recent months of lockdown, more or less forced, among my readings I had the opportunity to read a book by Yves Chiron: *Paul VI le pape écartelé (Paul VI: The Divided Pope)*, and I collected day by day, as a sort of “notebook of contrasts” significant episodes in Montini’s life which reveal his modernist, innovative, revolutionary spirit contrary to the doctrines of the Church.

Sadly, as everyone knows, G.B. Montini was proclaimed blessed in 2014 and then a saint by Bergoglio on October 14, 2018; this “canonization” was one of the most scandalous acts of these final years of the Bergoglian “pontificate”; with it he clearly wanted to canonize, if that was possible, Vatican Council II by means of elevating the false principles of first John XXIII and then Paul VI to the altars. How can “popes” who favored heresy be “saints”; who practiced an ecumenism which had already been condemned by the Church; who destroyed the Catholic liturgy; how can this be an example of the virtue of that faith that should have been practiced by them in a heroic way? For those who desire to deepen this question, recall that in 2018 the Centro Studi Davide Albertario dedicated its annual conference to precisely this case <sup>(1)</sup>; you can see the video on the GloriaTV channel of *Sodalitium*

(<https://www.gloriatv/post/egC48iTR9Sf34VQyw7GnL6WsJ>).

I myself was born, unfortunately, under the “pontificate” of Paul VI and I have no

Giovanni Battista Montini, becoming “pope” with the name Paul VI in 1963, is responsible for the destruction of liturgy and Catholic doctrine following Vatican II. In this article you will find, as kind of a foil to the contrary, significant episodes in the life of Montini that reveal a modernist spirit, as an innovator and revolutionary.

memory of what should have been a true pope; as a little boy (I was 12 when Montini died in 1978) I recall that Montini never inspired me with sympathy. Even before my family fully understood the problem after the Council and embraced “traditionalist” positions, before Monsignor Lefebvre and the Istituto M.B.C., in which my priestly vocation was born, I felt many perplexities and expressed much bewilderment surrounding Montini’s leftist and innovative work (in particular, I recall that my father found Paul VI’s speech on the occasion of the kidnapping of Aldo Moro at the hands of the Red Brigade scandalous).

### The position of the Istituto Mater Boni Consilii

As everyone knows, our Istituto embraces the Thesis of Cassiciacum elaborated by Bishop Guérard des Lauriers who posited that the occupants of the Apostolic Seat from 1965 until today had no formal authority in the Church, but only occupied the throne of Peter materially. This means that the acts which were put into place by these *materialiter* “popes” have no value, and therefore the canonizations made by them are considered null, and that they must one day either be confirmed or condemned by a legitimate pope. This position of authority in the Church explains how it is possible that the modernists who occupy the Church have been able, or sought to be able, to “canonize” people like Paul VI, John Paul II, Teresa of Calcutta

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*The Montini family: father Giorgio, Giovanni Battista, mother Giuditta, Lodovico and Francesco*

and Escriva de Balaguer and many others who are not saints, and it explains also how Paul VI was able to do what he did while not formally being the pope.

When God wills it one day, a true pope must put all of this in order and remove from the altars the false saints “canonized” by modernists; incidentally, it should be noted that for many of these modernist “saints” there was a dispensation of miracles (necessary for canonization) and for all of them a dispensation from sanctity... understood as the Church understood it in the past, and more particularly, as you will see by reading these lines, this is what happened for Paul VI, who at best can be considered a modernist saint in the manner of Fogazzaro.

### **Early formation of the young Giovanni Battista Montini**

- **No Thomist formation.** Giovanni Battista Montini never truly attended seminary, in fact he took courses in Brescia as a foreign student in civilian clothes. “He did not receive the scholastic teaching which had then formed the basis of ecclesiastical training. Neither did he receive the community life that had always

inculcated the rules, certain disciplines, and certain habits; neither did he ever experience the separation from the world which, in the seminary, signifies a cutting off from one’s prior existence. Battista will forge for himself his own discipline of life. Intellectually remaining self-taught, he will enter into the seminary, prepare for the priesthood, continue to blend his personal profane readings with those properly religious.”<sup>(2)</sup>

- In notes that the author made, he indicated that in spite of the contrary opinion of his biographer, Bishop Macchi, who had a hagiographic vision of Paul VI, who affirmed that “few bishops read and annotated the *Summa Theologica* as did he”, far more credible is that of Jean Guilton (much quoted in the notes), friend of Montini, who said: “Paul VI never read Thomas (interview with the author on May 11, 1991)”.

- **Fragmentary studies - among them Rosmini and Semeria.** “Part of his time was dedicated to his priestly formation; a necessarily distracted formation. Father Caresana ensured that the solitary studies of his protege covered all the subjects taught in the seminary, but they were clearly incomplete and discontinuous. Other priests gave him lessons in theology, philosophy and liturgy. But his work was, above all, solitary, when the state of his health allowed it. The then celebrated compendium of dogmatic theology by Tanqueray served as his basis. A

*Giovanni Battista Montini in 1916 with friends called up to the army. The last on the right is Father Caresana.*





*Montini in 1926 at the FUCI conference*

careful look at the works contained in his library which he read during this period and in the years following, allows us to define his culture, both profane and religious, as very eclectic and without points of reference; “writings varied and heterogeneous, extensive and disordinate”. A friend of his father, active in politics, the attorney Luigi Bazoli introduced him to the work of Rosmini (whose books were placed on the *Index*). Another friend of the family, Father Semeria, who returned to Brescia after the First World War after having been “exiled” to Brussels under Pius X (suspected of modernism...n.d.a.) provided him with works on the history of the liturgy. Through contact with him, Battista acquired a “historical conception of the liturgy which completed what, in this field of study, he had already received from Father Bevilacqua.”<sup>(3)</sup> One can observe here the poor doctrinal influences in the formation of the young Montini...which will later lead to the conception of the new Mass.

• **Adherence to PPI: a Christian Democrat to the core...** “In Rome on the 18th of January, 1919 the PPI (Partito Popolare Italiano) was founded. Father Sturzo launched an “appeal to all free and strong men” presenting the program for a new party in view

of the legislative elections that would take place nine months later: freedom of education, defense of the family, encouragement to create agricultural cooperatives, administrative decentralization, and the adoption of a new, proportional balloting system. One should take note that this party did not call for the reestablishment of temporal power for the Church. The qualifier “Catholic” or “Christian” did not appear either. The PPI wanted to be a non-confessional party and desired it to be independent of ecclesial hierarchy. Giorgio Montini (Giovanni Battista’s father) will be elected a deputy three times. Battista himself, naturally, felt in agreement with this program. On September 3, in *La fionda*, in the form of an open letter to Trebeschi, he clearly took the part of the PPI: “we want the program of the PPI entirely, this is clear, without any concessions. Through this program we want all justice, all living Christianity, all social evangelism, every real elevation of the people.”<sup>(4)</sup>

• **Lightning quick Sacred Orders...by recommendation?** We are now in 1919 “Donning once again his clerical clothing, it was November 19, 1919. Six months later he was ordained a priest. In this interval, the reception of minor and major orders were accelerated. Was this precipitation perhaps a favor done by the Bishop of Brescia to the son of a notable who wasn’t able to follow the traditional formation of the seminary? But also one might consider that orders were conferred rapidly

*Father Luigi Sturzo, Founder of PPI*



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because his health aroused most anxious concerns.”<sup>(5)</sup>

● **Everything for the PPI and the DC (Christian Democrats)** In the spring of 1921 the governor decided to dissolve parliament and hold new elections in May. Father Montini closely followed the new electoral campaign conducted by the PPI. He had been credited with drafting some of his father’s speeches, which was not impossible, although not proven by archival documents. In the elections, the Popular Party received a voting tally not much greater than two years previously....For the first time, 35 fascists were elected, among them Benito Mussolini. Father Battista was disillusioned by it and blamed the result on the disaster at Caporetto. The victors, he wrote to his parents, profess an “intellectual and religious skepticism, dangerous for the country; only the Christian Democrats can pull Italy from the economic materialism which generates such hate and corruption.”<sup>(6)</sup>

### As Pro-Secretary of State

● **On Baudelaire and Huysmans.** Montini went to Paris in 1924 and “also took courses at *Alliance Francaise*...Forty years later, Jean Guilton would declare ‘I even recall courses by René Doumic on Baudelaire, on Flaubert, and on Maupassant.’ During these days in Paris, he read many French authors (Barbey d’Aureville, Huysmans, Bourget and still others) and, before leaving, he received a diploma.”<sup>(7)</sup>

● **At FUCI, too much politics.** “In the spring of 1925 the first serious incident happened between Montini and his superiors. He had organized a weeklong social study club for students. Among other speakers, he had invited his brother Ludovico, who at the time was teaching economics and social sciences at the Catholic University of Milan. In its review of this conference, the PPI newspaper saluted “the Montinis”, and offered an associated eulogy of praise for his father. Some ecclesiastic circles made accusations that the club was “playing

political games” and was placing Azione Cattolica under the employ of the PPI. Cardinal Pompilj, vicar of Rome, addressed remonstrances to Montini’s superior with both barrels. Montini had to justify himself with a letter dated May 11 in which, as assistant of the Roman conference, he disassociated himself from the agitation of the young people: “Young people, and here I mean the most active in the club, are those who have the desire to even engage and meddle in politics; my efforts extend to mitigate this passion [...], and as adherents to Azione Cattolica to distance them from political agitation, to educate and instruct them better.” If it is true that he did not incite the young people of his circle to immediate political action, it is nevertheless certain that the mere fact of having a father very actively involved in politics in the PPI, often meeting in Rome with other figures of the party and sharing their convictions, often must have given him the opportunity to talk about politics with his students. In the following years, he was repeatedly accused of politicizing his apostolate(...).

● In the month of September, the national congress of FUCI was held in Bologna and Father Montini did not participate. The national president of the movement, Pietro Lizier, and the assistant general, Monsignor Piastrelli, sent a telegram of tribute to King Vittorio Emanuele III from the congress. In the Vatican, that greeting was considered a grave political error: the “Roman question” had not yet been resolved and the Holy See continued to have strong reservations for Italian institutions; on the other hand, the greeting to the King could be interpreted as a polemical gesture against the Mussolini government, which often had a cold attitude towards the sovereign. When, a few days later, President Lizier and Monsignor Piastrelli went to Rome with a delegation of the FUCI to be received in an audience by the Pope, the latter refused to receive them and charged Montini with notifying them of the refusal”.<sup>(8)</sup> Following this fact,

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Montini, by order of Pius XI, was appointed Assistant General of FUCI in place of Monsignor Righetti, but “the appointment was displeasing to Father Montini as not only was he replacing someone of higher orders, but a priest who, in his eyes, had not deserved the dismissal, and also because the directives he received from the Vatican were sometimes contrary to his own convictions and ideals: in particular it was hoped that FUCI and Azione Cattolica in general would no longer appear to be linked to the PPI.”

• **A letter to Alcide de Gasperi criticizing the Pope’s actions.** “At the beginning of 1926, Monsignor Montini wanted to reopen the church of Sant’Ivo alla Sapienza, which was being used as a warehouse, for worship, and the fascist press engaged it in harsh controversy. Students of the Fascist University Group, GUF, considered the initiative a provocation. However, the Mussolini government allowed the church to be returned for Catholic worship. Monsignor Montini celebrated his first mass there on March 21. The official chaplain was Monsignor Amleto Cicognani, professor at the Roman Seminary of Apollinare, and Sant’Ivo became the parish for those Catholic students. On May 1, a bulletin, *La Sapienza*, appeared, presenting itself as a “Folio of the thoughts of Roman Catholic University students.” Montini collaborated on it from the first issue. In an anonymous article he recalled how in 1898, with the encyclical *Spesse volte*, Pope Leo XIII had taken up the defense of Catholic associations exposed to the attacks of the anti-clerical governments of that time. The allusion to the contemporary situation was obvious and constituted a veiled accusation against the Pope who at that time had not intervened. The article and its imputations caused a sensation: the case reached as far as Pius XI who summoned Monsignor Montini and asked him to reveal the author of the article. It was Alcide De Gasperi, one of the leaders of the PPI. Monsignor Montini, without revealing Gasperi’s name, denied all responsibility and the magazine

changed direction and disappeared the following year”.<sup>(9)</sup>

• **Distorted ideas on the Liturgy between Zundel and Maritain and the criticism of Thomism.** In those years, the interest that he began to nurture for two authors is significant: the Father Maurice Zundel and Jacques Maritain. He met Zundel in 1924 during a stay in Paris. Then, two years later, when Zundel published his *Poème de la sainte liturgie* (the *Poem of the Sacred Liturgy*), Monsignor Montini not only reviewed it in *Studium*, but also worked to ensure that it was translated into Italian. Zundel developed a poetic and mystical vision of the liturgy, comparing it more to a symphony than to an organized succession of rites. Monsignor Montini also published in the same journal a text by Zundel entitled *Caro verbum facta est*, an inversion of the celebrated evangelical verse “*Verbum caro factum est*” (the Word was made flesh), an upheaval that aroused much concern among several theologians.

It was in these same years that he began to show an interest in **Maritain**. In 1925 in France, *Trois réformateurs: Luther-Descartes-Rousseau* was released, of which Montini certainly became aware during his trip to Strasburg in 1926. In December of that year he wrote to Maritain asking him if he would consider translating the work into Italian.

*Alcide De Gasperi*





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The



*Giovanni Battista Montini age 30*

philosopher accepted and in 1928 the translation was released by the publisher Morcelliana with a long preface signed simply “g.b.m.”, in which Monsignor Montini praised Maritain for having retraced “the origins of contemporary subjectivism” as expressed in the work of the “three reformers”, namely Luther (in the field of religion), Descartes (in the field of Philosophy) and Rousseau (in the social and political fields). The three philosophers had in common the fact that they had been promoters, each in their own way, of “individualistic relativism”. The author of the preface did not launch a defense of tradition at all, but even hurled a polemic against neo-scholastics (Maritain not being one of them in his eyes). “Ancient Thomism needs revising” he affirmed and he stigmatized some Catholic philosophers of the time (without naming them) as those who “crush their opponents with the weight of Thomistic manuals without even realizing that the manuals are not designed to crush others but to be read and meditated on.”<sup>(10)</sup>

**Research into a “simplified” liturgy, the prelude to liturgical reform.** “This taste for liturgy, united with the conviction that it needed renewal, in the sense of simplification, almost

purification, and greater participation by the faithful, became increasingly strengthened in Montini. Three months before moving to the Aventine, he had made one of those trips from one abbey to another that he liked so much. His traveling companion had been Monsignor Grazioli, assistant to the FUCI club of Verona, but most importantly a few years earlier the first to have made known in Italy the Liturgical Movement born in the abbey of Maria Laach surrounding the work of Dom Casel. After a one-day stop in Paris and then in Rheims, the two stayed in various Belgian and German abbeys in July and August: Maredsous, Saint-André de Lophem, Mont César, Maria Laach, and Beuron. At Maredsous, where they spent five days, they engaged in various conversations with the young director of the *Revue liturgique et monastique*. All the monasteries of this summer tour had in common the fact that they adhered, or once had adhered, to the well-known personalities of Dom Lambert Beauduin or Dom Gaspar Lefebvre of the Liturgical Movement, whose objective consisted in making the faithful participate more at Mass, in publishing the translations of the Missal, and in practicing certain “experiences”. The reform of the liturgy undertaken by Montini once he became Pope was largely inspired by these experiences of the 1920s.”<sup>(11)</sup>

• **Against the Concordat, for the wrong reasons...** In February of 1929 the Patti Lateranensi (Lateran Pact) was signed by the Italian State and the Vatican. “L’Osservatore

*Father Maurice Zundel*



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Romano headlined the front page *Dio ridato all'Italia e l'Italia a Dio* (God returned to Italy, and Italy to God); the church bells of Rome rang out in celebration and the streets were filled with flags. Monsignor Montini and his Christian Democrat friends did not enjoy the same satisfaction. On the evening of the signing, De Gasperi (released from fascist prison some months earlier), Dalla Torre, and others met at a house on the Aventino to discuss the events with Father Bevilacqua and Monsignor Montini. One student of FUCI, present at the meeting, later recalled the vivacity of the discussion. Some persisted in contesting the “reconciliation” that had taken place; others, such as Monsignor Montini, maintained “maximum confidentiality”. The fact that the Church had officially renounced the exercise of its temporal power [which was truly a thing to be sorry about...n.d.a] seemed to him a positive thing, on the other hand he feared that the Church would never be pardoned for having obtained an advantage from an authoritarian regime (a concordat in return for financial compensation).<sup>(12)</sup>

- **A letter to FUCI for a stripped-down and simplified liturgy forces him to give up his job.** On the 1st of March, 1931 in preparation for Easter, Monsignor Montini sent a circular to all the assistants in his circle at FUCI with some recommendations: in particular he advised “not so much preaching, as conversing: fraternal dialogue, from the deepest convictions, not academic or rhetorical, which the young find ironic. Vague topics should be excluded: arguments that speak only about natural morality; arguments too specialistic. General allusions to the sciences should be avoided, as well as facile global condemnations or servile flattery”. He also stigmatized those “pilgrimages by devotees before paper mache statues” and asked to remove from the altar “the useless and unhealthy multiplicity of candlesticks, palm trees, flowers, and so on”.<sup>(13)</sup> In 1933, Montini was removed from the role of Ecclesiastic Assistant of FUCI “for the



*The signing of the Lateran Pact on February 11, 1929 between Mussolini and Cardinal Gasparri*

approach given in the formation of young people, in particular for his ‘innovative’ liturgical conception and for a marked tendency toward the ‘politicization’ of young people”.<sup>(14)</sup>

- **Religious writings (almost) censored in Brescia.** “In that same period, another event almost surely contributed to exacerbating the situation. Monsignor Montini wanted to collect into a single volume the religious lessons that he had forged in the preceding years and which had appeared in the magazine *Studium*. The publication of his book, *La Via di Cristo* was submitted to censorship by the diocese of Brescia where Monsignor Montini was still officially incardinated. It seems that the ecclesiastical censor of Brescia, Ernesto Pisani, in charge of verifying that the doctrine expounded respected orthodoxy, had raised quite a few objections, which likely forced Monsignor Montini to justify himself in writing or orally. The go-ahead was granted very reluctantly only in April 1931. On August 9, when the work was finally published, Monsignor Montini wrote to him that it had cost him “more controversy to publish it than study to write it”. Evidently the reticence expressed in Brescia regarding the morality expounded by Monsignor Montini had reached Rome”.<sup>(15)</sup>

- **Secreting books proscribed by the *Index* in his apartment, he prepares the “renewal” of the Church.** In the 1930s, the publishing house that Montini had contributed in founding in

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1925 together with Father Bevilacqua, Father Manziana and Father Cottinelli, published various translations of European authors: works that inspired certain currents of the Liturgical Movement, such as *Lo Spirito della Liturgia* by Romano Guardini, *Liturgy and Personality* by Dietrich von Hildebrand, as well as texts which at the time began to define the “new German theology”, in particular the work of Karl Adam, translated by Mario Beni Scioli, a young friend of Monsignor Montini. Successively, they published *L'essenza del cattolicesimo*, *Cristo nostro fratello*, *Gesù il Cristo*, *Il Cristo della fede*. Monsignor read with great attention at least the first three, as demonstrated in copies preserved in his library and many quotations by him in his religious courses. However, the doctrine that he espoused came to the attention of the Holy Office, and Karl Adam's work was placed under examination: rumors spread that some of his works would be placed on the *Index*. When he became aware of it, Montini wrote to Bendiscioli on May 6, 1934, to express his “shock and dismay.” Finally, when sale of *The Essence of Catholicism* was banned, Montini hid the remaining copies in his apartment in the Vatican. In this way, the work could continue to be distributed under the counter. It is appropriate to note that Monsignor Montini did not wish for open opposition; in another letter to Bendiscioli he rejected the formula which was



*The theologian Karl Adam. When one of his books was placed on the Index, Montini hid the copies in his apartment.*

beginning to spread throughout certain circles in the world: “You have to work for the Church, opposing the Church if necessary” and he clearly explained his attitude, judged by others to be wait-and-see: “I think, and I pray, that the eternal renewal of which the Church has need will sprout from within”.<sup>(16)</sup>

- **Disagreeing with the condemnation of Communism (1949).** “By virtue of his function, Monsignor Montini at this time was essentially taken up with internal Italian matters; while Pius XII concerned himself above all with foreign ones, with all their drama: the Sovietization of the East, the expansion of Communism in the rest of the world, the persecution of the hierarchy and the faithful in all of these countries, themes for which Pius XII did not spare in his encyclicals and speeches. It seems that Monsignor Montini took no part in any way to the drafting of such solemn interventions, and the Secretary of State did not consult him, even when the Holy Office issued its famous Decree on Communism of July 1, 1949, in which it was prohibited, upon pain of excommunication, to join a Communist party ‘or to favor one in any way’, to read the Communist press, or to write for them. To the question: ‘Do those faithful who profess the materialistic and antichristian doctrine of the Communists and, above all, those who defend and spread it, incur by right, as apostates from the Christian faith, excommunication specially reserved by the Holy See?’, the answer was given bluntly: ‘Affirmative’. If Monsignor Montini did not participate in the preparation of the Decree, as consultor he assisted the plenary



*Mons. Montini together with Mons. Tardini*

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session of the Congregation who had approved the text. When compared to the documents that he will later publish as Pope, it is legitimate to think that already in 1949 he did not agree with this type of condemnation and that he would have preferred a rejection of communism formulated in less peremptory terms.”<sup>(17)</sup>

• **Ecumenical friendships: protecting the ecumenists Boyer and de Lubac.** At that time the doctrine of the Church regarding the relationship with non-Catholics was the following: the Catholic Church is the only Church desired by Christ, those who separated themselves from it in preceding centuries (orthodox, protestants, etc) must convert and return to the Catholic Church. Before the Second World War and in a particular way in France, a different current began to spread that no longer spoke of conversions of individuals, but of “uniting the Churches”, through rapprochement and dialogue between the various Christian confessions. Father Couturier, initiator of the Week of Prayer for the Unity of Christians, and Father Congar, with work cited, were the principal representatives. In 1945 Monsignor Montini encouraged an initiative similar to the work of **Charles Boyer**<sup>(18)</sup>, French professor of theology at the Gregorian University, who founded the International Association for the Unity of Christians (called *Unitas*). Monsignor Montini helped him organize it and obtain the Pope’s approval, repeatedly following Father Boyer’s initiatives by turning to him even later.

Another meeting of support by Monsignor Montini was that given to Father Henri-Marie de Lubac. “Nouvelle théologie” as it was called at that time, aroused a lot of criticism on the part of Thomist theologians. The same Pope [Pius XII], on the occasion of his audience of September 17, 1946 given to the participants of the General Congregation of Jesuits which had just concluded in Rome, warned in a severe tone: **“That which is immutable, let no one disturb it or change it. Much has been said about the “Nouvelle**

**Théologie”**, in a manner not thorough enough, in which it must evolve because everything must evolve, because everything must be in progress and never set. If one had to embrace such an opinion, what would happen to the immutable dogmas of the Catholic Church? What would happen to the unity and stability of faith?”

Father de Lubac, who participated in the General Congregation, felt targeted, together with other theologians, by such an admonishment. He had just published an audacious work, *Surnaturel*, in which he criticized the notion of “pure nature” and supported the concept according to which man, by his own nature, had an innate desire for the beatific vision, a supernatural desire. Through the French Ambassador to the Vatican, Jacques Maritain and his canon advisor, Father Delos, Father De Lubac was advised to meet Montini, who then seemed to lavish him with reassurances. Some time afterward, at the request of his superiors (and with the counsel of Monsignor Montini), Father de Lubac drew up an “Examen de conscience théologique” (Examination of theological conscience) as a guard against the possible condemnation of his book. (...) Somewhat later in June (1948), Monsignor de Solages, the Rector of the Istituto Cattolico di Tolosa, went to Rome, despite the suspicions that some theologians harbored about him due to his support for the ideas of Teilhard de Chardin. Pius XII refused to receive him in audience, so Bourdeillette (French Ambassador



Father Henri-Marie de Lubac

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to the Vatican who had just replaced Jacques Maritain) went to Monsignor Montini and made the assertion that such rudeness would certainly cause a bad impression once it became known in France. He promised that he would intervene, and in fact he managed to get Pius XII to retrace his steps”.<sup>(19)</sup>

- **With the Taizé community he lays the foundations of his future ecumenism.** “In the month of March, 1949, Monsignor Montini received Roger Schütz and Max Thurian for the first time, the two men responsible for a Protestant monastic community founded in 1940 in Taizé [France]. They were sent by Cardinal Gerlier, the Archbishop of Lyon, who also arranged for them to meet with Bishop Ottaviani of the Holy Office, with Father Boyer and an audience with Pius XII. The best welcome was reserved for Monsignor Montini. The two lamented the publication of a *monitum* by the Holy Office, published the year before on occasion of the founding of the Ecumenical Council of Churches, with which Catholics were prohibited from participating in it. Monsignor Montini inferred that, in the future, participation would become possible and he explained that the document was addressed to “unsound ecumenical groups in which ill-enlightened charity risked compromising Catholic truth and clear and authorized testimony”. He also gave them some advice regarding the meeting they would have with the Pope the following day, recommending that “they do not try to approach the Pope on a doctrinal or theological level, since Pius XII was a theologian who had a very specific point of view. But he was a shepherd, and as such he would listen”. Finally, he outlined for them a program of what could have become a real ecumenical dialogue: “The great difficulty will be the Creed, of the dogma on which the Church cannot go back. But there is a whole area in which the Church can show itself more open. She must first acknowledge the wrongs done by her own members in history and today”. **Even from this early date, it is**

**interesting to see the emergence of what will become one of the key components to ecumenism that Paul VI will put into practice: asking the pardon of Protestants and Orthodox for the evils that the Church had done in the past.** Roger Schütz and Max Thurian kept in contact with Monsignor Montini in following years, during his Milanese Episcopate and when he became Pope.<sup>(20)</sup>

- **Minimizing the scope of Pius XII’s *Humani generis*.** “1950 saw, in addition, other various French theologians sanctioned or threatened with sanction. Once again the ‘new theology’ was targeted, already flogged by Pius XII in 1946; particularly some Jesuits from Fourvière and Dominicans from Saulchoir. Several of them, Father de Lubac, Father Congar and Father Chenu, together with Monsignor de Solages, worked on a project consisting of a great treatise of theology in six volumes, ‘conceived in a new spirit and on a new level with respect to the manuals currently in use.’ The sanctions and the condemnations [by the Holy Office] did not aim to expressly fault this project, however they impeded its realization. In June, as a result of ‘pernicious errors on essential points of dogma’, five Jesuit professors at Lyon, among them Father de Lubac, were removed from their teaching positions. On the 12th of August the encyclical *Humani generis* focused on ‘a variety of false opinions that threatened to subvert the fundamentals of Catholic doctrine’: relativism in the exposition of dogmas, immanentism, idealism and existentialism in philosophy, irenism in the relationship with non-Catholics, polygenism in anthropology and still other



*Brother Roger, founder of the community at Taizé*



*Montini, pro-Secretary of State for Pope Pius XII*

errors; yet however not discounting the rights of healthy, intellectual research and the legitimacy of additional 'schools' of theology. Various theologians felt called to account in this or that passage of the encyclical, even though the Pope made no mention of the titles of works. In conversations at that time with diplomats and visitors, Monsignor Montini made an effort to minimize the scope of the encyclical. Thus, a few weeks later, meeting with the philosopher Jean Guitton: 'The encyclical never spoke of errors (errores). This is meant to indicate that the Holy See does not aim to condemn errors outright, but of modes of thinking that are susceptible to producing errors, even though respectable in themselves. [...] The French are wrong to take as threatening condemnation what was an appeal for prudence, for caution, for maturation.' It has been written that Pius XII heard the reassuring words of his Substitute Secretary to the various interlocutors and was irritated by them. (...) Some time after the encyclical, various works of Father de Lubac (*Surnaturel*, *Corps mystique*, *De la connaissance de Dieu*), as well as the books of

other authors who ended up in the crosshairs were withdrawn from commerce and libraries. Monsignor Montini confided to Monsignor Veillot, one of his French collaborators who was headed to Paris, to give a message to Father de Lubac in which he expressed esteem for the sanctioned theologian, 'not only for your person, but also for your work'. Three years later, when Father de Lubac published *Meditazione sulla Chiesa*, Monsignor Montini read it immediately and ordered additional copies as gifts for his friends."<sup>(21)</sup>

• **De Maria satis...He then avoids the condemnation of a book by his friend Jean Guitton.** "Another important event in the year 1950 was the proclamation of the dogma of the Assumption. The pope had consulted bishops around the world about the opportunity to solemnly proclaim this most ancient and widespread belief. The responses were overwhelmingly supportive - the exception being the Protestants, who criticized it. **Some months before the proclamation, Roger Schütz and Max Thurian asked to be received by Monsignor Montini, in the hope, most likely, of averting the proclamation.** The two explained to the Substitute Secretary that the new dogma was doubly unacceptable for Protestants: on the one hand in attributing to Mary a higher privilege than was historically demonstrated, and on the other hand putting into play the infallibility of the Pope, given that non Catholics would reject it. As for the Marian devotion of Monsignor Montini, he wished for 'greater discipline and a text that more precisely expresses the purity of the doctrine'. He thus counseled his interlocutors to prepare a text on the questions of infallibility and Marian dogma, and send it to the Pope. Pius XII received it, but did not change his mind. The proclamation of the Assumption took place on November 1 in the presence of 622 bishops and an enormous crowd. That Monsignor Montini personally believed in the new dogma there can be no doubt. On the other hand it is equally certain that for his entire life he feared that too much

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space was given to Marian cult and that this degenerated into ‘Mariolatry’. Significant in this regard is the welcome he reserved for Jean Guilton in that same year of 1950. One year earlier, the philosopher had published a work dedicated to the Madonna. Before actually meeting him, Monsignor Montini had already read many of his books, in particular the famous Dialogue with *Monsignor Pouget and the Virgin Mary* which he greatly admired. He said to Guilton: ‘Since the pages of Newman in his famous letter to Dr. Pusey, I believe I have not read such satisfying pages on the Virgin Mary’. Then, in an article published in a French magazine, much circulated in Roman circles at that time, ‘more formal’ reservations were advanced over certain pages of the book and the writer wanted to place readers ‘on guard’. The case was then dealt with by the Holy Office who proceeded to scrupulously examine the suspect work. One passage in particular was in contradiction with the doctrine of the Church, where Guilton explained that at the moment of the Visitation, the Virgin did not know she would give birth to the Son of God. There was a risk that the work would be condemned by the Holy Office. Monsignor Montini, on his own initiative and even before meeting with Guilton, did his best to ensure this would not happen, even writing a letter of praise for the book that he had Pope Pius XII sign. The letter, most probably shown to those in the Holy Office working on examination of the work, prevented it from being placed on the *Index*.

- It was the Apostolic Nuncio to Paris, Archbishop Roncalli, who counseled Guilton to contact Monsignor Montini to save his book. When he met the Substitute Secretary on September 8, 1950, the philosopher became aware of what had already been done for him. However, demonstrating that Monsignor Montini was not omnipotent, the work was still not secure from attacks. Some months later, a second, very critical article was published in France. The following year, Monsignor Pizzardo severely criticized *La Vergine Maria* in



*Paul VI together with his friend,  
the French philosopher Jean Guilton*

*L'Osservatore Romano* and the Holy Office forced Guilton to make some corrections in the following editions of the book. Monsignor Montini liked the work because he insisted on the strength of the distinction between ‘faith’ and ‘devotion’ in it, and that it was written with an ecumenical spirit (it was dedicated to ‘our brother Anglican Protestants and Orthodox’).<sup>(22)</sup>

- **Already by 1947 he was thinking of the New Mass in the vernacular language...** “In the spring of 1947, Monsignor Montini received Father Roguet and Abbot Martimort, the two responsible for the Centro di Pastorale Liturgica founded in Paris some years earlier, which had a key role in the Liturgical reform. From that time onward, the leaders of the Centro knew they could count on Monsignor Montini. According to the testimony from one of them: ‘During our conversation, the question of liturgical language was posed: Monsignor Montini believed that one day it would be necessary to arrive at the celebration in the in which the whole didactic part of the Mass (according to his expression) would be in the language of the people. I pointed out that it would take a hundred years for this evolution.

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“No,” he replied, “an evolution that used to take a hundred years now can take only twenty”.’ Twenty years later in fact, the Pro-Secretary-become-Pope will have spread the Mass in the vernacular to all the churches in the world”.<sup>(23)</sup> As can be seen, the idea of destroying the Tridentine liturgy of the Church was a constant and recurrent thought in the life of Giovanni Battista Montini.

• **The Brazilian model as a precursor to the National Episcopal Conference.** “Another meeting was with Hélder Câmara, bishop since 1952. Passing through Rome, he explained to Monsignor Montini: ‘You should know that in Brazil we have had the opportunity to create an almost ideal model for the relationship between Church and State. For us [Brazilians], Catholicism is not the official state religion, but a great reciprocal respect exists between the Church and the government, and we collaborate in good faith’. **A position which wouldn’t fail to stimulate the interest of one who was hostile to the Italian Concordat.** The Brazilian Bishop even suggested the institution of an Episcopal Conference in Brazil. While not having the power to found the conference, Monsignor Montini welcomed and supported the idea, and soon the CNBB (Conferenza Nazionale del Vescovi del Brasile) was born, of which Bishop Hélder Câmara was secretary for twelve years, and which will become the model for the creation of Episcopal Conferences in other countries”.<sup>(24)</sup> One of the worst reforms that came out of the Council was precisely the democratization of the Church with Episcopal Conferences and pastoral councils that command and replace the legitimate shepherds at every ecclesial level.

• **Upset and annoyed over the condemnation of Father Congar’s book.** “It is irrefutable that Monsignor Montini distanced himself in an ever more evident way from the prevailing orientation of the Vatican. Two other episodes set in to demonstrate this. Some months after *Humani generis*, Father Congar published a work, *True and False Reform in the*



*Paul VI together with Progressive Brazilian Hélder Câmara. It seems that the two greeted one another thus: “Here we are, the red Archbishop in the humble presence of the communist pope.”*

*Church*, in which he indicated that it was the duty of the ‘perfect, hierarchical society’ of the Church to show itself more ‘pastoral’, and less separated from the world. To such ends, a reform of its spirit, of its actions, and of certain institutions was necessary. In February of 1952 the Congregation for the Holy Office took some measures against the author of the book. It was thus that *True and False Reform of the Church*, which was to be translated into various languages and due to be released in a French edition, was blocked, and from that moment Father Congar had to submit all his writings to Father Suarez, Father General of his order. The news of such a measure, although not made publicly, spread quickly in the interested circles. The stance taken by the Pro-Secretary was two-sided. In front of his visitors he made an effort either to defend the provision, to minimize it, or to show regret for it, such as the case may be. To Monsignor Blanchet, the rector of the Catholic Institute of Paris, he explained: ‘That which to Paris is a hypothesis, is a theory to Madrid and a doctrine to Buenos Aires’.<sup>(25)</sup> Some time later, in April, to Monsignor Richaud, the Archbishop of Bordeaux, who met with him to defend the cause for the book, he explained that the sanction taken should not be interpreted as a condemnation but simply as a ‘measure of opportunity’. While to the French Ambassador, Wladimir D’Ormesson, he was said to be ‘upset

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*Father Yves Congar o.p.*

and annoyed' and 'desirous that we reverse the mistake made.' However, at that time he had not yet even read the book. He procured it two months later, having Monsignor Veuillot, a subordinate to the Secretary of State, order it from Father Congar himself. As attested in the copy preserved in his library, he read the book with great attention; and as his subsequent actions show, he found therein, ideas which supported his opinions."<sup>(26)</sup>

- **"Moral Rearmament"**. "The 'Moral Rearmament' matter reveals another difference between the values of Monsignor Montini and certain responsible parties at the Vatican. Founded by the Protestant pastor Franck Buchman in Caux-sur-Montreux in Switzerland, 'Moral Rearmament' meant 'rearming' through moral values: honesty, purity, disinterestedness, and relying on prayer, open to all without

*A Caux, nel 1960, the Chancellor of the Federal German Republic, Konrad Adenauer (left) meeting with Frank Buchman, founder of Moral Rearmament*



distinction. Every summer at Caux, a large meeting was organized which attracted a very diversified public: financiers, diplomats, politicians, and workers from all the continents. Starting in 1946, various bishops published warnings against the movement which practiced religious indifferentism and had attracted some Catholic priests. During his service as Apostolic Delegate to French Africa, Monsignor Lefebvre, passing through Rome, asked for official condemnation of the movement by the Holy Office, concerned that some African leaders had gone to Caux. Among the priests with whom he discussed this question was Monsignor Montini, who showed himself contrary to condemning the movement: 'One must not always condemn - he explained - the Church shouldn't look like a stepmother'. Nevertheless, in 1955 the Holy Office published a warning against the 'Moral Rearmament', that it represented a 'danger of syncretism and religious indifference'"<sup>(27)</sup>

### **Away from Rome. Transfer to Archbishop of Milan.**

- **Why was he not made a Cardinal?** In 1954 Montini left Rome and was sent to Milan as Archbishop, but without the title of Cardinal which had normally belonged to that Episcopal Seat. The reason why he was not made a Cardinal is not certain, and various hypotheses have been made. On the 12th of January, 1953, the last Consistory of Pius XII was held, at which he created 24 new Cardinals, among them being Roncalli (the future John XXIII who will make Montini a Cardinal...) but no Montini and no Tardini, his two most faithful Pro-Secretaries of State, who normally should have been made such. Pius XII offered the Cardinal's beretta to both, but both refused<sup>(28)</sup>, as was attested by documents of the magisterium. Why? What was the reason for their refusal? The issue was never completely clarified. It was said that Tardini refused in order to force Montini to do likewise... 'Tardini, by removing Montini from the Cardinalate, at the same time removed him

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from the next conclave and thus closed the door to his papacy<sup>(29)</sup>; if it really went this way...it might be said: too good to be true! The Vaticanist Benny Lai mentioned in his diary a conversation he had with his French colleague Max Bergerre, who revealed having met with Montini after the consistory and after the announcement made by the pope that he and Tardini had renounced the Cardinalate: 'I met him at a reception at the French Embassy. With me was the director who was fresh from Paris. We noticed Montini in a corner of the room and went up to him; I presented him to the director, and congratulated him for having been named Pro-Secretary of State. He looked me in the face and said: *'J'ai raté l'autobus'* (I missed the bus). I recall that the director didn't understand this at all, because more correctly he should have said *'J'ai raté le coche* (I missed the mark)<sup>(30)</sup>". And so therefore, one shouldn't treat it as a refusal. In fact, "the circumstances of his 'refusal' will be shown as a tacit lie by Montini's brother, Francesco, who got it expunged from the Italian version of a book by Guitton. And according to other testimonies, even Tardini himself said that the circumstances were not true".<sup>(31)</sup>

- Regarding the fact that both Tardini and Montini had refused the Cardinalate, Chiron wrote: "This version of the facts is not very satisfactory. For what reasons would the two Pro-Secretary of States refused the dignity of the Cardinalate? Not for humility, seeing as they accepted to be cardinals under John XXIII after the death of Pius XII. Nor yet was it fear of distancing themselves from the Pope since, taking the words of Monsignor Tardini, Pius XII would have promised them that they would remain at their posts. Some suggest that there was some ecclesiastical movement at play: Monsignor Tardini would have declined the offer of the red beretta to force his alter-ego, nine years younger, to do the same; or perhaps by refusing the title of Cardinal, Monsignor Tardini permitted Pius XII to not even offer it to Monsignor Montini since he [Tardini] was



*Cardinal Roncalli (future John XXIII) together with Archbishop Montini (future Paul VI)*

against his entry into the sacred college. (...) Clearly Pius XII had decided that Monsignor Montini did not have a place among those eminences and in return, to not inflict a public affront upon him, had named him Pro-Secretary of State<sup>(32)</sup>". Some say that after 1953 Pius XII created no new Cardinals, and by not doing so avoided having to designate Monsignor Montini.

- **Departure from Rome.** In 1954 Montini was sent to Milan as Archbishop, but without the title of Cardinal. Jean Guitton, a great friend of Montini, said in an interview that "At a certain point Pius XII proved diffident in his relationship with Montini. He understood that it was his duty to prevent Montini from becoming pope."<sup>(33)</sup> The more plausible hypothesis seems to be that of the clash that took place in the Vatican in those years, between the "Roman party", more conservative, closer to Pius XII who wanted to reunite the political anti-communist forces of Rome to the Comitati Civici of Luigi Gedda - and that of the De



*Cardinal Domenico Tardini  
together with John XXIII*

Gasperi's Christian Democrats, of whom Pius XII rightly had a poor view; that Non-denominational party to which Montini, as we have seen, had strong ties and who instead desired to unite Catholics to the Christian Democrats. "Monsignor Montini, just to name Gedda's most authoritative opponent, opposes the current president of the ICA, most of all because he considers him an element of disunity in the Catholic camp. He rather pursues an opinion of achieving concrete and working unity between the Vatican, the ICA and Christian Democrats, eliminating people like Gedda, who, by orientation and character, represent an obstacle to such unity<sup>(34)</sup>". Andrea Riccardi wrote that "the transfer of Montini to Milan is a largely unclear action, a result of the undoubted personal decision of the aging pontiff who, most likely, decided on this to settle pressures from the Roman, anti-Montini faction and his own esteem for the Brescian clergyman<sup>(35)</sup>". Some additional details about this "affair" we find in a book by Tornielli: "What, then, did happen in the first month of 1954? Why did Montini depart for Milan leaving his post as the principal collaborator of the pope? Something broke apart in the trusting and collaborative relationship between the faithful Pro-Secretary of State and the Pope, in the decision to send him to guide the greatest and most prestigious diocese of Europe and the world: that of the Ambrosiana. Cardinal Siri revealed: 'Montini was sent to

Milan following the negative judgment of a secret commission that took his comportment into consideration. It was established that Pius XII had lost the great trust placed in Montini. The decision by the pope came because he found out about a letter of resignation from the famous Rossi addressed to Pius XII that had been held back by Montini. The pope received the letter in another way. One day, when Montini went to his audience, the Pope said: "Do you know about this letter?" Montini began to gasp. "Do you know or not? If you do know, reveal it" ordered the Pope. The commission was then instituted, which was not made up of the cardinalate, but which included Cardinal Pizzardo, for which some called it "Operation Giuseppe". I learned about all this later on. The decision to send Montini away took place in the summer while I wasn't in Rome. Otherwise, I am sure the Pope would have told me all about it. In that case, I would have said to him: "Holiness, I think it is a mistake. First of all, he is not the type to be a bishop. Put him in charge of some dicastery and



*Pius XII greeting Montini on his being named  
Archbishop of Milan, November 1954*

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make him a Cardinal. If you send him to Milan, you give him the last card to become the pope, because foreign Cardinals in the Conclave look at these things<sup>(36)</sup>”. In 1952, Mario Rossi replaced Carlo Carretto as the leader for Catholic Youth in Azione Cattolica. With his nomination came an attempt to heal the tensions that had arisen between Carretto himself and Luigi Gedda. In January 1954, following the publication of an article in the weekly *L'Europeo*, dedicated to opening a way for the progressive wing of GIAC (Gioventù Italiana di Azione Cattolica), Rossi was called before the Episcopal Commission for Azione Cattolica: he defended himself by dissociating himself with the article, but confirmed his beliefs which certainly were not in line with Gedda. In April 1954, a communique announced his resignation ‘since last January’. According to this reconstruction, Montini held back his resignation letter from the Pontiff in an attempt to have this outgoing GIAC leader change his mind. In these same months, however, another episode occurred which would better explain the reasons for the future Paul VI’s expulsion from Rome. In a book of memoirs, Rossi himself recalls that Montini participated in a private meeting among leaders of Azione Cattolica opposed to Gedda’s Comitati Civici<sup>(37)</sup>”. From Montini’s correspondence with Father Giuseppe De Luca, it can be seen that he kept a tenuous relationship

with the Catholic Communists and some sectors of the PCI<sup>(38)</sup>. According to others, Montini would have been involved in the Alighiero Tondi’s betrayal, the Jesuit priest who was defrocked and became a soldier for the Communist Party<sup>(39)</sup>. “Instead, Andrea Ricciardi affirms that some bishopric appointments in Lithuania *occurred in a manner, if not mysterious, then at least cloudy*, that gave rise to the rumors of Montini’s betrayal on Soviet matters. These voices date back to a “secret report” by a French Colonel, Claude Arnould, a Catholic anti-Communist, who had been asked to make an investigation into the passing of information reserved for the Secretary of State to the Communist Governments of the East. Arnould traced the responsibility of the leak of information to Monsignor Montini and his entourage, alarming the Vatican”.<sup>(40)</sup>

• **Meeting with and protecting the Modernists, Congar, Bouyer and the protestants Schütz and Thurian to counter certain Roman decisions.** “Archbishop Montini, however, wasn’t altogether happy about his new assignment. ‘In Milan, he played the martyr,’ Jean Guitton recalled. Far from Rome, the decision-making center of all ecclesiastic affairs, he felt himself exiled; he also lost contact with the diplomats whom he had received for so many years. For this reason, he invited theologians and bishops of other great metropolises to Milan, to keep himself informed on what was said, what was done, what had elsewhere been written; among these, Father Congar was invited twice to Milan and exchanged letters with Archbishop Montini. He also received Father Bouyer<sup>(41)</sup>, a convert from Protestantism, professor at the Catholic Institute of Paris, for a conference on *Word, Church and Sacraments in Protestantism and Catholicism*. When it was possible for him, he still tried to counter certain Roman decisions. Thus, when Father de Lubac wanted to have his work, *Mystère de l’Église* (Mystery of the Church), translated and the vicar of Rome refused the *Imprimatur* because at that time the author was under suspicion,

*Archbishop Montini at Melegnano on January 4, 1955 kneeling to kiss the ground of the territory of his new diocese*



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Archbishop Montini acted on his behalf and allowed the translation to be printed in Milan. He often quoted the book in his speeches, and when the occasion presented itself, he distributed copies to priests in his diocese. Several times he received Roger Schütz and Max Thurian, from the community of Taizé [France]. He also welcomed Anglican clergymen who wished to visit a Catholic diocese. They were made guests of his diocese for a week. Archbishop Montini called Father Boyer, of *Unitas* in Rome, to be their guide. In those years, many bishops who would play an important role at the Council had dealings with him. In the following years, terms such as adaptation, reform, modernization, will become the watchwords for many bishops.<sup>(42)</sup>

- **At the Mission of Milan, Montini invited Father Primo Mazzolari to preach although the Holy Office had forbidden him to preach.** Montini “had asked that one prefer goodness over polemics; for speech that offends no one, makes fun of no one, attacks no one, but rather that all should be invited, all informed, as if called and expected.” Among the speakers were various personal friends of Archbishop Montini, such as the Swiss theologian Charles Journet and Father Bevilacqua; but also a priest, Father Primo Mazzolari, pastor at Bozzolo in the diocese of Milan, founder of *Adesso*, which advocated a “Christian revolution.” In 1954, because of his speeches in favor of a collaboration between Catholics and communists, Mazzolari was banned from preaching outside of his parish, and in January 1956, the Holy Office prohibited him from writing in his magazine. Despite this condemnation, Archbishop Montini invited him to collaborate in the great preaching of Milan. He had known Father Mazzolari since the war, met him during the week-long retreats at Camaldoli and absolutely didn’t want to exclude him from the great ecclesial event.<sup>(43)</sup>

- **John XXIII makes him a Cardinal.** Pius XII died on October 9, 1958, and in the Conclave that followed on the 28th of October, a



*Father Primo Mazzolari, partizan priest, was prohibited from preaching outside of his parish, but Archbishop Montini asked him to Milan to preach*

friend of Montini, Angelo Roncalli, was elected and took the name John XXIII. “The coronation was set for November 4 in Saint Peter’s Basilica. Prior to the ceremony, John XXIII wrote a letter to Archbishop Montini declaring that he would soon announce a consistory in which he and Tardini would be the first to be named Cardinals, but he asked the Archbishop of Milan to maintain secrecy until the official announcement! Through that delicate attention to detail, the Pope demonstrated his desire to repair, as soon as possible, that which some claimed was an injustice done by his predecessor, and yet was also a sign of his esteem; the first of a series of signals that would reveal that John XIII saw Montini as his successor. The official announcement of the creation of 23 new Cardinals came on November 17. In addition to Montini and Tardini, at the top of the list of the newly-promoted were especially Cicognani, Apostolic Delegate to the United States and friend of Montini, Döpfner, the Archbishop of Berlin, Koenig of Vienna, and Cushing of Boston. All men who will play important roles at the next Council.<sup>(44)</sup>”

- **Preparation for the Council. Montini is the reference for the modernists.** After John XXIII’s announcement of his plan to convoke a Council, the preparatory work began with various commissions and proposals presented by theologians, especially French and German speaking (most modernist and innovative...) “Among these, the German theologian Otto

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Karrer drew up a memorandum on ecumenism for the coming Council in May 1959, in which he especially asked for renouncing any proclamation of new dogmas, affirming Episcopal collegiality, and introducing the vernacular in the liturgy. Significantly, he issued the memorandum to the bishops of his own country (Germany), to Monsignor Charriere, charged with ecumenism in the Swiss Episcopate, and Cardinal Montini, who increasingly began to appear as one of the key men of the future Council.” The various bishops sent their responses with their own desires to the ante-preparatory commissions (there were in total 2,019 responses). “Montini’s response clashed with his colleagues in the Italian Episcopate. With regard to the preparation for the Council, he suggested organizing “cross-examination meetings” among Catholics and Orthodox, Protestants and Anglicans and in such a way compare the opinions of all (and he proposed Milan as the venue for these meetings between Catholics and Protestants); he proposed invoking no condemnation of dangerous doctrines, but rather definitions of ‘supernatural ends of the human kind, and of every man’ and ‘of grace and its means for salvation’ to better struggle ‘against the concepts of naturalist humanism that easily dominates the spiritual realm.’ He did not wish any new dogmatic definition in Marian theology

but, without pointing specifically to Marian devotion, he wrote: “It is necessary to restore to Christian devotion its theological and biblical basis, to moderate the forms of unhealthy devotions, centered on different devotions, often arbitrary, that tend to take away from liturgical piety and authentic religious sense.” He also declared himself a supporter of the bold introduction of the vernacular in the liturgy. Finally, to secure the efficacy of the Ecumenical Council, he suggested launching a series of successive, specific Councils, at a national and regional level.<sup>(45)</sup>”

● **Aldo Moro, Montini, and opening of the DC to the left.** “The Archbishop also harbored doubts in the political field. In fact, there was concern among all the bishops of Italy. In March of 1959, Aldo Moro was elected Secretary of the Christian Democrats. He declared himself favorable to opening up to the left, and subsequently to the entrance of Socialists in a government majority. His intention therefore was to ‘laicize’ the party and render it more independent of ecclesial authority. Many bishops, individually, and then the Italian Episcopal Conference (headed by Cardinal Siri), publicly warned of this ‘opening up to the left.’ Despite the great friendship that bound him to Moro, Cardinal Montini decided not to disassociate himself from the views of the Episcopal Conference. On May 21, 1960, in turn, he sent Moro a letter through a priest of his diocese on the ‘opening up to the left’, the complete text of which then came to be published in two Catholic Milanese dailies. He defined the political alliance of the Christian Democrats with Socialists as impossible as the latter were “still unable to free themselves from old Marxism, always prejudiced and hostile to religion, always steeped in materialism and anticlericalism.” Nonetheless, his message had a much more moderate tone with respect to the letter published by the other bishops; it should also be noted that the Archbishop of Milan did not exclude “that if we judge that circumstances should change, to (give them) further

*John XXIII makes G.B. Montini a Cardinal  
November 4, 1959*



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instructions.’ And it was precisely that which happened in 1963, when, as Pope, the ex Archbishop of Milan allowed Aldo Moro to form a government with the support of the socialists.<sup>(46)</sup>”

• **A gaffe with General Franco.** “On the vigil of the opening of the Council, Cardinal Montini committed an error that made quite a stir. On certain occasions he tended to get carried away by emotion and acted hastily. A young Spanish student had been brought before a military tribunal for having launched a homemade bomb at a statue of General Franco and handed out flyers inviting other students to manifest themselves in favor of miners on strike. Some Milanese students spread the news that the students and some miners were sentenced to death. They went to find their archbishop and asked him to intervene. Without verifying the facts, he sent a telegram to [Spanish President] Franco in which he asked that he pardon “the condemned and had it published in the Italian press even before it reached its destination. General Franco was very annoyed, more so since the tribunal had not sentenced anyone to death. On October 9 the Spanish newspapers published articles of protest, and General Franco addressed a very severe letter (of which we ignore the exact text) to Cardinal Montini. However, the false step of the Archbishop of Milan was soon forgotten. Two days later the Council began.<sup>(47)</sup>”

### Montini and the Second Vatican Council

As soon as the Council began on October 13, 1962, came the “Liénart plot” (after the name of the Cardinal, the Bishop of Lille) aimed at preventing the Roman Curia from directing the work. Liénart made a motion to block the bishops who had been members of the preparatory commission from being automatically inserted into the Conciliar commissions. The motion was quickly supported by another modernist, Cardinal Frings, a member of the Presidential Council, but which

had been previously prepared by a meeting of



*Cardinals Fring, Suenans and Liénart at the Council  
belonged to the progressives*

six Cardinals of whom Montini was one (as he himself revealed to Jean Guitton). “Cardinal Suenens underlined in his memoirs the revolutionary scope of what happened. ‘*Happy twist and daring rule-breaking! (...) The fate of the Council was largely decided at that moment. John XXIII was pleased with it.*’ The *Blitzkrieg* had been carefully arranged on the night of the 12th-13th of October.<sup>(48)</sup>”

• **John XXIII gives privileges and counsel to his successor.** “Although implicated in the Liénart ‘plot’, Cardinal Montini displayed much discretion for the entire first session, so we will not dwell long on its development. John XXIII had a small residence adjacent to Saint Peter’s Basilica placed at the disposal of the Archbishop of Milan. This unique favor by the Pope allowed Cardinal Montini to see the Pontiff discreetly, and to also receive in the Vatican, in an equally discreet way, bishops, priests, and theologians. John XXIII felt that disease would soon take him and, predicting that the Archbishop of Milan would be his successor, he counseled him not to get involved in the debates so as not to reveal his orientation.<sup>(49)</sup>”

• **Montini’s letter on the orientation of the Council leads to a reversal.** “Cardinal Montini quickly cast a severe look on the progress of the Council. On October 18, less than a week after

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the beginning of its labors, he wrote a letter to Cardinal Cicognani, the Secretary of State, in order not to show that he did not want to appear to question the pope by addressing him directly. 'Driven by other bishops,' he wrote, he lamented that the Council had no 'organic, ideal nor logical plan.' and proposed one: the Council should "polarize itself" around the theme of the Church. Starting from that point, he believed that in order to carry out its task well, the Council should unfold in three sessions: the first should conclude with a definition of "What the Church *is*?", the second should confront the question of "What the Church *does*?" (in various areas: liturgy, morals, mission, etc.), the third session should be dedicated to the study of the relationships between the Church and the world (with "its distant brothers", the States, the cultural world, other religions, and the "enemies" of the Church).' Then it should conclude with a solemn canonization, to express the communion of the Saints, and with some gesture of charity (gift to the poor, a solemn pardon). This letter, which for a long time was known only to a restricted number of people, prefigured in various points the line that the Council would follow once the Archbishop of Milan became the pope. The keynote address embraced several ideas from another plan that Cardinal Suenens, in April of 1962, had proposed to John XXIII after having consulted

with Cardinals Lecaro, Döpfner and Montini. In addition, both plans represented an implicit condemnation of the outlines that had been previously worked out by the preparatory commissions, so they were revealed only gradually towards the end of the first session. To kick it off, on December 2, there appeared an article in *L'Italia* by Cardinal Montini. Since the opening of the Council, the Archbishop of Milan regularly published the 'Letters from the Council' in his city's Catholic journal to give an account of the work of the Council. In a new letter he expressed several criticisms of the session about to close, defining the approximately seventy preparatory schema as 'immense, excellent, but heterogeneous and uneven which would require courageous editorial work and classification.' He despaired over the excessive oral interventions by the Council Fathers and the 'collective diversity of trends and currents' that they manifested. Two days later, in the General Congregation, Cardinal Suenens took the floor and asked that the next session take place around a central theme that would effectively guide its development: the Church.' On December 5, Cardinal Montini also intervened, only for the second time in the course of the session, and was therefore heard with great attention. He firmly supported the intervention made the day before by Cardinal Suenens. After these two speeches which attracted so much attention, on the 5th and 6th of December, John XXIII announced a reversal of the Council: a Coordinating Commission would be formed (composed of Cardinals Suenens, Léger, Lercaro, Montini and Döpfner) which would act as liaison between all the Commissions, follow the work in progress and, thus of primary importance, reduce the approximately seventy schema of study to seventeen. This involved a total remake of all the existing schema, with the exception of that on the liturgy and the means of communication already well established. In addition, it had to prepare a new schema on the principles of action of the Church to promote the good of society,



*Montini with the Cardinals who elected him Pope.*

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which would become the famous Constitution *Gaudium et Spes*. The long work of the preparatory commission came almost to be tossed away. Taking stock of the first session, Hans Küng could declare: “No one who went to the Council came home again as he was before. Personally, I would have never expected that the bishops would have spoken in such an audacious and explicit manner in the Council hall.”<sup>(50)</sup>

## **Montini becomes Pope taking the name of Paul VI**

John XIII died on June 3, 1963. Immediately the preparations began for the new Conclave. According to his secretary, Monsignor Capovilla, Roncalli on his deathbed indicated that his successor could be Giovanni Battista Montini.

- **In his eulogy of the deceased pope, Montini announces his future Ecumenical program.** “During his funeral oration in memory of John XXIII in the Duomo, Cardinal Montini drew up an inventory of his just-concluded pontificate which seemed to many to be a program of what he was about to unfold: ‘No longer going back, it is no longer to him that we will look now, but to the horizon that he opened up for the journey of the Church and of history. His grave cannot close his legacy, nor his death extinguish his spirit.’ This legacy is an ‘interior ecumenism’ through collegiality that must be achieved (‘a suitable collaboration of the Episcopal body, not in exercise, which will certainly remain personal and unitary, but in responsibility for governing the whole Church.’) and a ‘double exterior ecumenism’: meetings of the ‘very many separate Christian factions present in the Church and the spread of ‘peace among peoples and among social classes, of civil peace in the whole world.’ Everyone understood that Cardinal Montini was ready to assume this legacy and his name always occupied the top positions in the lists of eligible candidates that began to be published in Italy and abroad.”<sup>(51)</sup>

- **From the age of 15 he had the “presentiment” and the ambition to become**



*A session of the Second Vatican Council*

**pope.** On June 16, before leaving for the Conclave, Cardinal Montini wrote to his old professor, Father Bevilacqua: the Church now needs an ‘effective and wise’ pope, and quickly added: ‘Surely not I, as the custom of designating prefabricated popes might insinuate.’ These declarations, and others that could be cited, should not create any illusions: according to Jean Guittou, Montini had the presentiment that he would become the pope from the age of 15; as the possibilities increased, he was torn between two feelings: humility, which made him reject the idea, and ambition, which on the other hand made him desire such a position. It cannot be said, therefore, that he did everything to refuse the pontificate. On the contrary, even if we cannot speak about a real electoral campaign, it seems that before the opening of the Conclave, several confidential meetings took place with the aim of concluding certain agreements.”<sup>(52)</sup>

- **The Modernists’ great maneuver to elect Montini.** “Giulio Andreotti recalled that in the days immediately prior to the Conclave at the invitation of Cardinal Frings, a meeting took place in a Grottaferrata villa at which a number of Cardinals participated. The villa belonged to the attorney Umberto Ortolani [notable for belonging to the Freemasons, N.d.a], intimate collaborator of Cardinal Giacomo Lercaro, who subsequently became involved in the P2 Freemason Lodge and the failure of Banco Ambrosiano. This same Ortolani, in an

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interview with Andrea Tornielli, confirmed a meeting which took place on the 18th of June of a number of illustrious Cardinals, among whom were Cardinal Frings, Suenans, König, Alfrink, Léger e Liénart. There was no doubt, according to Ortolani, about which candidate emerged: ‘The Archbishop of Milan, Giovanni Battista Montini, even if some would have preferred the election of the organizer of the meeting - Cardinal Lercaro (...)’. The meeting in Grottaferrata was arranged by Cardinal Lercaro who presented himself as the heir of the “Giovannian” spirit. Actually, the meeting allowed Montini to secure the support of the central-European block and of Lercaro himself, whom he met privately at the convent of Saint Priscilla, establishing a convergence of intent with him. On June 19, the day of the opening of the Conclave, the *Corriere della Sera* assigned Indro Montanelli with creating a portrait of the Milanese Cardinal offering the significant headline: ‘*Montini figures central in the Conclave.*’<sup>(53)</sup>

• **The Election.** “The clash in the Conclave, according to Cardinal Testa, was intense: Cardinal Ottaviani fought to the last against Montini, instead supporting Cardinal Ildebrando Antoniutti, a 64 year-old Friulian with great diplomatic experience, who would represent an interruption of the “Giovannian” line of thinking. The testimonies that

have escaped secrecy speak of a refusal by Siri to make himself available for election, thus shifting the consensus toward the selection of the Archbishop of Milan. ‘I didn’t want to object to Montini for the good of the Church,’ confided the Archbishop of Geneva to Benny Lai. For their part, the progressive Cardinals tried to concentrate their votes on a single candidate, and when the votes for Lercaro began to flow to Montini, the conservative Cardinals gave way, in the hope of influencing the new pope. According to a reconstruction in *Corriere della Sera*, it was the Vicar Cardinal of Rome, Clemente Micara, who calmed some of the electors on behalf of the conservatives by placing himself at the head of the “Montinists”. On the sixth ballot of the morning of June 21, the Cardinals greeted with great applause the reading of the name Giovanni Battista Montini on the fifty-fourth scrutinized vote. The election, it seems, was a narrow one, with 57 votes in favor and 22 staunchly opposed. It fell to Cardinal Ottaviani to announce from the Loggia of Saint Peter’s the name of the newly elected.<sup>(54)</sup>” Giovanni Battista Montini became the Pope on the 21st of June, 1963, and took the name Paul VI.

• **The communists applaud Montini’s election.** “Although the German Chancellor Adenauer, in a meeting with French diplomats, had feared that the election of Montini would be ‘a true danger to Europe’, his accession to the pontificate was greeted with satisfaction by the Italian and European communists, who interpreted it as a sign of the Cardinals’ desire to continue the action of Pope John. The very secretary of PCI, Togliatti, stepped in on *Rinascita* to demonstrate the elements of continuity between Paul VI and John XXIII. Even the Kremlin, according to the Russian historian Victor Gaiduk, who worked on the Soviet archival documents, awaited the choice of successor to John XXIII with concern and hoped for the election of ‘a man of dialogue’ like Montini.

In the election of Paul VI, a decisive role was played by Pro-Secretary of State

*Paul VI with Cardinal Lercaro*





*Obituary for the death of Paul VI published by Roman federation of the P.C.I*



*Paul VI on June 30, 1963 at the Coronation Ceremony. Note still the use of the ceremonial of the Pontifical Courtage that Montini dismantled and retired some years later*

Archbishop Angelo Dell'Acqua. Loris Capovilla, who often spoke of it, confirmed this to Andrea Tornielli. *“The pro-Secretary was in a privileged position in that he could approach all the Cardinals. He convinced the Spaniards by telling them that Cardinal Montini was a friend of Spain, contrary to how he was portrayed. He calmed those who believed the Archbishop of Milan was a ‘Frenchman’, exclusively imbibing the culture of that great country. He contributed to combatting any prejudices that were constructed on the figure of Montini, who during his Milan years was constantly and ardently attacked by certain of the press who represented him as a prelate of the left.”*<sup>(55)</sup>

- Naming Cardinal Suenens his legate to the Council and deciding to “retire” Bishops and Cardinals over the age of 75. “The guarantees given to the Conservative camp and

the reassuring declarations for everyone were accompanied by discussions that better indicated what the orientation of the beginning of his pontificate would be. On the same day of June 22 in which Cardinals Siri and Ottaviani were received and confirmed in their functions, Paul VI, through the intermediary of Carlo Colombo, his private faithful theologian, asked Father Congar his impressions of the evolution of the work of the Council. The following day, he received Cardinal Suenens in a long audience, the man with the ‘plan’ that had overturned the first Council, to whom Paul VI confided his intention to give a ‘sure orientation’ to the Council, to break the immobilism and disorder of the first session, and he expressed his desire to name Cardinal Suenens his personal representative (with the title of legate) within it. Other reforms were taken into consideration, in particular that of obliging bishops and cardinals to retire at the age of seventy years. Paul VI made it known that such a plan would be very useful in the renovation of the Curia that he had in mind. The announcement of the reform was not long in coming.”<sup>(56)</sup>

- The story of Paul VI’s hideous Tiara made by fiat. As is well known, Montini loved modern art, and had horrible taste (as many monuments and churches of that time testify...one uglier than the next) and even his

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horrendous Tiara was in style with his personage, though in fact he used it very little. On June 30 there was a Coronation Ceremony: on this day the Gestatorial seat and the Tiara, important symbols of the papacy, were perhaps used for the last time. “The actual coronation proper followed. Cardinal Ottaviani placed a Tiara on the head of the supreme pontiff, one designed according to his specifications: tapered, and not heavily ornamented like his predecessors. In *Témoignage chrétien*, Abbot Sainsaulieu described it, drawing from it all its meanings: An antique tiara, a monastic tiara, a tiara of the reforming Benedictine popes. Like before, a tiara of three crowns, a light, spindle-shaped tiara, a white, metal tiara, made by fiat and almost smooth. Finally, a tiara of the 20th century which answers in kind to the Syllabus [of Errors by Pius IX].” The tiara, somewhat richer than this commentator described it, was decorated with lilies at the

base and set in stones; Paul VI would soon abandon in a most definitive way with one of those spectacular ‘gestures’ that dotted his pontificate.” This abandonment occurred on November 13, 1964. “The Pope assisted again at a concelebrated mass - on that occasion with the Patriarchs of Eastern Catholics before the Council. At the close of the ceremony, he descended the throne and placed the tiara on the altar announcing that he would give it to the poor of the world. A symbolic gesture in favor of the countries of the third world (some weeks afterwards it went to India), but for many it was also the renouncing of a symbol of temporal power that the triple crown represented. Actually, the crown was not sold, but was given to Cardinal Spellman who displayed it in his Cathedral in New York and then in the Vatican pavilion on the occasion of the International Exposition which took place in the same city, and finally in the sanctuary of the Immaculate Conception of Catholic University of America in Washington, D.C.<sup>(57)</sup>” Even in this decision, Montini’s modernist spirit manifested itself, impregnated by that “insane archeology” that Pius XII had condemned in *Mediator Dei* only a few years earlier.<sup>(58)</sup>

*Paul VI definitively deposes the Tiara  
(which he made by Fiat), a symbol of Papal power...  
at his side we recognize Cardinal Ottaviani*



● **The Church must ask pardon for the sins of its past.** We have become quite accustomed, ever since the time of the Council, to hear these words and we have seen them put into action many times in ecumenical ceremonies by John Paul II, Benedict XVI, etc. that by now it doesn’t shock us anymore. But the one who pronounced this for the first time and introduced this ecumenist practice was Paul VI. “In his speech at the opening of the second session, Paul VI particularly emphasized the ecumenical orientation that the Council would assume. As he often did, he proceeded to make a double declaration: it was necessary to integrally affirm the Catholic faith, but at the same time, it needed to recognize the spiritual richness that our “distant brethren’ have preserved. One declaration of the Pope also pleased the [Protestant] observers: the Church,

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*Montini the day of his coronation*

he asserted, must ask forgiveness for the offenses we committed in the past and is ready to pardon those offenses it has suffered. Reciprocal pardon will be one of the recurring themes of Paul VI's ecumenical journey.<sup>(59)</sup> On October 17, 1963, upon receiving the Protestant observer-delegates to the Council in his private library, Paul VI defined what he meant by reciprocal: *"to forgive is the best method"* for turning toward *something new to be born, a dream come true.*" It was perhaps the first of a series of "penitential" acts and pardons, unusual in the history of the Church. The Mystical Body of Christ is, in fact, in itself indefectible, by the Divine promise of its founder. Errors and faults can be committed by its members, but the responsibility for these errors are personal and never falls back on the Church, which cannot retroactively "repent" on their behalf. The distinction between the Church and its members is not, however, clear in the "we" used by Paul VI in referring to the

admission of guilt and the request for forgiveness."<sup>(60)</sup>

**Admiration and servitude towards the modern world.** In the inaugural speech of the second session of the Council, Paul VI pronounced these words that made quite a stir because they were in complete contradiction with the tradition of the Church: **"May the world know with certainty that it is viewed lovingly by the Church, which nourishes a sincere admiration for it and is moved by the sincere intention not to dominate it, but to serve it, not to despise it, but to increase its dignity, not to condemn it but to offer it comfort and salvation"**<sup>(61)</sup>. The theme of awe and admiration towards the world will be one of the dominant leitmotifs of Montinian thought.

- **Against "Mariolatry" and against the universal mediation of Mary to placate the Protestants...** "Another battle in which the Pope was indirectly implicated was one concerning Mary. The matter concerned the object of a schema, presented in the session, which aroused quite a few reactions (sometimes in the name of the entire episcopate, but particularly that of the Germans) intended to ask that the Virgin not become the object of a separate, isolated Conciliar text, but that the question concerning it be inserted into the larger schema on the Church. According to Father Congar, it was to 'avoid reasons for cementing in a separate Mariology'; in other words, he didn't want to add other titles to the Blessed Virgin in a separate schema, and in particular that of

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‘Mediatrice of all Grace’ or ‘Co-redemptrix’.



*Luigi Carli, Bishop of Segni,  
one of the most active  
representatives of the Cœtus  
at the Council*

Moreover a separate text of this kind would represent for the Protestants the final proof of the ‘Mariology’ of Catholics. Paul VI was absolutely of this opinion.<sup>(62)</sup>”

- **After a trip to the Holy Land, he establishes the Center for Ecumenical Studies, and places a Protestant at its head.** In January 1964, Paul VI made his first trip to the Holy Land. There “he had more brief meetings with the Anglican archbishop of Jerusalem, with the Anglican bishop of Jordan, Libya and Syria, and with the Grand Mufti of Jerusalem who brought him greetings from the Muslim community of the city. During this trip, Paul VI got the idea (a kind of ‘illumination’, as he defined it himself) to create a center for ecumenical study with its seat in the Holy Land, in which Catholics, Protestants, and Orthodox would be able to study the great theological questions together. Returning to Rome, he brought the project to realization: the Holy See acquired land in Tantur, between Jerusalem and Bethlehem, and Paul VI asked the Protestant theologian Oscar Cullmann to prepare a program of study. The pope closely followed the construction of the center, discussing with Cullman on many occasions the activities to take into consideration and, in 1972, the Ecumenical Institute for Theological Research opened its doors. Before leaving, Paul VI had a message of peace transmitted to all the responsible parties of the non-catholic communities at the Council, to the heads of State of all the world, and to the leaders of all the international organizations in a

total of 240 telegrams. An initiative that perfectly underscored the climate of euphoria that enveloped the first trip of the pope outside of Rome.<sup>(63)</sup>”

- **He received in audience two conservative bishops, Proença Sigaud and Carli, but disregards their observations.** Montini wanted to be the “pope of ‘dialogue’, a word that was for him at the heart of everything else. Dialogue implied welcoming everyone, listening to one’s adversaries, if necessary to meet with them; it was both a charitable behavior as well as an intellectual one. Often, but not always, however, while remaining firm on the positions that were his own, he seemed to make concessions. Like the time for example when, just after returning from the Holy Land, he received in two successive audiences two bishops who, in the second session of the Council, demonstrated themselves to be among the more avid defenders of traditional doctrine. On February 3, Monsignor Proença Sigaud handed the pope a document signed by 510 bishops and archbishops from 68 countries, imploring him to adhere to one of the requests made by the Madonna during her apparition at Fátima: that the pope in union with the bishops of all countries consecrate the world to the Immaculate Heart of Mary, with the explicit plea for Russia to be converted. Paul VI refused such a solemn consecration; but, so as not to leave the request in suspense, on the following 21st of November, during the third session of the



*Lutheran Theologian Oscar  
Cullman, placed at the head of  
the Centro di studi Ecumenici  
headquartered in the Holy  
Land*

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Council, he wanted to ‘entrust mankind to the Virgin Mary and assign her the title of ‘Mother of the Church’. On February 7 he granted another audience to a representative of the ‘minority’, Monsignor Carli, Bishop of Segni, one of the great opponents to collegiality, who lamented the abuses of authority by the moderators of the second session and sent a memorandum to the Pope in which he listed all the personal interventions of the moderators who, according to him, clearly favored the progressive tendencies of the Council. Certainly Paul VI read the report with great attention, but he did not directly intervene with the moderators; he simply forwarded the letter to the Secretary General of the Council.<sup>(64)</sup>”

● **Famous relic of Saint Andrew given to the eastern schismatics.** On September 23, 1964, “the day in which the Church celebrates the feast of Saint Andrew [sic!], Paul VI assisted at mass celebrated by Cardinal Marella. A relic of Saint Andrew was presented, his head, which had been entrusted to Rome in the XV century to save it from the destruction of the Ottomans who had invaded Greece. Paul VI announced that the relic would be returned to the Orthodox as a pledge of friendship.<sup>(65)</sup>”

● **He removes Archbishop Lefebvre from the Commission for the revision of the schema on religious liberty.** During the third session of the Council, the debate on religious liberty became very heated; finally arriving at the declaration *Dignitatis humanae* which is in contradiction to the preceding magisterium of the Church. The unorthodoxy of this Conciliar document constitutes one of the principal arguments of the lack of authority of Paul VI as argued in the Thesis of Cassiciacum, elaborated by Father Guérard des Laurier. On October 9, 1964, after protest by the conservative front (*Caetus internationalis patrum*), the text had to be revised: “Paul VI, who demanded approval of the text, could not however ignore the criticism addressed to it. On October 9, Cardinal Bea received a letter from Monsignor Felici who communicated the desire of the pope that the



*Speech by Paul VI at the United Nations (Oct. 4, 1965)*

text on religious liberty be rewritten and informed him that for such a project a Commission should be instituted with a mixed format of members of the Secretariat for Unity and the Theological Commission; and among those that were inserted was Cardinal Michael Brown, the Master General of the Dominicans Aniceto Fernández, Archbishop Michel Lefebvre and Monsignor Carlo Colombo. Apart from this latter, faithful to the pope, the other three were firmly opposed to the declaration on religious liberty. The progressives mobilized immediately, alarmed most of all by the name of Mons. Lefebvre.<sup>(66)</sup>” A meeting took place at the residence of Cardinal Frings in which a letter of alarm to the pope was drafted because that revision had been “*entrusted to a mixed commission of which*

*it is said that four of the members have already been designated, three of which seem in contradiction with the orientation of the Council in this matter*”. The French Episcopate also protested the name of Mons. Lefebvre because it might be “*considered a selection made due to mistrust for the French Episcopate*”. Montini retraced his steps: on October 16, the names of Mons. Lefebvre and Father Fernández disappeared from the list of revisionists for the text. Montini had no love for Lefebvre...and the feeling was mutual.

● Every intervention by Paul VI on every Conciliar document would require comments, but this would take us outside of the scope of this

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article; therefore we will limit ourselves to the most significant ones.

- **The speech to the United Nations by an “expert in humanity”.** On October 4, 1965 he traveled to New York, and “from the green marble podium of the great hall of the glass palace, Paul VI, speaking in French, defined himself as an “expert in humanity” and praised the service rendered to humanity by the United Nations, an organism that was responsible for the “construction of peace”. (...) The cry “*Jamais plus la guerre, jamais plus la guerre*” (Never again war, never again war) summarized the significance of the papal visit.<sup>(67)</sup>”

- **The non-condemnation of Communism.** “The condemnation of communism had been requested by many bishops during consultations in the early preparatory commissions. (...) On September 29, 1965, approximately 450 Conciliar fathers signed a text which called for the condemnation of communism; Archbishop Lefebvre and Archbishop Proença Sigaud registered it with the presidential council so that it could be forwarded to the subcommittee in charge of drafting the passage on atheism. On October 18, a group of those bishops expelled from Marxist countries addressed a petition, this time directly to the pope, with the same request. But to no avail, because the Church, during the meeting in Metz, had agreed not to condemn communism at the Council. First John XXIII and then Paul VI felt bound by this agreement

and, when the text on the ‘Church in the contemporary world’ was drafted, Monsignor Garrone, the commission head, explained that it did not include a judgment on communism because ‘this way of proceeding is to conform with the pastoral scope of the Council and the express will of John XXIII and Paul VI.’<sup>(68)</sup>” The petition was, in practice, ‘forgotten and covered up’ among the other documents...and wasn’t examined in time. The document that was finally presented was limited to recounting previous references of condemnation. A meeting took place on November 26 in which Paul VI sided with Cardinal Tisserant who, faithful to the promise of Metz, did not consider the condemnation of communism opportune. The constitution *Gaudium et Spes*, promulgated on December 7, 1965 was therefore missing ‘any form of condemnation of communism.’ The fact was of such importance as to give credence to the rumor of an explicit agreement between the Patriarch of Moscow and the Holy See.” The silence of the Council on communism was, in fact, an impressive omission of the historic assembly. Hélder Câmara [Brazilian progressive Bishop, N.d.a] wrote in November 1965: ‘*The Ecumenical Vatican Council II said many things, by its words, and by its silence.*’<sup>(69)</sup>”

- **The farewell to the Protestant observers: “A 180° turn of direction toward ecumenism.”** “On December 4, in the Basilica of Saint Paul Outside the Walls, a farewell ceremony for the non-catholic observers took place for whom, just as for the Catholic Church, the Second Vatican Council was an historic event. In effect, the Council represented for the Church ‘a 180° turn of direction toward ecumenism, the non-catholic churches that appealed to Christ were recognized as ‘Churches’ in their own right, and in all the texts of the Council great care was given to not overlook their positions. The ceremony at Saint Paul Outside the Walls was a kind of farewell to the ‘Churches’ to which, in the previous four years, they had become quite close. In Jerusalem, Paul VI had prayed with the



*Paul VI with the non-Catholic observers at the Council*

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Orthodox Patriarch, Athenagoras. This time he prayed with the Orthodox, the Anglicans, the Protestants and the other representatives of various communities. The prayer, in French, English, Greek and Latin alternated with song. Then came their departure which he confessed will ‘create an emptiness’ and that he “looked with sadness” to the separation. He drew a positive balance: ‘Although decisive steps were not accomplished in matters of ecumenism, it is opportune not to undervalue how much was done during the Council’ and he hoped for more in the future. He concluded by recalling Soloviev’s apology on the unity of the Church: a man searched all night for the door to his room in the monastery, only to realize in the morning that it was open. The same holds true for our ‘distant brothers’: they need only to push open the door of the Church to find themselves home. The following day, Paul VI invited one of the observers, Oscar Cullmann, a lay auditor, and Jean Guitton, one of the periti, and Father de Lubac to his table: these were the three men with whom he had great affinity.<sup>(70)</sup>”

• **He suppresses the Holy Office and the Index of Prohibited Books.** “On more than one occasion during the Council he sought, even with a certain virulence, the reform of a Holy Office, accusing it of acting with obscurantism, of proceeding in its examination of doctrines and suspect writings with methods ‘that recall the Inquisition. The Holy Office would now be called the Congregation for the Doctrine of the Faith, and to head it would be Cardinal Ottaviani. His duty would be that of ‘making clear the reasons for definitions and laws [...] while correcting errors and gently recalling the errant to goodness.’ Any sanctions would be adopted after consulting the bishops of the regions involved and giving the interested parties the opportunity to defend themselves orally or in writing. Some time later, he suppressed the Index of Prohibited Books.<sup>(71)</sup>” It would do well to recall that the Holy Office was the first of the sacred Roman congregations, founded by Paul II in 1542 to combat heresy,

and reformed many times; historically derived from the Inquisition and which served the Church admirably from the Counter-Reformation up to the Second Vatican Council. We have already seen many times how Montini, when he was working in the Curia, hid condemned books or protected modernists by trying to prevent or hold back their condemnations.

• **The question of religious liberty in the Conciliar document *Dignitatis Humanae*.** The definition on religious liberty was one of the most



*Paul VI during a session of the Council*

serious things that happened at the Council, insofar as its formula in *Dignitatis Humanae* was in open contradiction with the preceding magisterium, in particular that of Pius IX in *Quanta Cura*. This contradiction between the secular Magisterium of the Church and the Council is in fact one of the arguments at the very root of the Thesis of Cassiciacum elaborated by Mons. Guérard des Lauriers to support the evidence that Paul VI, beginning December 7, 1965 (the date of the promulgation of *Dignitatis Humanae*) was no longer formally the pope and no longer had the Divine authority over the Church; that is “l’être avec” (the “Being with” as defined in French by Mons. des Lauriers) of the Holy Ghost, such that he does want to secure the good of the Church. I don’t want to enter here into the question of authority as I prefer to direct you to what we have already written<sup>(72)</sup>; but only to demonstrate how Montini, on this issue, was a partisan of

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*Paul VI*

progressive ideas which triumphed at the Council, above all because of him, and therefore his great and clear responsibility for this radical change with respect to the traditional teaching of the Catholic Church. “On the evening of September 20, 1965, the directive organs of the Council (Moderators, Counselors to the President, Commission of Coordination), reassembled in a plenary session, decided, after an animated discussion, that in light of the strong and authoritative criticisms aroused by this document, it was better to set aside the theme of religious liberty. The reaction was violent, however, above all by the organs of the various press offices. So on September 21, what happened next was something no one expected: Paul VI decided to intervene in this excited affair, communicating his peremptory order that the Fathers be invited that same morning to declare themselves on the document. It went to a vote, and by a mysterious psychological mechanism that liquified the opposition, the placet (yeas) out of the 2,200 present were 1,997 with 224 non placet (against) and one null vote. The result of this early vote already predicted the outcome of the debate in the following General Congregation. During an audience granted to De Smedt, Paul VI showed his satisfaction over the text, adding: ‘This document is capital. It will lay down the attitude of the Church for many centuries. The world awaits her.’<sup>(73)</sup>” Chiron makes clear that “Paul VI was not happy with the request [to continue

debate] and as early as the next day proceeded with an ‘orientation vote’, that is, a general approval of the text, subject to ‘further tuning’. The preliminary vote was dictated by the fact that a few days later, the pope had to leave for New York to the seat of the United Nations. An early general approval on religious liberty was needed in order to present a new doctrine before the representatives of the world, as summarized by Cardinal Journet: ‘the “reign of Christianity” is finished, Church and Civil Society are two well defined orders, in the temporal order the liberty to profess one’s chosen religion must be recognized by all ‘saving the case in which it effectively destroys the public order.’<sup>(74)</sup>” Thus comments De Mattei: “The Church has always taught freedom of religion in the internal forum, because no one can force a person to believe. But this interior liberty which, as such, no external force can coerce, does not imply religious liberty in the external forum, meaning the right to publicly practice any religion and to profess any error. After *Dignitatis Humanae*, Religious liberty was invoked to suppress any form of State ‘protection’ for the Catholic Church. But the renunciation on the part of the civil authority to recognize the mission and role of the Church and the existence of a natural law as an object to be protected, opened the way, at the same time, to the diffusion of relativism and other religions, beginning with Islam. Relativism affirms the State’s denial of any form of religious and moral censure in the face of rampant dechristianization. Islamism, in the name of the same religious liberty, demands the construction of mosques and minarets, destined to outnumber the construction of churches, abandoned or transformed into hotels and supermarkets.”<sup>(75)</sup>”

• **The Cult of Man vs. the Cult of God.** In his famous closing speech to the Council, Montini affirmed that the Church embraced the cult of man: “the Church, in the last four years, fundamentally occupied itself with man, “man, as he really is today: living man, man completely occupied with himself, man who makes himself

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not only the center of all his interests, but dares to claim that he is the principal and explanation for all reality. [...] tragic man acting in his own plays [...] man the sinner and man the saint.’ He continued: ‘The ancient story of the Samaritan has been the model of the spirituality of the Council. A feeling of boundless sympathy has pervaded the whole of it. [...] **even we, we more than all the rest, we are the worshippers of man.**’<sup>(76)</sup>’ This expression elicited shock and scandal, and was one of the principal arguments used by the Abbot of Nantes in his *Liber accusationis* against Paul VI for “heresy, schism and scandal.” It should be noted that the first condemnation by the new Congregation for the Doctrine of the Faith was directed at the Abbot of Nantes, while no sanctions were directed toward any progressive theologians.

### The Post Council Period

- **The crisis in the Church does not exist!** “At the end of 1965, a year in which he was the cause for so much discomfiture, Paul VI was still hopeful. In an interview with *Corriere della Sera*, in the month of October, he affirmed: ‘Alongside the crisis of faith in the world, there is not, fortunately, a crisis of faith in the Church.’ At that time, he therefore believed that the Church, reinvigorated by the Council, would be able to respond to the ‘crisis of faith’. However, the crisis of the Church had already begun and was spreading. Some years after the Council, he said to the Archbishop of Milan: ‘We hoped for a new spring, and we got a storm.’<sup>(77)</sup> It is a pity that Montini was one of those most responsible for that storm, and that his modernist optimism prevented him from realizing it...

- **He does away with Latin in the Seminaries.** “On the 25th of January, 1966, the Congregation for Seminaries and Universities published an instruction ordering that Latin be maintained in the seminaries for the celebration of the mass and the recitation of the breviary. Cardinal Lercaro, in charge of the ongoing



*On March 3, 1965, in the parish of Ognissanti in Rome, the mass in the vernacular is celebrated for the first time*

liturgical reform, **complained to the pope**, as did other French bishops. Among these, Cardinal Villot, at that time the bishop of Lyon, when he met the pope on the following February 22, informed him of his reticence and obtained a reassuring response, as testified by his confidant: ‘Paul VI could not disavow the Congregation for Seminaries and Universities of Study. He only said that the instruction was not obligatory, but only indicative.’ **In the French seminaries then, Latin rapidly disappeared from the liturgical offices.** Moreover, there was a change in direction by the Congregation. In the same month of February, the pope named a new director, Monsignor Garrone, a Frenchman, who had intervened during the Council to request a reform of the seminaries. He was appointed ‘to make things move.’<sup>(78)</sup>

### The New Mass

- **The true architect of the Liturgical Reform.** “The liturgical reform solicited during the Second Vatican Council and implemented under the pontificate of Paul VI, constituted what might be called the most profound change in the life of the Catholic Church (...) The liturgical reform was followed, step by step, by Paul VI with scrupulous attention, as he himself had been hoping for it for decades. One of the

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architects of the reform revealed the following testimony: ‘Nothing was ever decided - or a fortiori promulgated - without Paul VI being informed, receiving the plans he added his annotations by hand, expressing his preferences and sometimes his needs or refusals to the point that, at certain points, this caused a real crisis.’ When he was still a Cardinal, in the Central Preparatory Commission and then during the first session of the Council, he intervened in favor of a similar reform, pronouncing himself clearly in favor of the partial vernacular in the rite of the Mass. Having become Pope, in December 1963 he was able to promulgate the constitution on the liturgy that the Council had voted for. This called for a revision of the rite of the Mass and the other rites, the partial introduction of the vernacular language, and concelebration, with faculties given to the ecclesial authorities to extend their use.’<sup>(79)</sup> So it is clear that Montini was primarily responsible for the destruction of worship and Catholic liturgy put into effect by the liturgical reforms, because without him and the approval of his modernist collaborators, nothing would have been done and most importantly they could never have imposed it upon the entire Church.

- **A “Mass” that Protestants like, but not Catholics.** “Even the concept of the Mass had changed. In particular the Mass came to be defined: ‘A sacred assembly or meeting of the people of God desirous of celebrating the memory of the Lord under the presidency of the priest.’ This definition had nothing in common with the traditional definition of the Mass as a renewal of the sacrifice of the Cross and allows for the belief in a simple spiritual presence of Christ, approaching the definition of Protestant orientation on the Eucharist. The new *Ordo Missæ* was to elicit praise from a variety of protestant personalities, as well as filtered or open criticism by members of the Catholic hierarchy. Some weeks after the publication of the new *Ordo Missæ*, Max Thurian, of the Protestant



*Paul VI receives Pastor  
Max Thurian*

community in Taizé, wrote that it was ‘an example of that fertile preoccupation of open unity and dynamic fidelity, of true Catholicity: one of the fruits will, perhaps, be that the non-catholic community can celebrate the holy Meal with the same prayers used by the Catholic Church. Theologically it is possible.’” The history of the ‘new Mass’ of Paul VI and of the criticisms against it is sufficiently noted by all ‘traditional Catholics’ and therefore in this article I don’t want to linger on it, remanding to what has already been written at other times in our magazine; I recommend to those who are not familiar with it, the “Breve Esame Critico” [Brief Critical Examination] by Mons. Guérard des Lauriers that appeared in the same year, 1969, signed by Cardinals Ottaviani and Baci, and the book by Father Cekada on the new Mass.<sup>(80)</sup>

- **A testimony above all suspicion on the new Mass: the intentions of Paul VI.** Jean Guilton, intimate friend of Montini, “on the 19th of December, 1993, participated in a debate on *Lumiere 101*, the Sunday radio show of *Radio-Courtoisie*, and claimed that: “Paul VI’s intention regarding the liturgy, with regard to the so-called vernacularization of the Mass was to reform the Catholic liturgy so that it roughly coincided with the Protestant liturgy...with the Protestant Meal.” “I repeat that Paul VI did everything in his power to make the Catholic Mass closer to the Protestant Meal. He was particularly helped by Monsignor Bugnini, who did not always enjoy the same faith on this point. (...) So I believe I am not mistaken when I say that Paul VI’s intention for the new liturgy

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that bears his name was to ask for greater participation of the faithful in the Mass, to give greater place to Scripture, and a **less-greater place to all that in it is, some say, ‘magical’ or others call ‘consubstantial consecration’ [correcting himself] transubstantial, and which is the Catholic faith.** In other words, there was an ecumenical intention by Paul VI to cancel - or at least to correct or attenuate - that which was too [sic!] Catholic in the Mass, in a traditional sense, and to make the Catholic Mass closer - I repeat - to the Calvinist Mass.<sup>(81)</sup>”

- **Against Latin in the liturgy.** When the use of the vernacular began to spread with the “normative Mass”, there arose in various countries different associations for the defense of the liturgy in Latin to which many intellectuals and people of culture adhered (*Una Voce* was founded in Paris in December of 1964). “When, in the course of 1965, the use of the vernacular in important parts of the Mass spread, there was no lack of criticism. During a public audience, ten days after the Mass in the vernacular went into effect, Paul VI responded with severity to those who decried it. These criticisms, he declared, ‘allow us to glimpse not a real devotion and a true sense of meaning and value for the Holy Mass, but rather a certain spiritual indolence, which does not want to expend any personal effort of intelligence and participation.’ (March 17, 1965)<sup>(82)</sup>”

- **A “Protestant Mass”.** Archbishop Lefebvre, not wrongly, defined the Mass of Paul VI as “The Mass of Luther”. “To limit

ourselves uniquely to the role of Paul VI, it should be noted that his principal preoccupation was actuating the reform of the liturgy in all its aspects; the end was the complete revision, texts and gestures, of the rite of the Mass and all the other rites. In October 1966, he brought six non-catholic ‘observers’ into the *Consilium*, among which was Pastor Max Thurian. Did these Lutheran, Anglican and other observers contribute to the revisions of the rites, especially that of the Mass? One of them specified: ‘Our role consisted in following the work so our communities could benefit from it, and not in influencing the work and the decisions of the *Consilium* at any point.’ However, it is difficult to believe that they were mute spectators. In fact, in 1969 when the *Consilium* released the ‘new Mass’, some critics defined it as ‘Protestantization.’<sup>(83)</sup>”

- **The “normative” Mass.** In 1967 “there was an experiment performed before the members of the synod: a ‘new Mass’. Until that time the liturgical reforms already put into play had to do only with the external aspect of the Mass: the abandonment of Latin, certain gestures and prayers. Up until the month of May 1967, the heart of the Mass - the Canon and the Eucharistic prayers - could be recited out loud and in the vernacular, but no modifications had been made. The ‘new Mass’ changed all this, and the celebrant would now have the possibility to choose among four Canons. Starting from the 21st of October, the synod busied themselves in examining these projects of liturgical reform, then proceeding to vote on certain proposals advanced by the president of the *Consilium*, Cardinal Lercaro. And most importantly, the synod assisted in an experimental Mass in the Sistine Chapel called the ‘normative Mass’. Celebrated by Monsignor Bugnini, totally in Italian, a new Eucharistic prayer was adopted, substituting the old Roman Canon, a notable reduction in the personal prayers recited by the priest, a lengthening of the ‘liturgy of the word’, and the suppression of certain gestures and genuflections. The reaction



*Father Guerard des Lauriers, author of the Brief Critical Examination, was one of the first critics of the new Mass of Paul VI*



On March 3, 1965 Montini gave  
Anglican Primate Ramsey his episcopal ring

by the synod to this experimental Mass was quite lukewarm, especially since at that time various groups hostile to the liturgical reforms under way launched appeals in the Italian press. Thus, a few days before the experimental Mass, Eric M. de Saventem, president of the International Federation of Una Voce, representing a dozen countries, appealed to the synod to ‘cease, as soon as possible and without anyone’s equivocation, all the experimental rites of the Mass. In the current climate of crisis of faith, these experiments can only hide, and even provoke, a rapid loss of the sense of sacrifice, and therefore compromise the total and absolute faith in the real substance present in the Eucharist.’

The normative Mass was criticized by some bishops of the synod; in particular, Cardinal Heenan, archbishop of Westminster, who accused the *Consilium* of ‘technicalism, intellectualism, and a lack of pastoral spirit.’ Others reported that so much liturgical mutation provoked laxity and turmoil among the faithful. The ‘normative Mass’, then, was not approved en masse, but received 71 favorable votes in the synod against 43 votes against the modifications. The *Consilium* had to modify the ‘new Mass’.<sup>(84)</sup> In the *Brief Critical Examination*, Father Guérard des Lauriers noted how the Novus Ordo Mass is in effect the same thing as the normative Mass: “We find that the Novus Ordo Missae, in the text just promulgated by the *Constitutione Apostolica*

*Missale Romanum*, is unfortunately identical in substance to the ‘normative Mass’. Nor does it seem that the Episcopal Conference, at least as such, has ever in the meantime even been asked about it. (...) Substantially rejected by the Episcopal Synod, this very ‘normative Mass’ today reappears and imposes itself as the Novus Ordo Missae; which never submitted to the collegial judgment of the Conference; nor was any reform of the Mass been desired by the people (least of all in the missions). One therefore cannot comprehend the reasons for a new legislation that subverts a tradition unchanged in the Church from the 4th-5th century, as the *Constitutione Missale Romanum* recognizes. Since there are no reasons, therefore, to support this reform, the reform itself appears to lack a rational foundation which justifies it, to make it acceptable to Catholic people. (...) A detailed examination of the Novus Ordo reveals changes [to the Mass] of such magnitude as to justify the same judgment given to the ‘normative Mass’. This one, like that one, is likely to satisfy, on many points, the most modernist Protestants.<sup>(85)</sup>”

### Ecumenism and Foreign Politics (Ostpolitik)

- **Head to the right, heart to the left...** It is certain that Montini was a troubled and contradictory soul, and this “indicates how two thoughts coexisted in him, two personalities some would say: a traditional, religious thought in defense of the great truths of dogma and discipline in the Church, and a humanist, sociopolitical, innovative thought. Up until the very end of the pontificate, neither of the two prevailed. A Cardinal who knew him well, especially because he acted as intermediary between the pope and the Council, said of Paul VI: “He is a Pope who suffers from dichotomy, his head is to the right, and his heart is to the left.<sup>(86)</sup>”

- **Against the *Apostolicae Curae* of Leo XIII, to do Ecumenism with the Anglicans.**

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With his bull, *Apostolicae Curae*, Pope Leo XIII in 1896 infallibly defined that Anglican ordinations were considered invalid, but Montini reopened the dossier. “On the 25th of March, 1966, Paul VI received Dr. Ramsey, Anglican Archbishop of Canterbury and primate of the Anglican Church. His predecessor, Dr. Fisher had been received by John XXIII, but in a private visit. This time the visit was official, one head of a Church to another, a meeting which perfectly illustrates the spirit with which Paul VI intended to pursue the post-Conciliar ecumenical action. (...) Dr. Ramsey proposed the creation of a Commission formed by Anglican and Catholic theologians to study the doctrinal questions which separated the Churches; Paul VI approved this proposal. Ramsey also raised the problem of the Anglican ordinations not being recognized by the Catholic Church, and even in this case, the pope showed himself disposed to reopen the dossier. Finally, the Anglican primate complained of certain practices of the Catholic hierarchy in England: Anglican converts to Catholicism were rebaptized and mixed-marriages were accepted only with difficulty. Paul VI responded that he would write to Cardinal Heenan, the Archbishop of Westminster, to ask him not to diminish Anglican baptisms. The following day, on the 24th of March, another meeting was held in the Basilica of Saint Paul Outside the Walls. After a common declaration, Paul VI asked Dr. Ramsey to bless the assembly with him. However an even more spectacular episode was yet to come. Paul VI wanted to mark that first official visit of an Anglican Archbishop with a ‘gesture’ which would remain imprinted in public opinion and would demonstrate the good dispositions of the Catholic Church toward the Anglicans. Before the guest left, Paul VI took off the Episcopal ring that was given to him by the Milanese on the occasion of his being named the Archbishop of their diocese and gave it to Dr. Ramsey, who put it on his finger.<sup>(87)</sup>” Thus, Montini wanted to reexamine an infallible decision of his predecessor, bless the crowd by a layman to



*Paul VI together with the schismatic  
“orthodox” Atenagora*

whom he gave his Episcopal ring...all in the name of a false ecumenism already condemned by Pius XI in *Mortalium Animos*.

- **Against Salazar because he wasn't Christian Democrat.** “When the Portuguese bishops invited him to their country on the occasion of the 50th anniversary of the apparitions, he accepted with some reticence. Upon his return, he told Guitton that it was a ‘pilgrimage of penance’ and an ‘act of humility’. On the other hand, Portugal was governed at that time by Salazar, who had instituted an authoritarian and corporate regime since before the war. By going to Fatima, Paul VI feared giving the impression of endorsing a regime so contrary to the Christian Democrat ideals dear to him.<sup>(88)</sup>”

- **Restoring the Banner of Lepanto to the Turks.** In July, 1967, Montini made another visit to Turkey, a majority Muslim country in which Catholics are only some thousand, and before leaving he restored to the Turkish governor the Banners preserved in Rome after the victory of Lepanto. It was actually the banner that Mehmet Ali Pasha hoisted on his flagship, the *Sultana*. A drape of heavy green silk on which 28,900 tanneries of

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Constantinople had embroidered the name of Allah 28,900 times in pure gold thread. It was the Venetians who boarded the *Sultana* (Ali Pasha, already wounded by an arquebus, then took his own life) taking possession of the banner which, after the victory, Sebastiano Venier had dragged and secured to the stern of his *Captain of Venice*, sailing it back to the waters of the basin of Saint Mark, to later pay homage to Pius V.<sup>(89)</sup> The Christian banner that was hoisted on the Christian flagship is still found at Gaeta as explained in the article quoted. Montini, in the name of ecumenism, forgot the sacrifice of the eight thousand heroes of the Holy League who perished in that epic battle, so important for the fate of Christianity.

- **Two equal seats for the “pope” and the “orthodox patriarch”.** In 1967, during the synod, there was “a visit to Rome by the orthodox Patriarch Athenagoras. Welcomed to Saint Peter’s Basilica, Paul VI desired that he and the orthodox patriarch would have two seats exactly identical, almost as if to underscore their equality in reference to the famous thesis of ‘sister Churches’ affirmed a few months earlier in Istanbul. He also thought of having a celebration of a common Mass to seal the union of the two Churches, an idea abandoned following the express rejection by the orthodox patriarchs of Athens and Rome.”<sup>(90)</sup>

- **The Dutch catechism: a non-existent correction.** “A New Catechism for adults was published which, on several points, contained affirmations contrary to the Catholic faith. Up until 1966, some Dutch Catholics had been pleading for an intervention by the pope, but had decided to act patiently; but by 1968 the matter had still not been resolved. During that time successive commissions of theologians and Cardinals met to study the critical passages of the ‘Dutch catechism’, and ultimately in 1968 a list of necessary corrections was drafted. Finally, on June 27, the pope received Cardinal Alfrink, the Archbishop of Utrecht, who asked him to intervene with his [papal] authority to impose the publication of the necessary



*Paul V in a visit to the Isle of Samoa*

corrections in future editions of the work. At that time, hundreds of thousands of copies of the ‘Dutch catechism’ had already been sold in the Low Countries, and having been translated into English and German, were in the process of being translated into French and Italian. Cardinal Alfrink indicated the various difficulties and Paul VI finally gave in. Receiving Cardinal Villor in audience, he admitted: ‘Cardinal Alfrink is very upset, but we don’t want to create intolerable situations for the Dutch bishops, and so as a consequence we shall limit ourselves to publishing the clarifications of the cardinalate commission without insisting on inserting such corrections in the catechism: people of good faith will discern where the truth is to be found and what is the desire of the Holy See.’ In fact, no ‘corrected’ edition of the catechism was ever released; the modifications requested by the Holy See were separately published and presented in a format as ‘recommendations’.<sup>(91)</sup> Paul VI did not like to “condemn” - especially progressives. If anything, he reserved his condemnations and barbs for traditionalists like Archbishop Lefebvre.

- **The Cult of Man: the two-faced Janus.** Some have interpreted his speech in 1965 on “the New Humanism”, on “the Worship of Man”, and other discourses, as the advent of a



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religion now centered on man. They were disillusioned by Paul VI and denounced “the phenomenon that is held in certain circles that qualify as religious and Christian: that phenomenon of an anthropocentric religion, oriented towards man as the principal object of interest, while religion must be, as its nature, theocentric, that is oriented toward God as its primary principle and its ultimate end, and only then is man considered, thought, and loved according to his being of divine origin, as well as the relationship and duties that flow from it.<sup>(92)</sup>” But who was at fault? Who kept such propositions in his own public speeches? Montini threw the stone into the pond and then tried to hide his hand...

- **Trip to Colombia under the sign of Ecumenism and Liberation Theology.** In August, 1968, Paul VI went to Colombia and invited Roger Schütz, a Protestant from the community of Taizé, to accompany him as “he wanted to place the trip under the banner of Ecumenism. For that matter, at the International Eucharistic Conference several Anglican, Orthodox and Protestant “observers” also participated (as they had already done at the Council...). In a speech that he gave “he spoke again of a ‘preference’ for the poor: “You, dear children, are the favorites of the Lord! And therefore also the favorites of the Pope, who is so happy to find myself in the midst of you, to know you, to console you, to bless you.” These words, the insistence of a “preferential choice for the poor” were often interpreted in a political optic as giving the impression of an encouragement for “liberation theology” that was spreading in Latin America. This theology, particularly encouraged by Gustavo Gutiérrez and Fernando Cardenal, will over the years seem to affirm that the announcement of the Gospel should go hand in hand with a ‘liberation’ of economic and political structures that oppress the people.<sup>(93)</sup>”

- **In Africa, he recalled conservative bishops who wanted to maintain Latin, and expressed favor of inculturation.** From July 31



*Montini receives dictator Yugoslav Tito*

to August 2, 1969, he went to Uganda for the closure of a symposium of African and Malagi bishops. “In the course of the symposium, [the African bishops] often showed severity toward the evolution of the Church in the West: they regretted that Western missionary momentum had slowed against a favoring of the humanitarian actions of Catholic international organizations and, while showing themselves in favor of the new rite of Mass, they wished, however, to keep Latin in the liturgy, a sign of unity in ethnically and linguistically divided countries. The pope celebrated Mass in Latin, but in his address to the bishops, in certain points he seemed to go against the tide of the general spirit of the symposium. To the bishops who called for Western missionaries, he declared: ‘You Africans are now missionaries yourselves.’ Against the conservatism of some of them on liturgical matters, he affirmed: ‘The language, the way of manifesting one’s faith can be many, and therefore original, and conforming to the language, the style, the genius, the culture of those professing that one faith. Under this aspect, pluralism is legitimate, even desirable. Adaptation of Christian life in the pastoral, ritual, didactic and even spiritual field is not only possible, but is favored by the Church. The liturgical reform, for example, says so, and proposes a watchword: “You can and must have African Christianity”. The expression, which became celebrated,

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legitimized what was beginning to be defined as the ‘Africanization’ of Christianity, since at the time, the term ‘inculturation’, today so widespread, was not yet in use.<sup>(94)</sup>”

● **Paul VI and Communist China.** “The attitude of Paul VI with regard to Communist China was always marked by a benevolence that, today, might be judged as exaggerated. In the 1960s, the Catholic Church in China was guided by six bishops who belonged to the Chinese Patriotic Church, founded in the 1950s, subject to the Communist government and condemned under Pius XII. Bishops (and thousands of priests) who rejected the Chinese Patriotic Church were executed, arrested, or condemned to exile; however it seemed that Paul VI did not consider it a schismatic church. During the Council, when it was revealed that Father Wenger had to go to China, he was commissioned to take an oral message to the Archbishop of Peking, a member of the Patriotic Church: ‘that the Pope felt in communion of faith and charity with the Chinese Church, and that his great desire was that it would be present at the last session of the Council.’ It wasn’t possible to transmit this message, but Paul VI continued to demonstrate his benevolence toward not only the Chinese catholics, but also that of the government. It seemed to him that a country of a billion inhabitants could not be outlawed by the nations.<sup>(95)</sup>”

*Paul VI receives Cardinal Mindszenty*



● **“The Pope betrays Cardinal Mindszenty.”** Most know the story of Cardinal Mindszenty: named Archbishop of Esztergom and Primate of Hungary by Pius XII in 1945, one of the satellite countries of the Soviet Union, on December 26, 1948 he was taken from his bishopric by the police and arrested. Subjected to torture and humiliation, he was beaten for days, drugged and compelled to listen to obscenities in order to force him to confess of having committed offenses against the regime. After a sham-process, the following year he was condemned to a life-sentence. Physically diminished, he signed an accusation of conspiracy against the government, but had the lucidity to place on it the abbreviation C.F. (*coactus feci*, that is, a forced signature). The arrest of the Cardinal had great resonance in the news and was considered proof of the antireligious and oppressive nature of communism. In 1956, the year of the popular insurrection in Hungary, the Cardinal was freed, and when the Soviet troops soaked the revolution in blood, he took refuge in the American Embassy in Budapest where he remained until 1971. The epilogue of this story is the saddest part however, and that is the behavior of Paul VI in this regard: he sacrificed Mindszenty in a most unworthy way in favor of Vatican Ostpolitik. “For the Communist government, which had condemned him to prison in 1956, his presence on the national stage constituted a living seed of revolt against the regime. In negotiations with the Holy See about the fate of Hungarian Catholics, the Budapest authorities requested removal of Mindszenty from the country as well as a series of drastic conditions. In June 1971, Paul VI sent a personal representative, Monsignor Zagon to Cardinal Mindszenty to arrange for his removal. The negotiations were difficult. Leaving Hungary, the Cardinal had the feeling of having betrayed the Catholics of his country, already subjected to so much persecution; so much more so because his departure was subject to a series of rigid conditions: the Cardinal must

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leave the country with maximum discretion without being able to say goodbye to the faithful a last time, abroad he must refrain from any public declaration deemed ‘contrary to the relationship between the Holy See and the Hungarian government or appear offensive to the popular Republic’, and he must not publish his memoirs recounting his trial or imprisonment. With much reluctance, Cardinal Mindszenty accepted the imposed conditions and left Budapest forever that September, with the hope that his departure would serve to improve the situation for the Hungarian Catholics. In Rome, Paul VI gave him the best of welcomes, gave him accommodations at the Vatican at the sumptuous apartments of the tower of San Giovanni, multiplying gifts and messages of esteem, and reassuring him that, even in exile, he remained Archbishop of Esztergom and Primate of Hungary. However the Holy See and Cardinal Mindszenty soon fell into discord. When the Primate asked to consecrate some suffragan bishops who were taking care of various Hungarian communities in exile, he received a refusal. In July 1973 the Secretariat of Catholics Committed to Peace was instituted in Hungary, an organism destined to collect together priests committed to the regime as a way of controlling the Church. The Holy See did not protest, but rather in return after reading Cardinal Mindszenty’s manuscript, *Memorie*, the pope dissuaded him from publishing it, and on November 1, 1973 asked him to renounce his Episcopal seat. Cardinal Mindszenty refused. Hadn’t this pope, on the other hand, promised that he would retain his post? Following the new request by Paul VI and the refusal by the Primate, on February 5 the decision of the Pope was made public and the Archdiocese of Esztergom was declared vacant, an apostolic administrator, Monsignor Lekai, being named to replace the destitute Archbishop. The news elicited indignant comments in the press. The writer Giuseppe Prezzolini, as legate to the Pope, declared that ‘there was something Machiavellian in the removal of the Cardinal: for



*Abbé Georges de Nantes in Rome at the Piazza San Pietro in 1973 to present his Liber accusationis against Paul VI*

reasons of state.’ On the Roman wall near the Vatican, one could read the following: ‘The Pope has betrayed Cardinal Mindszenty’. On February 6, the Primate of Hungary issued a statement in which he made it known that he did not tender his resignation, that the decision was made ‘unilaterally by the Holy See, and that the direction of the Hungarian diocese is in the hands of an ecclesial administration constructed and controlled by the communist regime.’ The press office of the Holy See published a communique in which it explained that the decision was taken to allow the Church to guarantee its own mission in Hungary. A year later, Paul VI named five new bishops in Hungary and, after the death of Cardinal Mindszenty, Monsignor Lekai was named Archbishop of Esztergom and Primate of the country.<sup>(96)</sup>”

• **More Ostpolitik: “vir casaroliensis non sum”.** “Vatican Ostpolitik was much criticized. In order to keep alive the Catholic hierarchy in totalitarian countries, the Holy See had to consent to name bishops approved by communist regimes, and many Christian communities behind the Iron Curtain for their part accused the Holy See of capitulating to communism. The famous definition giving by Polish Cardinal Stefan Wyszyński in describing himself is memorable: when, being interviewed at a synod,

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said ‘*vir casaroliensis non sum*’ (‘I am not a Casaroli man’) to signal his dissent regarding the Ostpolitik carried out by Archbishop Casaroli on behalf of the pontiff. While Ukrainian Cardinal Slipyi, at the synod on evangelization in 1974, affirmed: ‘We hear in his previous speeches only references to those countries in which there is freedom of religion and in which one can preach the Gospel; nothing is said about the countries in which there is no freedom of religion and in which the Church is persecuted. I think of Ukraine and the Ukrainians, who are persecuted by the Bolsheviks, while the Catholic countries of the world search for connections and contacts with the Godless Soviet and Chinese communists and just continue to support them.’<sup>(97)</sup>”

### Paul VI and the traditionalists

- **A little history.** In 1970, Archbishop Lefebvre founded a seminary in Écône, Switzerland where he welcomed seminarians from all over the world to give themselves over to a traditional formation. The Priestly Society of Saint Pius X was approved, *ad experimentum*, first by Mons. Charriere, the Bishop of Losanna, and then in 1971 by Cardinal Wright, the prefect for the Congregation for Clergy. The refusal by Archbishop Lefebvre to accept the New Mass immediately caused hostile feelings and censure. As per the instruction given by the



*Archbishop Lefebvre with Pius XII in the 1950s*

Congregation for Divine Worship, the 28th of November 1971 was fixed as the date from which time it is obligatory that the new Ordo Missae must be used”, with the one exception for old or sick priests, with due respect to those who recently affirmed that the Tridentine Mass had never been forbidden... Montini, rather, as one can see, forbade and opposed it in every way possible.

There were petitions and initiatives in favor of the Tridentine Mass all over the world who collected the signatures of hundreds of writers and artists, not only Catholic “but also Protestant, Orthodox, Jewish or agnostic, among whom were Agatha Christie, Graham Greene, Yehudi Menuhin, Jorge Luis Borges, Roger Caillois, Henry de Montherlant, Victoria Ocampo and Augusto Del Noce. It seems that the appeal, published in the Times of London, and that in other newspapers over the world, made an impression on the pope. However, as was his wont, he did not want to appear to contradict a decision made by a congregation and left it open to the episcopal conferences of each country to decide on opportunities to make concessions.”<sup>(98)</sup>”

- **The Abbot of Nantes.** “Insofar as it questioned the Pope himself, a pamphlet of accusation was issued in Rome in April of 1973 by the Abbot of Nantes, founder of the *League of Catholics Against the Reform*. In its hundred pages, the *Liber accusationis in Paulum sextum* accused the Pope of ‘heresy, schism and scandal’ and requested the opening of a canonical process against him, with the purpose of obtaining his removal. The Vatican Press Office issued a communique in which it deplored this “arrogant and fanatical gesture [...] devoid of seriousness and canonical foundation.’ The Abbot of Nantes and the delegation accompanying him were prohibited from delivering the pamphlet directly to the Pope. However on April 11, at his public audience, a diplomatic friend was able to place the pamphlet directly into the hands of Paul VI. Such an accusation could not fail to have appeared



*Hans Küng*

aberrant in the eyes of the pope, so the pamphlet was not even examined by the Congregation for the Doctrine of the Faith which, from 1969, considered its author ‘disqualified.’ However, the *Liber* came to be distributed in more than ten thousand copies.<sup>(99)</sup> A far too hasty way to liquidate an accusation that deserved more detailed consideration...

• **The Condemnation of Archbishop Lefebvre.** There were many condemnations and censures inflicted upon Archbishop Lefebvre in those Paul VI years, while he certainly did not demonstrate the same severity and rigor against the progressives...who knows why? At the end of 1974, a dispatch of visitors was sent to Écône, an Apostolic visitation, after which a declaration from the Superior of the SSPX affirmed: “On the other hand, we refuse, and have always refused, to follow Rome in its neo-modernist and neo-protestant tendencies, clearly manifested in the Second Vatican Council and in all the reforms that followed it”. Following this, Archbishop Lefebvre was called to Rome to be interrogated by a Cardinalate Commission specifically about that declaration rather than on his statements that the Mass of Paul VI was judged to be “totally unacceptable.” Bishop Mamie, the Bishop of Lausanne, Geneva and Fribourg, withdrew canonical approval for the Society of Saint Pius X, and the seminary at Écône lost its “right to exist.” This sanction



*On Dec.12,  
1975 Paul VI  
kneels before  
the schismatic  
patriarch  
Meliton of  
Calcedonia*

most likely came, although there is no certainty, from Paul VI himself. On July 22, 1976, after the ordinations of the 29th of June, came the *a divinis* suspension of the Archbishop as well.

• Paul VI, indignant at the accusations against him and the Council, declared: “If there is a schism, I will not be responsible for it, but Archbishop Lefebvre’s senseless obstinacy, which has become morbid, tearing the Church apart and scandalizing her with disobedience.” When Jean Guittou suggested to him that he allow once again the Mass of Saint Pius V in France for “a temporary trial period”, Paul VI exclaimed: “This, never!” Paul VI was quick to pardon Archbishop Lefebvre if he submitted, but added: “The condition is that Archbishop Lefebvre sincerely repents. Now, I have reason to believe that he is not sincere, and that I will be deceived.” Finally, when Jean Guittou offered himself as a mediator, Paul VI refused on principle and at the very least the philosopher could not go to Écône saying that he was sent there by the Pope. Paul VI expressed himself once again in severe tones against Archbishop Lefebvre: “He is a lost soldier [...] He is from a psychiatric hospital [...] He is the plague of my pontificate.<sup>(100)</sup>” Montini did not love Archbishop Lefebvre, as we have just noted, and made it a personal matter. Moreover as a convinced supporter of his liturgical reform, he did not want to grant freedom to celebrate the Tridentine Mass, which he had wanted to cancel...(as rather his successors Wojtyla will do

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with his indult and Ratzinger will do with *Summorum Pontificum*). Archbishop Lefebvre, for his part, disobeyed him, and this was and is the original sin of Lefevbrism that manifested itself even more in the following years. “Paul VI wrote a long letter to the prelate in which he placed conditions to remove his sanctions, and in particular: to adhere ‘with frankness to the Second Ecumenical Vatican Council and all its texts’, ‘explicitly recognizing the legitimacy of the liturgical renewal, above all the *Novus Ordo Missae*, and Our right to request its adoption by all Christian people’, ‘to cease and retract the grave accusations or insinuations advanced publicly against Us, against the orthodoxy of the Our faith and Our fidelity to the office of Saint Peter and against Our immediate followers.’ Archbishop Lefebvre did not accept, and the pontificate of Paul VI ended without it coming to any solution.<sup>(101)</sup>”

• **For Hans Küng, however, no condemnation.** “A theologian of Hans Küng’s stature, opposed in every way to the line of thinking of Archbishop Lefebvre, even remarked about the pope’s inflexible attitude. The day after Paul VI’s death, he wrote: ‘I always appreciated the fact that Pope Paul VI excommunicated neither Archbishop Lefebvre nor the traditionalists. Everything remained in

*Paul VI received the Dalai Lama*



suspense. It was an open door for reconciliation. However, I regretted that the pope did not concede to them the permission to celebrate the traditional Mass.’ In the same article, Hans Küng wrote: ‘I am personally grateful to the pope for having protected me in all these years.’ However, the rebellious theologian would be sanctioned in the next pontificate. Two of his books, *The Church* and *Infallible? A Question*, which contained opinions contrary to Catholic doctrine, were for many years objects of examination on the part of the Congregation for the Doctrine of the Faith. Only on February 15, 1975 did the Congregation publish a declaration in which it revealed the errors contained in the two books and asked the theologian “to discontinue teaching such opinions.” However, none of his writings were prohibited, and he kept his job as a professor of theology at the University of Tübingen. In successive works, Hans Küng once again assumed positions contrary to the doctrines of the Church. But in Paul VI’s case, he showed himself to be very docile, surely because, as we have seen, he knew the author for so many years, since the end of the 1950s, and had read with attention all his books as attested in manuscript notes preserved in his library. According to the testimony of Hans Küng himself: ‘As far as I am concerned, he has always been careful not to impose disciplinary measures on me, indeed, he has always hindered them.’<sup>(102)</sup>”

### **Towards the end: the final years**

• **Kneeling before the schismatic Metropolitan.** “On December 14 1975, on the occasion of the tenth anniversary of the lifting of excommunication, the pope received an Orthodox delegation, headed by metropolitan Meliton of Calcedonia, representative of the Patriarch of Constantinople who had received a written letter from Paul VI greeting him as ‘first bishop of the Body of Christ by rank and honor.’ The day of the meeting, after a Mass celebrated

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in the Sistine Chapel, Paul VI knelt down before the Metropolitan and kissed his feet. The gesture of extreme humility was in imitation of what Jesus did to the Apostles on Holy Thursday night. Once again, a stunning gesture, but while he prepared for it, the Metropolitan had not been informed. Rather the Pope had informed Bishop (Pasquale) Macchi. In his message to the Patriarch of Constantinople, Paul VI declared: “The Catholic Church and the Orthodox Church are united in such profound communion that it lacks very little to reach the common fullness of the Eucharist.”<sup>(103)</sup>

● **Masonic prelates and the reform of the norms on belonging to Freemasonry.** “Another polemic concerned the fact that some prelates belonged to Freemasonry. Distributed by the International Committee for the Defense of Catholic Tradition in early 1976, certain lists began to circulate. They were then picked up by several organs of the Italian press as in numerous other countries, specifying, for each name, the date of his affiliation with Freemasonry. Among the cited names were revealed those of several Cardinals (Baggio, Liénart, Pellegrino, Poletti, Suenans, Villot) and persons close to the Pope (Bishop Macchi, Virgilio Levi, Mario Brini who was his secretary in the 1940s) and above all that of Monsignor Bugnini, the man of the liturgical reform. These ‘revelations’ and the polemics that they raised, like other more or less authentic ones, would not have lasted more than a few weeks had not other events intervened to amplify their significance. First of all, in the year previous, discreet attempts had been made by, among others, Cardinal Heenan and Ernst van Hecke, Grand Master of the Grand National Lodge of France, to Paul VI in the hope that the Church would soften its position on Freemasonry in such a way that belonging to ‘regular’ Freemasonry would be distinct from Secular or Anticlerical Freemasonry, and its members would not be excommunicated. According to the testimony of the Grand Master of the Grand Lodge of



*Paul VI together with Aldo Moro*

Austria, Paul VI ‘gave orders that in the revision of the CIC [Code of Canon Law] the canons that refer to the excommunication of Freemasons, particularly Canon 2335, would be eliminated. The revision of Canon law was only completed under John Paul II, but in 1974, under Paul VI, a letter

● from the Congregation for the Doctrine of the Faith clarified that, according to Canon 2335, ‘only Catholics belonging to associations that act against the Church’ would be excommunicated. Didn’t this mean, perhaps, that obedience to certain ‘spiritualist’ Freemasons was no longer prohibited to Catholics? The list of Freemasons that appeared in 1976 seemed to confirm, for some, the proximity between the Catholic Church and a branch of Freemasonry. The other fact that raised some chatter was, in January 1976, the eviction of Monsignor Bugnini; by naming him Nuncio to Iran. This exile of the promoter of the liturgical reform, to a diplomatic post of secondary order, gave the impression of a sanction. Paul VI separated himself from Monsignor Bugnini because he became aware of his belonging to Freemasonry, but he was the only prelate sanctioned by this accusation. Some, like Cardinal Villot, released formal denials in the same publications that had produced the accusatory lists.<sup>(104)</sup> Therefore, thanks to Paul VI, double membership in both

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the Church and Freemasonry was made possible without necessarily incurring excommunication.

• **He defends himself publicly over accusations of homosexuality.** In 1976, it was the French author and diplomat Roger Peyrefille (1907-2000) who accused Montini of being a homosexual by giving the first and last name of the man would have been his lover when he was Archbishop of Milan, and perhaps even later: this man, Paolo Carlini, then died at the age of only 57 in 1979. To such a claim, Tornielli wrote: “An entirely improbable story, both for Montini’s moral rigor, and for his proverbial prudence. Let’s not forget that in just the Milan years, the then pro-Secretary of State felt himself rather controlled by that Roman Curia who made him leave not of his own will. And his adversaries, not even the most vocal ones who contributed to his removal, never raised questions related to his presumed moral conduct, but rather always about the Brescian prelate’s political ideas.<sup>(105)</sup>” The news obviously made a turn around the world, and Paul VI during the Angelus of Palm Sunday, April 4, 1976, declared: “We know that our Cardinal Vicario and then the Episcopal Italian Conference invited you to pray for Our humble person, made the object of mockery and of horrible and

calumnious insinuations by some of the press, irregardless of any honesty or truth. We thank you all for these demonstrations of filial piety and moral sensibility. So We are grateful to those who correspond with these exhortations of spiritual solidarity. Thank you. Thank you very much. Since this and other deplorable episodes had their specious origin from a recent declaration by Our Congregation of the Doctrine of the Faith surrounding some questions of sexual ethics, we urge you to give this document and the set of teaching of which it forms a part, careful consideration and virtuous observance, such as to invigorate in you a spirit of purity and love, which acts as a barrier to the licentious hedonism widespread in the customs of today’s world, and which nourish in your souls the mastery of human passions by increasing the strong and joyful sense of the dignity and beauty of Christian life.”<sup>(106)</sup>

• **The Aldo Moro case: kneeling in front of the Red Brigade.** “In March (1978), the secretary of the Christian Democrats, Aldo Moro, was kidnapped by the Red Brigade. The Pope had known him since the FUCI era and had continued to maintain a relationship with him even when he became head of the government. The kidnapers asked for the liberation of political prisoners. On March 19th, Paul VI launched his first appeal for the liberation of the ‘honorable Aldo Moro to Our care.’ On April 20, under the threat of his kidnapers, Aldo Moro wrote to the Pope asking him to act as a go-between for the Italian government to examine their requests. Paul VI was ready to do it, but Cardinal Villot and Monsignor Casaroli dissuaded him. The Pope decided then to make a personal appeal to the Red Brigades. On April 22, some hours before the ultimatum fixed by the kidnapers, after having worked through the night, he issued his famous appeal: “to the men of the Red Brigade”: “I beg you on my knees, to free the honorable Aldo Moro, simply, without conditions [...] Men of the Red Brigade, leave me, the interpreter of many of your citizens, the hope that a victorious



*Paul VI on his deathbed while Sandro Pertini, the socialist president, pays homage to him*



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sentiment yet lodges in your souls. I await the proof, praying and still loving you.” Without awaiting an answer, he made a final attempt: he offered them a sum of money in exchange for Aldo Moro, placing Bishop Macchi in the job of making contact with the terrorist, which he did, but the negotiations were not successful. Aldo Moro was murdered and his body was found on May 9 not far from the headquarters of the Christian Democrats.<sup>(107)</sup> Andreotti later confirmed that the Pope was prepared to pay them 10 million to save Moro’s life: “Among the initiatives by the Vatican to free the president of the Christian Democrats there was the offer of a large ransom. The way in which they tried to arrive at the Brigadists was through a prison chaplain as go-between. It was Paul VI who was making the moves and I didn’t place any difficulties in the way. I hoped with all my strength that that attempt would bring about the liberation of Aldo Moro.<sup>(108)</sup>” It should be remembered that the then government, headed by Andreotti, took the hard line of no negotiations with the members of the Red Brigades: “to the question put to Andreotti asking if he did everything possible to free Aldo Moro, Cossiga [then the Minister of the Interior] answered: ‘Yes. Except for negotiations. But he was favorable to open channels with the Red Cross or Amnesty. It was the communists who closed it. Berlinguer and Pecchioli came to me at the Vinimale, with whom they had more confidence than in Andreotti, to tell me: “Enough now.”’<sup>(109)</sup>”

• **The intent to sell Michelangelo’s Pietà to a Jewish merchant.** In July 1978, and thus a few months before Paul VI’s death, he attempted to sell the Pietà of Michelangelo displayed in Saint Peter’s in Rome. “A famous art merchant was summoned within the Leonine Walls by Monsignor Jean Rodhain, head of Caritas International. The merchant, whose name was Daniel Wildenstein, is an Ashkenazy Jew, and belongs to one of the most important dynasties of collectors in the world. Wildenstein was invited by Rodhain so that he could view

and estimate some canvases kept in the Vatican Bank, paintings that the Holy See wanted to sell to give the proceeds to charity. To Daniel Wildenstein’s surprise, it appeared that Paul VI wanted to meet him. And that meeting was truly among the most singular. Paul VI, in fact, as Daniel Wildenstein wrote in his memoirs, communicated to the art merchant his discomfort, his anxiety, for the poor of the world, ‘while We,’ said the Holy Father, ‘reflect an image of a Vatican seated on a throne of gold.’ And here was offered to the dumbfounded Jewish merchant the most incredible business affair he had ever had in his life. The Pontiff asked him, in fact, to find a buyer for the Pietà of Michelangelo...<sup>(110)</sup>” It was then that the merchant convinced Montini that such an operation was inopportune and could not be done... In 2002, the same Wildenstein could have denied this, by removing it from his memoirs, but he confirmed having met Montini to sound out the possibility of selling this masterpiece.

• **His death.** Paul VI died on August 6, 1978 at Castel Gandolfo, and the celebration of his funeral was extremely sober. Jean Guitton, who knew him well, said of him: “Paul VI was not made to be the pope, he was a good secretary, a collaborator to a great pope, but he did not have that which makes a pope a Pope: the capacity to decide, the energy of decision.”<sup>(111)</sup>

In 1993, the cause for his beatification was introduced, he was ‘beatified’ on October 9, 2014 and ‘canonized’ on October 14, 2018 by Bergoglio.

## Conclusion

It is not for us to judge his soul or his conscience, as such judgment belongs to God and G.B. Montini has already been judged by Our Lord, and where he finds himself now we cannot possibly know (all of us fear the right judgment of God at our death), we can only pray for him. That which I attempted to do in this article is an historical analysis of his work;

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certainly my analysis is critical and has a 'traditional' prejudice that is not shared by those who unlike me have a progressive and modernist vision of faith and therefore will approve and exalt those things which, in the traditional way of seeing things, they consider negatively. Certainly if Montini was a saint really canonized by the Church, we would have to imitate his faith, his other virtues and his works; and so there is the problem of conscience for a Catholic.... As we have seen, all this collides with the faith and the two two-thousand year teaching of Holy Mother Church, so we then return to the initial question: "How can he be a saint? We saw that Montini protected and did not condemn those theologians like Congar, de Lubac, Chenu and Küng whom Pius XII had condemned with *Humani generis*; he accomplished the liturgical reform, destroying the Catholic liturgy, he applied the ideas and principles that the Pope Pius XII himself had condemned in *Mediator Dei*; he practiced the ecumenism condemned by Pius XI in *Mortalium animos*... He practiced in a shameful way Ostpolitik toward the communist regimes, and so on. One must consider that Paul VI was the one who initiated the revolution of the Church (John XXIII had given us the opening of the Council, but didn't have the time to realize it, and had turned over that work to his designated successor), it was he who opened the way, indicating the path to follow. Those who came after him, Wojtyla, Ratzinger and Bergoglio only continued the work of destruction of the Church already begun by Montini, they followed in his path; without Paul VI, then, we would have no John Paul II, Benedict XVI, Francis...And therefore, because the responsibility of G.B. Montini is so great, this is why Catholics believe that he cannot be a saint! In the canonization of Paul VI it is also quite clear, as we observed from the start, that this intention of modernists was to fulfill the desire to canonize Vatican II through its proponents. The Church, and history, will one day judge...! Parce domine, parce sepultis.

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## Footnotes

- 1) The 17th Albertarian Conference: All Saints...From John XXIII to "Saint" Paul VI, or The Canonization of the Second Vatican Council: <https://www.gloria.tv/sodalitium> - <https://www.davidealbertario.it>.
  - 2) YVES CHIRON Paul VI *le pape écartelé*, Perrin paris 1993, p. 28.
  - 3) Y. CHIRON, *op. cit.* p. 33.
  - 4) Y. CHIRON, *op. cit.* p. 34.
  - 5) Y. CHIRON, *op. cit.* p. 35.
  - 6) Y. CHIRON, *op. cit.* p. 38; Italian translation: YVES CHIRON *Paolo VI un papa nella bufera*, Lindau Torino 2012, pp. 47-48.
  - 7) Y. CHIRON, Paolo VI, *op.cit.*, p. 58 (ed. it.) From here on we refer to the Italian edition.
  - 8) Y. CHIRON, *op. cit.* p. 63-65.
  - 9) Y. CHIRON, *op. cit.* p. 66-67.
  - 10) Y. CHIRON, *op. cit.* p. 71-73.
  - 11) Y. CHIRON, *op. cit.* p. 72-73
  - 12) Y. CHIRON, *op. cit.* p. 75.
  - 13) Y. CHIRON, *op. cit.* p.86-87
  - 14) ROBERTO DE MATTEI, *Il Concilio Vaticano II, una storia mai scritta*, Lindau Torino 2011, p. 297. One can read the letter that Montini wrote to the Bishop of Brescia on March 19, 1933 to justify the accusations made against him in: FAPPANI-MOLINARI, Giovanni Battista Montini giovane, Marietti 1979, pp. 285-291.
  - 15) Y. CHIRON, *op. cit.* p.87.
  - 16) Y. CHIRON, *op. cit.* p.98-99.
  - 17) Y. CHIRON, *op. cit.* p.149-150.
  - 18) Boyer will, in fact, be one of the principal inspirers of the liturgical reform that Montini wanted the Council to follow. See about it in the book by Father Cekada, Fruit of Human Hands, (It. Ed. Verrua Savoia 2019)
  - 19) Y. CHIRON, *op. cit.* p.154-157.
  - 20) Y. CHIRON, *op. cit.* p.157-158.
  - 21) Y. CHIRON, *op. cit.* p.160-162.
  - 22) Y. CHIRON, *op. cit.* p.162-164..
  - 23) Y. CHIRON, *op. cit.* p.164-165.
  - 24) Y. CHIRON, *op. cit.* p.165-166.
  - 25) Here Montini without realizing it prophesied like the Ass of Balaam, making reference Buenos Aires, from which, alas, so many years later Jorge Mario Bergoglio would arrive in Rome...
  - 26) Y. CHIRON, *op. cit.* p.169-170.
  - 27) Y. CHIRON, *op. cit.* p.170-171.
  - 28) One can read the entire address of the Pope (in latin) at [https://www.vatican.va/content/pius-xii/la/speeches/1953/documents/hf\\_p-xii\\_19530112\\_concistoro-segreto.html](https://www.vatican.va/content/pius-xii/la/speeches/1953/documents/hf_p-xii_19530112_concistoro-segreto.html) in which he says that the two declined entrance into the Sacred College. Here is an English translation of the
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passage (from the Italian): “It was Our intention to have two prelates of distinction in charge of each of the sections of the Secretary of State to enter into the Sacred College, and their names were the first two names written on the list of Cardinals that I had prepared. However, the two prelates, for an illustrious testimony of virtue, however without delay they begged Us to consent to their declining such a high office, so much so that We thought we must accede to their repeated prayers and vows. In so doing, however, We desired that they be compensated in some way for their virtue, and we promised them, as you know, a place of high honor that would respond better and in a



*The ominous statue of Paul VI erected at Sacro Monte di Varese*

more adequate manner to their industrious activity.” Y. CHIRON, *op. cit.*, pp. 172-173.

29) JEAN CHÉLINI, *L'Église sous Pie XII*, ed. Fayard 1989, vol. II p. 519 and footnote 4 was quoted in *Sodalitium* No. 32, p. 26.

30) B. LAI, *Il “mio” Vaticano. Diario tra Pontefici e cardinali*, p. 48, quoted by ANDREA TORNIELLI Paolo VI, *L'Audacia di un papa*. Mondadori 2009, p. 169.

31) ANDREA TORNIELLI, *op. cit.*, p. 168.

32) Y. CHIRON, *op. cit.*, pp. 172-173.

33) Interview with J. Guilton on May 11, 1991 quoted by Y. CHIRON, *op. cit.* p. 167.

34) ANDREA RICCIARDI, *Il partito Romano*, Morcelliana 1983, p. 197.

35) ANDREA RICCIARDI, *op. cit.*, p. 213 Footnote 33.

36) BENNY LAI, *Il papa non eletto*, P. 100 Footnote 18, quoted in TORNIELLI, *op. cit.*, p. 171,

37) ANDREA TORNIELLI, Paolo VI, pp. 170-171.

38) Giuseppe De Luca - GB. Montini, *Carteggio (1930-1962) care of Paolo Vian*, History and Literature edition, Rome 1992, pp. 183-184. De Luca was a priest who performed the role of mediator between the Cura and the Italian political world.

39) On Alighiero Tondi, see *Sodalitium* No. 72 p. 33.

40) ANDREA TORNIELLI, Paolo VI, pp. 172. “Andrea Tornielli brought to light some documents that seemed to prove the reliability of Arnould, who enjoyed the total trust and friendship of Cardinal Tisserant and was introduced at the highest levels of State in the French Church.” These passages are quoted in the book by DE MATTEI, *Il Concilio Vaticano II*, *op. cit.*, pp. 289-299; in the footnote on page 299, De Mattei wrote: “Arnould’s reliability has been denied by Father Robert Graham (*G.B. Montini Pro-Secretary of State*, quoted on pp. 81-82) among others, but Tornielli quotes some passages from correspondence between Cardinal Tisserant and the Colonel contained in the archive of the Association *Amis Card. Tisserant*, from which “there appears to be complete evidence that Arnould was introduced to the highest levels of the French State (he accompanies Tisserant to a breakfast with President Auriol at the Elysee) and the Church” (A. TORNIELLI, *op. cit.*, p. 174-177.

41) To understand who was Father Boyer and his nefarious work on the liturgy that so influenced Paul VI and the new Mass, one can read the book by Anthony Cekada, *Fruit of Human Hands*, (Italian edition) Verrua Savoia 2019, in which he speaks more fully about it.

42) Y. CHIRON, *op. cit.* p. 192.

43) Y. CHIRON, *op. cit.* p. 198.

44) Y. CHIRON, *op. cit.* p. 200.

45) Y. CHIRON, *op. cit.* p. 203-205.

46) Y. CHIRON, *op. cit.* p. 206-207.

47) Y. CHIRON, *op. cit.* p. 217.

48) ROBERTO DE MATTEI, *Il Concilio...*, *op. cit.* p.205. De Mattei quotes from the book by Cardinal Suenens, *Souvenirs et espérances*.

49) Y. CHIRON, *op. cit.* p. 222.

50) Y. CHIRON, *op. cit.* p. 223-225.

51) Y. CHIRON, *op. cit.* p. 235.

52) Y. CHIRON, *op. cit.* p. 236.

53) Y. CHIRON, *op. cit.* pp. 293-294.

54) Y. CHIRON, *op. cit.* pp. 293-294.

55) Y. CHIRON, *op. cit.* pp. 295-296.

56) Y. CHIRON, *op. cit.* p. 242.

57) Y. CHIRON, *op. cit.* p. 243 and 265-266.

58) Here is the passage from the Encyclical of Pius XII: “When it comes to the sacred Liturgy, he would not be animated by upright and intelligent zeal who wanted to

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return to the ancient rites and customs by repudiating the new norms introduced by the disposition of Divine Providence and due to changed circumstances. This way of thinking and acting, in fact, revives **the excessive and insane archaeology aroused by the illegitimate Council of Pistoia**, and strives to restore the many errors which were the premises of that council and which followed it with great damage to souls, and which the Church, vigilant custodian of the "deposit of faith" entrusted to it by its Divine Founder, rightly condemned. Such deplorable proposals and initiatives tend to paralyze the sanctifying action with which the sacred liturgy directs his adopted children to the heavenly Father for their salvation." Accessible on the Vatican website:

[https://www.vatican.va/content/pius-xii/encyclicals/documents/hf\\_p-xii\\_enc\\_20111947\\_mediator-dei.html](https://www.vatican.va/content/pius-xii/encyclicals/documents/hf_p-xii_enc_20111947_mediator-dei.html).

59) Y. CHIRON, *op. cit.* p. 247.

60) R. DE MATTEI, *op. cit.* pp. 309-310.

61) AS II/1, p. 197 (*Acta Synodalia sacrosanti Concilii Oecumenici Vaticani II*, Typis Vaticani, quoted from *The Vatican 1970-1999*). Quoted in De Mattei.

62) Y. CHIRON, *op. cit.* p. 249. On this matter, one can view the video of the Albertarian Conference from 2015 (Ipsa conteret) with the report by Father Ricossa: "*Mary, the antithesis of Satan: The homogeneous development of Marian Dogma in the time of Pius XII*, (and the writing of Father Guérard des Lauriers)" on <https://www.gloria.tv/post/WuFpBCEzvZx34uRnQQJ3WzTmB>. Also consult be reading the chapter on the Marian question in the book by De Mattei on the Council, *op. cit.* pp. 314-324) where he explains quite well the struggle between the "maximalists and the minimalists" and the profound disappointment of good Catholics like Father Roschini and Father Balic who worked to arrive at the definition of the Universal Mediatrix of Mary.

63) Y. CHIRON, *op. cit.* p. 258.

64) Y. CHIRON, *op. cit.* p. 259-260.

65) Y. CHIRON, *op. cit.* p. 265.

66) R. DE MATTEI, *op. cit.* p. 396.

67) R. DE MATTEI, , *op. cit.* pp. 480-481.

68) Y. CHIRON, *op. cit.* pp. 291-292. On this matter, one can consult in the book by De Mattei (*op. cit.* pp. 492-504) all the paragraphs on the condemnation of communism where a detailed description is given on how these things went.

69) R. DE MATTEI, *op. cit.* p. 513.

70) Y. CHIRON, *op. cit.* pp. 292-293.

71) Y. CHIRON, *op. cit.* p. 294.

72) To deepen one's understanding of the Thesis of Cassiciacum, there have been many articles published in the past in Sodalitium. See Nos. 13, 29, 44, 46, 55, 56, 62, and many others. See also two books that we published: "*Il problema dell'Autorità e dell'episcopato nella Chiesa, Il papato materiale*, C.L.S.

73) R. DE MATTEI, *op. cit.* p. 468.

74) Y. CHIRON, *op. cit.* p. 286.

75) R. DE MATTEI, *op. cit.* p. 470. On the question of religious liberty at the Council and the debate that followed, it is suggested one reads the book by De Mattei, who dedicates a long paragraph to it (pp. 458-477).

76) Y. CHIRON, *op. cit.* p. 292.

77) Y. CHIRON, *op. cit.* p. 296.

78) Y. CHIRON, *op. cit.* pp. 301-302.

79) Y. CHIRON, *op. cit.* pp. 302-303.

80) *Breve Esame Critico del Novus Ordo Missae*, ed. C.L.S. Verrua Savoia; A. Cekada *Frutto del lavoro dell'uomo. Una critica teologica alla messa di Paolo VI*, ed. C.L.S. Verrua Savoia.

81) *A testimony beyond any doubt: Jean Guilton and the Protestant Mass*, in *Sodalitium* No. 39, November 1994, p. 62.

82) Y. CHIRON, *op. cit.* p. 305.

83) Y. CHIRON, *op. cit.* pp. 306-307.

84) Y. CHIRON, *op. cit.* pp. 324-325.

85) *Breve Esame Critico del Novus Ordo Missae*, ed. C.L.S. Verrua Savoia, pp. 13-14.

86) Y. CHIRON, *op. cit.* p. 313.

87) Y. CHIRON, *op. cit.* p. 307-309.

88) Y. CHIRON, *op. cit.* p. 316-317.

89) See *Lo Stendardo di Lepanto non ce l'hanno i turchi Si trova ancora a Gaeta*, by Paolo Granzotto on [www.ilgiornale.it/news/stendardo-lepanto-non-ce-l-hanno-i-turchi-si-trova-ancora.html](http://www.ilgiornale.it/news/stendardo-lepanto-non-ce-l-hanno-i-turchi-si-trova-ancora.html) See Y. CHIRON, *op. cit.* p. 319.

90) Y. CHIRON, *op. cit.* p. 324.

91) Y. CHIRON, *op. cit.* pp. 331-332.

92) Y. CHIRON, *op. cit.* p. 334.

93) Y. CHIRON, *op. cit.* pp. 337-338.

94) Y. CHIRON, *op. cit.* p. 349-350.

95) Y. CHIRON, *op. cit.* p. 360.

96) Y. CHIRON, *op. cit.* pp. 367-369.

97) A. TORNIELLI, *op. cit.* p. 583.

98) Y. CHIRON, *op. cit.* p. 377.

99) Y. CHIRON, *op. cit.* pp. 378-379.

100) Y. CHIRON, *op. cit.* p. 392.

101) Y. CHIRON, *op. cit.* p. 393.

102) Y. CHIRON, *op. cit.* pp. 393-394.

103) Y. CHIRON, *op. cit.* p. 399.

104) Y. CHIRON, *op. cit.* pp 397-398.

105) A. TORNIELLI, *op. cit.* p. 590.

106) Roger Peyrefitte, a notorious homosexual, deliberately spread scandalous news on the popes. This accusation on Montini can be found in many gray-area sites, and not only there. See for example: <https://laregione.ch/estero/estero/1329614/quando-paolo-o-vi-smenti-di-essere-gay>

107) Y. CHIRON, *op. cit.* p. 402.

108) A. TORNIELLI, *op. cit.* p. 599 in which he quotes an article from *Il Giornale* on March 17, 1998 *Paolo VI Voleva pagare 10 miliardi per Moro*.

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109) A. CAZZULLO, *Imbattibile a Poker e ai cavalli*, interview with Francesco Cossiga, *Corriere della Sera* Sept. 11, 2009, quoted in A. TORNIELLI, *op. cit.* p. 606. For a more detailed account of the affair and the negotiations, one can consult the cited book by Tornielli that furnishes many particulars on Montini's torment for his friend Aldo Moro (pp. 596-6069).

110) *Quando il papa disse "Vendiamo la Pietà"* in *Repubblica* Feb. 1, 2002. (<https://www.repubblica.it/online/societa/michelangelo/michelangelo/michelangelo.html>). As for the denial: <https://fr.zenit.org/2002/02/01/decision-de-pauly-i-la-pieta-de-michel-ange-ne-quitte-plus-le-vatican/>

111) Interview with Jean Guilton May 11, 1991 quoted in Y. CHIRON, *op. cit.* p. 403.



## History

### Pope Adrian VI: Quincentennial 1522-2022

*Father Nathanael Steenbergen*

On August 31, 2022 we celebrated the 500 year anniversary of the coronation of Pope Adrian VI, the only Dutch pope and the last non-Italian pope in history up until today. On August 31, 1522, he was crowned Pope in Rome.

Adriaan Floriszoon Boeyens was born March 2, 1549 in Brandstraat in Utrecht in the Low Countries. He was son of a shipwright Floris (in turn the son of Boudewijn or Boeyen Dedel) and Geertruid. Adriaan had two older brothers, Klaas and Jan. His father died when he was ten years old. Adriaan was a good student and went to a Latin school in Zwolle, where he was instructed by the Brethren of the Common Life. It was there that he also learned the Modern Devotion<sup>(1)</sup>. In 1476 Adriaan began his studies at the University of Leuven, where he obtained a doctorate in theology.

On June 30, 1490 he was ordained a priest. He was at the same time rector of the University, canon of the Church of Our Lady in Antwerp, in Anderlecht, and in Utrecht, and, in

1497, deacon of the Church of Saint Peter in Leuven.

In 1507, Emperor Maximilian I named him tutor of his seven-year-old grandson, Prince Charles, born in Ghent, the future Charles V, Holy Roman Emperor. Adrian taught Charles at the ducal castle of Kaysersberg in Leuven and at the home of his aunt Margaret of Austria in Mechelen.

In 1515, he left for Spain on a diplomatic mission with King Ferdinand II, in the interest of his ally Charles V. Thanks to the success of this mission, and with the death of his grandmother, Queen Isabella the Catholic of Castile, Charles V, already the Lord of the Low Countries, also became heir to the Spanish lands of Sicily and America.

In 1516, Adrian became bishop of Tortosa, and on July 1, 1517 Pope Leo X made him a Cardinal. After Charles V became Holy Roman Emperor in 1519, the *empire where the sun never sets*, Adrian governed the Spanish lands, a charge he accepted as the heaviest of burdens for the good of the empire. At the end of 1521, after the sudden death of Pope Leo X, a member of the Medici family, and after many rounds of voting, no agreement could be reached on a papal candidate between Giulio de Medici of the House of Farnese, and a Cardinal who was of French birth. In the end, Adrian, the Dutch Cardinal who had not even been present at the Conclave, was offered as a most holy and deserving man. A proposal which was supported by Cardinal Cajetan, and welcomed by many. So Adrian, by assent, was elected as the new successor to Saint Peter on January 9, 1522. A choice which alarmed the Roman people as well as worrying many Cardinals who were used to a life of luxury, in the fear that this life would quickly end, afraid of severe reforms on the part of the pious and holy Dutchman.

Adrian reacted with sadness at the news of his election as pope: he would have preferred to withdraw to a life of prayer and study in preparation for eternity rather than assuming the most demanding responsibility on earth. He

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**Pope Adrian VI was the only Dutch pope and the 216th successor to Saint Peter. He was crowned Pope in Rome on August 31, 1522.**

accepted only to conform with the holy Will of God, and he decided to face this grave responsibility with all his strength for the good of the Church of God.

While Rome was in disarray as an epidemic of plague had broken out and there was hope, among the worldly Cardinals, that the new Pope would not even come. Adrian VI was forced to take account of the great difficulty in preparing for his trip to Rome, across the Mediterranean, full of Turkish pirates. Finally, Adrian embarked on the evening of August 5, 1522; during a trip of three weeks, he celebrated Mass every day. On August 28, Pope Adrian VI disembarked at Ostia. He left behind him a flotilla of over 50 ships and arrived on a rowboat with only six assistants. The pope was the first to disembark from the boat, and he hurried off quickly to Church to pray, as was his custom on his arrival anywhere. He refused the sumptuous buffet prepared for him and wanted to quickly make for Rome. To the incredulity of the Cardinals, who could not believe that the

*The "Pope's house" in Utrecht which Adrian, then living in Spain, had constructed for himself, where he wanted to withdraw, but which he never even saw.*



*Pope Adrian VI, 216th successor to Saint Peter*

Pope would arrive in Rome in the midst of an epidemic, and who had not even made any ritual preparations. Adrian, against all counsel, left for Rome on a donkey, and so entered the city. His coronation finally took place on August 31, 1522.

Pope Adrian VI made, as his principal duties, the reform of the Church, the struggle against Protestantism (Luther had rebelled only a few years before), and the unification of Christian power against the attacks by the Turks.

Adrian was keenly concerned with the restoration of customs and disciplines in the clergy and in the faithful; he began his reform first of all in the Roman Court, banishing many wordly, licentious and dissolute habits. Not tolerating similar habits among the Cardinals, but also in his own personal lifestyle, Adrian was completely different from his predecessor, Leo X. He was very taciturn, conscientious and prudent (he was nicknamed *videbimus*, which means "we'll see...") and he often strove for solitude. He dismissed almost his entire court, spending almost nothing for his personal needs; only a single Dutch cook to prepare his meals. All this to the great disappointment of the Roman people who wanted to celebrate and were used to entertainment. While Leo X, according to the spirit of his time, behaved like a magnate, often without the methods to pay for it, Adrian did not share the excessive admiration of the

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*The Coat of Arms of Adrian VI*

Renaissance humanists for pagan antiquity. Because of all this, he increasingly brought upon himself the hatred of many worldly idlers of Rome.

Despite the strong opposition on the part of the most worldly of clerics and the brief reign of his pontificate, Adrian VI was able to leave his mark on Catholic Reform, applying all his strength to put an end to many abuses. That this pontiff had sown the seed and was at the very root of Catholic Reform, is also evident from the fact that he called to Rome Gian Pietro Carafa, who would then become the great Pope of the Reform, Paul IV, who in turn called to Rome Cardinal Michele Ghislieri, future Saint Pius V, both great Popes of the Council of Trent.

The attempts by Adrian VI to save the German lands from Protestantism failed principally due to the prideful, egotistical and unfaithful attitude of many German princes, who rather than give ear to the Vicar of Christ for the good of the Church and the country, preferred to attend to their own personal power and follow the fury of the heresiarch of Wittenburg. Faithful to his usual vulgar and crude style, Luther wrote in one of his leaflets on Adrian VI: "The Pope is our know-all of Leuven, a school where donkeys can graduate; Satan speaks from his mouth." The virtuous

Pope of the Low Countries was called by the apostate monk: an Antichrist, a hypocrite, a blind tyrant and a servant of Satan.

Adrian had to also suffer a great delusion on the part of Erasmus: to the repeated insistence by the Pope to use his literary gifts for the cause of the true Faith, for the Church of Christ against the Protestant errors, Erasmus responded first of all in an evasive way and finally coldly refused. Even in France, the Pope suffered much adversity due to the arrogant and traitorous behavior of King Francis I, in great part responsible for the failed crusade against the Turks, even conspiring with Cardinal Soderini to invade Italy and organizing a coup d'état against Adrian. The plan was discovered in time and Soderini was arrested, but the peace between France and the Empire, so desired by Adrian, became impossible. The French king even threatened the Pope with the same fate that Boniface VIII had suffered, and Adrian VI who could do nothing but sign the Imperial League [of Cognac].

One should remember his courage and dedication to duty during the grave epidemic. During the pontificate of Adrian VI, lasting little more than a year, the plague raged twice in Rome, causing many thousands of deaths. Despite the repeated solicitation of Cardinals and fearful prelates who all escaped from Rome, Adrian remained in the deserted city, where death reigned, and even when he himself became ill, as soon as he was able he returned to his daily duties for the good of the Church entrusted to him.

In August of 1523, it had become exceptionally hot in Rome. Adrian, already debilitated, was often quite sick, but each time he recovered. On the 8th of September he suddenly became very ill: he received Extreme Unction on September 14, 1523 and died devoutly and in the greatest peace, just as he had lived.

Immediately after Adrian's passing, there were rumors of poisoning as the cause of his death; even though there is no historical

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*The tomb of Pope Adrian VI in Santa Maria dell'Anima in Rome*

evidence of this, it is a fact that the personal physician to the pope, upon his death, was honored as “the liberator of the country, the senate, and the Roman people.” Adrian was temporarily buried in the sepulcher of old Saint Peter’s between Pius II and Pius III. The epitaph was from his own hand: “Here lies Adrian VI, who had the greatest misfortune, that of reigning.” But even after his death, the expressions of hatred continued, and his tomb was marked “*hic iacet impius inter Pios*” [Here lies the impious among the Pius].

Cardinal Willem van Enckevoirt, who was a great friend and counselor to Adrian VI, had a grandiose mausoleum erected in Santa Maria dell’Anima, where the remains of Adrian were placed, and where he now lies in repose. On the tomb is written the words: “Proh dolor, quantum refert in quae tempora vel optimi cuiusque virtus indicat” [How unfortunate were the labors that at that time fell on a man of such perfect virtue].

## Footnotes

(1) The expression “Modern Devotion” refers to a Catholic Reform movement that developed primarily in the sixteenth century in the Low Countries, which proposed a restoration of sanctity and holiness in life. It was begun by Geert Groote, founder of the Brethren of Common Life.. Thomas à Kempis (originally from the same area in Holland) is apparently the most well-known of this movement.

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*Gian Pietro Carafa, the future Pope Paul IV, was called to Rome by Adrian VI*

- ROHRBACHER, *Storia Universale della Chiesa Cattolica*, Volume 12, Libro 84.
- MULLER, *Het oudste cartularium van het sticht Utrecht, 's Gravenhage 1892, 182ff.*



## Spiritual Life

### Friars of the Istituto

*by Father Ugo Carandino*

In the month of June, 2022 the first Friar of the Istituto Mater Boni Consilii made



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his perpetual vows of obedience, poverty and chastity, ending a journey that included six months of postulancy, two years of novitiate, and two three-year vows.

The Statutes of the Friars of our Istituto detail the nature and scope of the congregation itself: *“Bearing in mind the purpose of the Istituto Mater Boni Consilii, the Friars will seek their own perfection and assist in the salvation of their neighbor, especially with the help of the ministry of priests of the Istituto Mater Boni Consilii. Therefore the Friars of the Istituto Mater Boni Consilii before all other things will endeavor to exercise the Christian virtues, and to work for the benefit of their neighbor. It will be their special care to propagate devotion to Our Lady of Good Counsel, to cooperate with the good functioning of the school, camps for the youth, kindergartens and prayerful oratories, to ensure the catechism, and in general exercise the work of spiritual and corporal mercy according to the ends of the Istituto (the diffusion of good doctrine and good press. the secretariat, maintenance of the house, and help in spiritual retreats).”*

The Congregation of Friars is open then to the youth who hear the call to religious life by realizing their specific vocation as lay friars, without the course of preparational studies for Sacred Orders. I specify that it is not a “fallback” position (as some think) for those who cannot undertake the priestly life, but rather a true and proper vocation for one who desires to serve God through three religious vows.

The Church has elevated to the glory of the altars many lay Friars who joined the heights of sanctity through their religious consecration, such as: Saint Alexis Falconieri, Saint Alphonsus Rodriguez, Saint Didacus of Alcalá, Saint Felix of Cantalice, Saint Gerard Majella, Saint Ignatius of Laconi, Saint Seraphin of Montegrano, Saint Salvador of Horta, Saint Pascal of Baylon...

To learn more about the religious life, a particularly important book was written by

**The Congregation of Friars allows the young who feel called to religious life the realization of their vocation, specifically as lay friars, without the preparatory courses of study required for Sacred Orders.**

Dominican Father Antonio Royo Marin (1913-2005), *La Vida Religiosa*, published in 1955 in Spanish (by publisher B.A.C.) and ten years later translated into Italian by Edizioni Paoline, *La Vita Religiosa*. The text is the development, for religious life, of Father Royo Marin’s masterpiece, *Teologia della perfezione cristiana* (1954) and is used at Verrua Savoia in the formation of novices.

In almost a thousand pages, the author describes every aspect of the religious life: canonical, theological, and ascetic-mystical. Let us go through them briefly to better understand what religious life is.

### Canonical Aspect

The Code of Canon Law by definition describes religious life: *“The religious state is a*

*The Friars of the Istituto together with Father Carandino*





*The perpetual profession of the first Friar of the Istituto*

*stable manner of living in common, by which the faithful take up, besides common precepts, also the evangelical counsels through the observance by vow of obedience, chastity, and poverty, must be held in honor by all” (Can. 487). Clearly a religious family is needed to allow young people to carry out this programme: this is the reason why our Istituto, made up of priests and lay people, after creating a female religious branch ten years ago, has ensured a male religious branch as well.*

Father Royo Marin illustrates the requisites to be admitted (to be Catholic, to be lacking any legitimate impairments, right intentions and eligibility to religious life), clarifying that each person who presents these four conditions must be admitted, but *do not have the right to be so*: this depends on the free acceptance on the part of the superior. Religious vocation, on God’s part, consists in choosing a person for this determined state and to concede the graces necessary to embrace it. On the part of man, the divine calling manifests itself through qualities both natural and supernatural. A juridic act is indispensable to realize the vocation, which consists in a religious family’s acceptance of a candidate who presents the requisite request and to ensure that he is well placed within a framework to avoid every kind of spontaneity, fonts of illusion, or suggestions of subject to the caprices of human nature.

## Theological Aspect

Religious life is *a state of perfection*. By *state* is meant any condition or form of constant and stable life; the *states of perfection* in Christian life are those in which the members obligate themselves in a permanent and stable way to acquire and exercise Christian perfection. The *religious state*, to highlight these definitions, explains Father Royo Marin, is the stable method of living in common, in which the consecrated, together with common precepts (like the Commandments of God and the Precepts of the Church), imposes to himself the obligation to practice the evangelical counsels through the three vows of obedience, chastity and poverty.

The vows represent the method to reach the authentic purpose of each state of perfection, which is union with God with the perfection of charity. In fact, *“they remove the three major obstacles that prevent charity and virtue from reigning in our hearts, which, as everyone knows, are constituted in the disordinate love of material goods, sensible pleasures, and one’s own desires...With the vows of poverty, chastity and obedience, the religious voluntarily erects a wall between himself and triple concupiscences,*

*Saint Felix of Cantalice*





*The Friars at work in Verrua*

*totally renouncing the use of material goods, sensible pleasures, and his own desires...They are precisely a most precious holocaust offered to God...This sacrifice, made for the love of God, constitutes one of the most heroic acts of charity that a man could possibly freely perform” (pages 290-291).*

### **Ascetical-Mystical Aspect**

Father Royo Marin, after referring to his previous work, *Teologia della perfezione cristiana*, deals in the remaining seven hundred pages the aspects of Christian asceticism, which must enliven the life of the religious. The explanation of the various chapters in the course of the novitiate and the rereading in the following years, allow the religious to plumb the richness of the religious life, of the excellence of virtue that corresponds to the three vows and the advantages that they purchase for their souls, as well as to increase the desire to remove the obstacles inherent in human nature refractory to grace.

It should be emphasized that the most extensive part is that relating to obedience, both as a virtue and a vow. Those who live in the world might think that the practice of poverty and chastity require the most sacrifice to be observed faithfully. Thus, they underestimate the difficulty in practicing religious obedience, both exterior, but above all, interior. “Religious

obedience constitutes, therefore, the greatest of sacrifices, pleasing to God in the highest degree, because it is a gift of supreme love to deliver to the Beloved not only what one possesses - which is always little - but what one is.” This presupposes docility in one who aspires to the religious life, a docility indispensable to love and most virtuously practice the holy obedience due to the Constitutions, Statutes, and to the superior, so as to obey God.

### **Conclusion**

The world detests and derides meekness in the human soul and in the years in which Father Royo Marin wrote his book (from the end of the 1950s to the beginning of the 1960s) the spirit of the world knocked on the doors of the convents and in many cases had already penetrated the cloister. It is the reason for which the author consecrated numerous pages to answer the objections that spread with always greater virulence among the religious, more fragile, and thus more exposed to the progressive influx of the world.

The fragility of character, which has led to the collapse of vocations, is certainly to be found, starting from the 1960s within the family and at school, in the lack of education about the spirit of sacrifice, submission, precisely docility, which determines the virtuous strength of a young man. The absence of this pedagogical approach favors a capricious, selfish, rebellious spirit, and therefore moral weakness, a decidedly unfavorable ground for the growth of any vocation given by God to the young person. This leads to the desertion of the path of the seminary or the novitiate (and also of the sacrament of matrimony), to instead follow the path traced by passions and immoderate affections.

The Congregation of Friars of the Istituto address themselves, therefore, to the young who are not contented with a mediocre Christian life and who, in the case in which one does not feel called to the priesthood or to

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conjugal life, desire to serve Our Lord in a religious life. The Friars, just as the Sisters, are a blessing to the Istituto and for many families, just think of the good they do through the catechism classes, the retreats and the camps. Let us therefore pray that the divine vocation be known and respond to an even greater number of souls.

## “With You, I Offer Myself as well”

*Father Piergiorgio Coradello*

In antiquity, before the name “Mass” became common, the collection of its rites were called “mysteries”; and for good reason, because the Mass contains many mysteries: transubstantiation, sacrifice, the presence of Jesus, communion, etc.: all harmonized in it, supernatural, and, therefore, beyond our comprehension. No surprise, therefore, that one may have difficulty *understanding* and *living* the “mysteries” - that is, knowing how to “assist” at Holy Mass!

With this article we will try to explain why assistance at Mass is so important - while due to widespread religious ignorance, there is a risk of it being reduced to a duty commanded by the Church only on feast days, or (although receiving communion is a very commendable thing) to merely the occasion of receiving communion: even though it is something equitable for our spiritual life. To understand how to assist better at Mass, we must first of all speak of what the Mass is - beyond the fruits that we can receive from it, and beyond Holy Communion (arguments that deserve to be treated individually).

## The Nature of the Mass

As a result of deviate spiritualism (due to rationalism, liberalism, and/or from the struggle against the Church), various heretics, up until the Middle ages, have contradicted the perennial

**With this article we attempt to explain why the assistance at Mass is so important and not simply a duty commanded by the Church for Holy days.**

teaching of the Church, according to which the Mass is a true and proper sacrificial rite, the sacrifice of the New Covenant of God with humanity. There are many arguments of every kind which proves this; we will limit ourselves to examining a few.

- **Let us open Sacred Scripture.** *Do this in memory of me* (1 Cor. 11:24) “DO, in memory of me”, which indicates the command to make present again what Jesus just did. “Do THIS in memory of me”, means the object of the doing, determined by what Jesus had just done. And you cannot “do” except as directed TO MY MEMORY, *having the intention that it is mine, taking as a norm the THIS which I have just done* <sup>(1)</sup>.

And so let us ask ourselves, what did Jesus do?

*This is my body, offered for you...This chalice is the new covenant in my blood, poured out for you* (Luke 22:19-20). In these

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same words of institution of the Sacrament of the Eucharist, Jesus teaches that his Body and his Blood are here present under the species of bread and wine; and that they *are offered in remission of sins* (Mt. 26:28). It is clear, therefore, how this rite is not a simple commemoration, but has its own direct effect (the remission of sins); the Body and the Blood are given *for* someone, not just *to* someone: an offering to satisfy debts - precisely the debts of sin contracted by humanity before God. Thus, as Christ made satisfaction on the cross, he does so in the Mass.<sup>(2)</sup>

● **Teaching of the Church** Luther claimed that the Mass was a creation by Christians in early times, and not a rite instituted by Jesus Christ: the “reformers” were unable to accept something divine in the Church [just as their sad emulators, the modernists <sup>(3)</sup>]. Against them, the Council of Trent reiterated the traditional teaching: “Since under the former Covenant, (according to the testimony of the Apostle Paul), perfection was impossible due to the weakness of the Levitical priesthood, it was necessary, and so God the Father of mercies ordained it, that another priest should rise ‘according to the order of Melchisedech’ [Psalms 110:4; Heb 5:6-10; 7:11-17; Gen 14,18], our Lord Jesus Christ, who would perfect and lead to perfection as many as were to be sanctified [Heb 10:14]. Our God and Lord, therefore, though He was by His death about to offer Himself once again upon the altar of the cross to God the Father that He might there accomplish an eternal redemption [Heb 7:27], nevertheless, so that His priesthood might not come to an end with His death [Heb 7:24], at the last supper, on the night He was betrayed [1 Cor 11:23], so that He might leave to His beloved spouse, the Church, **a visible sacrifice** (such as the nature of man requires) whereby that very bloody sacrifice which will be accomplished on the cross might be represented, prolonging the memory thereof even to the end of the world, and applying its salutary effects in the remission of those sins which we daily commit: declaring Himself constituted a priest



*“From Mount Calvary itself, where Jesus accomplished our Redemption before His Father, we descend from this mountain when Holy Mass is over, almost carefree... as if we had witnessed any performance... No! Let us imitate the pious women, as it is written in the Gospel, who after Jesus died, came down from the mountain beating their breasts: with true compunction of spirit; of sorrow for our sins; but at the same time of trust in the Divine Justice appeased by his Son ”.*  
*Padre Pio, on attendance at Holy Mass.*

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forever according to the order of Melchisedech, offered up to God the Father His own body and blood under the form of bread and wine, and under the forms of those same, gave them to the Apostles, (whom He then made priests of the New Testament), that they might partake, commanding them and their successors in the priesthood by these words to do likewise: ‘Do this in commemoration of me’ [Luke 22:19, 1 Cor 11:24], as the Catholic Church has always understood and taught. Having celebrated the ancient Passover which the multitude of the children of Israel sacrificed in memory of their departure from Egypt [Ex 12], He instituted a new Passover, namely, Himself, **to be immolated under visible signs by the Church through His priests** in memory of His own passage from this world to the Father, when by the shedding of His blood ‘He redeemed and delivered us from the power of darkness and translated us into his kingdom.’ [Col 1:13] <sup>(4)</sup>”

“Different, however, is the way Christ is offered. On the cross, indeed, He completely offered himself and all His sufferings to God, and the immolation of the victim was brought about by His bloody death, which He gave freely. But on the altar, due to the glorious state of His human nature, “death shall have no more dominion over Him” [Rom 6:9] and so the shedding of His blood is not possible; still, according to the plan of Divine Wisdom, the sacrifice of Our Redeemer is shown forth in an admirable manner by external signs which are the symbols of His death. Through the ‘transubstantiation’ of bread into His body and wine into His blood, His body is truly present, as is His blood. The Eucharistic species, then, present under these, is symbolizing the actual separation of His body and blood. Thus the **commemorative actualization** of His actual death on Calvary is repeated in every sacrifice on the altar, and therefore through these separate symbols is meant to signify that Jesus Christ is in a state of victimhood.”<sup>(5)(6)</sup>

The Mass is a true sacrifice: in it Jesus Christ is sacrificed! - and this makes us reflect



*Pope Pius XII celebrating Mass  
in his Private Chapel*

how reductive it is, for example, to consider Sunday Mass as a simple forced stepping stone in order to obey the Church, or a “routine”! In the Mass, Jesus renews the most important act in human history, and the act most gratifying to God, and we are called and held to assist at it.

### **The Nature of the Sacrifice**

Let us ask how the Christian should assist at Mass: seeing that the Mass is a *sacrifice*, before coming to the point that most directly interests us, let’s look at the relationship that man has with *sacrifice in general*.

It will help to remember the definition of *sacrifice*: an offering of some sensible thing, through some consecration and mutation, made by a legitimate minister to God, to profess His

### Prayer

Eternal Father, I offer you the sacrifice Your beloved Son Jesus made of himself on the Cross and who now renews it on this altar, to adore You and give You the honor You deserve, confessing in You the supreme dominion over all things, from You their absolute dependence, in You our first principle and ultimate end: to thank You for the innumerable benefits I have received: to appease Your justice irritated by so many sins and give worthy satisfaction; and to implore grace and mercy for me, for the afflicted and troubled, for poor sinners, for the whole world and for the blessed souls in purgatory

*Three-year indulgence for those who devoutly assist at the sacrifice of the Mass, and as it begins, perform this act of offering.*

*Plenary indulgence, if for one month on each and every feast of obligation the same pious exercise is performed (even if it is a Mass of obligation), having completed Confession, Holy Communion and prayer according to the intentions of the Supreme Pontiffs.*

*(St. Pius X, in the audience of July 5, 1904, publ. July 8, 1904; Sacred Penitentiary November 24, 1936).*

dominion and our submission. Let's analyze it along with Saint Thomas.

“Natural reason dictates to man that he submit to a superior being, due to the defects which he perceives in himself, and in which he needs the help and direction of a superior being”<sup>(7)</sup>; “now in order to direct his mind to God aright, man must recognize that whatever he has is from God as to its primary principle, and that he must order all things to God as to its last end.”<sup>(8)</sup> “Thus, to use sensible signs to express oneself is precisely the way that suits man, since he derives knowledge from sensible things [that is, because man is composed of a soul (spiritual) and a body (sensible, material)]. Therefore it follows from natural reason that man makes use of some sensible things, to offer them to God as a sign of the submission and honor due to him, like those who offer gifts to their lord in recognition of their authority.”<sup>(7)</sup>

The sacrifice is, therefore, *a submission, an oblation (offering) of one's self, symbolized exteriorly*: the thing offered is removed from use by the offeror, and is consecrated to God, and indeed *the offering symbolizes the offeror*, who

uses what is sacrificed to the Lord to profess *his own* (self) submission and *his own* orientation to the Lord.

It should be noted that this *interior* submission is the central part of the sacrifice: only a *spiritual* act can make a soul, which is a *spiritual* creature<sup>(9)</sup>, return to God; however, without the external act, there is no perfection proper to the sacrifice, which, being composed of a spiritual part and a material part, touches on the completeness of the human being, made up of body and soul, spirit and matter.

Finally, but no less important: considering that man is an animal, made to live in society with his kind, it is appropriate that in a well ordered society the submission to God is both public and performed by a public person. “Thus, before cities and kingdoms were established and there were only families and tribes, the father of the family or the firstborn was in charge of offering the sacrifice; later, often kings did so, as did Melchizedek, but generally, distinguished ministers were appointed. Christ, being constituted head of all men, is by nature a priest of all humanity. And when the whole supernatural ordering is already organized by God, no other sacrifice or priesthood can be instituted.”<sup>(10)</sup>

This does not mean that individuals should not make private and personal sacrifices “consisting in performing external acts of other virtues in honor of God”<sup>(11)</sup>, while as for the sacrifices determined by God, the presence of a minister delegated for this does not mean that private individuals are not bound to *offer* these public sacrifices; they are bound to *offer them*, but the *performance* is reserved to the priest.<sup>(12)</sup> This had already appeared in the Old Testament, in which the *offering* of the private individual was clear: to manifest one's inner union with the sacrifice, the sacrificial victim was *brought* by him, and *immolated* by the priest; similarly in the first centuries, the faithful *offered* the bread and wine, and it was the priest who *immolated* - while over time it became customary for the faithful to donate money,



*"The more masses I assist to,  
the more I would like to assist to!"  
Father Clemente Marchisio*

which in any case remains an indirect offering, leaving to the priests the task of procuring the bread and wine.

Let's look at how the faithful make this interior offering.

### **Union with the Mass: the faithful offers**

The sacrifice on the part of the priest also takes place in the Church by disposition of its Founder as we have seen earlier in the Scriptural quotations and those of the Council of Trent: the principal priest is Christ alone, and alone can offer Himself, and effect the transubstantiation; the appointed vicegerent of Christ is the priest, and he alone can perform the sacrifice. <sup>(13)</sup> But what is left for the simple faithful to do?

The Christian who is not a priest can certainly "participate" in the sacrifice cooperating *materially*: serving at the altar as an altar boy, procuring the liturgical needs such as hosts, candles or flowers; care for the chapel or oratorio (cleaning/errands)<sup>(14)</sup>. Or, one can certainly unite oneself to the participating sacrifice of the victim, that is, receiving Holy Communion: it is the most perfect method of uniting oneself to the sacrifice of the Mass, but it

is not the only one, and indeed it *requires* in turn the following third way, which interest us. This third way was described by Pope Pius XII in his encyclical on the liturgy, *Mediator Dei* (Nov 20, 1947) (the highlights are mine).

"The sacred liturgy is, consequently, public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, **the worship rendered by the Mystical Body of Jesus Christ in the entirety of its Head and members.** [...] **It is necessary,** therefore, Venerable Brethren, that all the faithful should be aware that to participate in the eucharistic sacrifice is their principal duty and supreme dignity, not with passive, negligent or distracted assistance, but with such earnestness and fervor that they may be united as closely as possible with the High Priest, according to the Apostle, 'Let this mind be in you which was also in Christ Jesus, offering with Him and through Him sanctifying with Him.' [...] For there are today, those who, **approximating to errors long since condemned** teach that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to His apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence they assert that the people are possessed of a true priestly power, while the priest only acts in virtue of an office committed to him by the community. Wherefore, they look on the eucharistic sacrifice as a "concelebration," in the literal meaning of that term, and consider it more fitting that priests should "concelebrate" with the people present than that they should offer the sacrifice privately when the people are absent. It is useless to explain how captious errors of this sort completely contradict the truths which we have just stated above, when treating of the place of the priest in the Mystical

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Body of Jesus Christ. But we deem it necessary to remember that the priest acts for the people only because he represents Jesus Christ, who is Head of all His members and offers Himself in their stead.<sup>(15)</sup> Hence, he goes to the altar as the minister of Christ, inferior to Christ but superior to the people. The people, on the other hand, since they in no sense represent the divine Redeemer and are not mediators between themselves and God, can in no way possess the sacerdotal power. All this has the certitude of faith. However, it must also be said that **the faithful do offer the divine Victim, though in a different sense.** This has already been stated in the clearest terms by some of Our predecessors and some Doctors of the Church. ‘Not only,’ says Innocent III of immortal memory, ‘do the priests offer the sacrifice, but also all the faithful: for what the priest does personally by virtue of **his ministry**, the faithful do collectively by virtue of **their intention.**’ (De Sacro Altaris Mysterio III,6). [...] In order not to give birth to pernicious errors on this most important argument, it is necessary to clarify with precision the meaning of the term “offering”. The **bloodless immolation** through which, after the words of consecration are pronounced, Christ is present on the altar in the state of a victim, it is **brought about by the priest alone insofar as he represents the person of Christ and not as a person of the faithful. Placing the Divine Victim on the altar, however, the priest presents Him to God the Father as an oblation to the Glory of the Most Holy Trinity and for the good of all souls. To this oblation, properly so called, the faithful participate in the the way permitted to them,** and for a twofold reason: because, that is, they offer the Sacrifice not only by the hands of the priest, but, in a certain way, also together with him, and with this participation the offering made by the people also refers to the liturgical worship. That the faithful offer the Sacrifice through the priest is clear by the fact that **the minister of the altar acts in the person of Christ as Head, who offers in the name of all the members;** for

which it is rightly said that the entire Church, through Christ, performs the oblation of the victim. When, then, it is said that the people offer together with the priest, it does not affirm that the members of the Church, excepting the priest himself, perform the visible liturgical rite - that which belongs alone to the ministry of the one appointed by God - **but that they are united in their vow of praise, impetration, expiation, and thanks along with the priest, indeed with the High Priest Himself, so they are presented to God the Father in the same oblation as the victim, even with the external rite of the priest.**”

Here the Pope teaches what the faithful must do; and he gives the reason for this argument found immediately following in the text of the encyclical: “It is obviously necessary that (a) the external sacrificial rite should, (b) of its very nature, signify the (c) internal worship of the heart. *Now* (a) the sacrifice of the New Law (b) signifies (c) that supreme worship by which the principal Offeror himself, who is Christ, and, **in union with Him and through Him, all the members of the Mystical Body** pay God the honor and reverence that are due to Him.” The Church has confirmed this truth, even approving and providing indulgences to pray like this: “Eternal Father, **I offer you the Most Precious Blood of Jesus Christ,** on account of my sins, in suffrage for the holy souls in Purgatory and for the needs of the Holy Church” (500 days each time).

In the Mass, Jesus manifests and puts into practice His devotion to the will of God; He externally and publicly honors Him; and, thanks to our baptism which has incorporated us to Him, gives us the possibility of spiritually and truly uniting our devotion to this His immense act; it is no coincidence that the priest prays *Orate fratres ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem - Pray, brethren, that my sacrifice and yours be acceptable to God the Father almighty.* The baptized must remember that the faithful people, represented by the water,

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become united to Jesus Christ and offered with Him in the chalice during the Offertory: so teaches the Fathers of the Church and innumerable bishops since antiquity.<sup>(16)</sup>

Thus, since we are members of the Mystical Body of Christ, all our holy desires, supplications, repentances, worries, confidences, but above all thanks and praise, are in the Heart of Jesus because it is He who inspires them, he initiates them and it is He who accompanies us; in the Mass we are invited to express them, place them in the Sacred Heart and the chalice of the altar, because Christ, our *Redeemer*, vivifies them and rectifies them; and, our *Mediator*, presents all to the Father.

### **Union with the Mass: the faithful offer themselves**

It is that which is most beautifully expressed in the Offertory prayer: *In spiritu humilitatis et in animo contrito suscipiamur a te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus - Receive us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in Thy sight may be pleasing to Thee, O Lord God. "SUSCIPIAMUR, receive us.* This single word demonstrates clearly that the priest [representing Christ as Head] and those assisting [members of Christ] make offering together. The Church then has adopted the words of the three young prisoners of Babylonia who, gazing into the fiery furnace into which they were about to be thrown, offered themselves with the greatest courage as a holocaust to the glory of the true God, adoring: *That we may find Thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee. And now we follow Thee with all our heart, and we fear Thee, and seek*

*Thy face (Daniel 3: 39-41)* This spirit of humility, this contrite heart, with which the three young men prayed God to accept the sacrifice of their life that they offered in the fiery furnace, dictates that we offer ourselves with these sentiments, which are the true sacrifices that God requires, as the prophet said: *A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise (Psalms 50:19).* A sinner is humbled when he blushes of his faults; and who considers himself the least worthy of creatures due to his own sins; and his heart is contrite when it is guilty from the sadness of offending God, who should be the sole object of his love."<sup>(17)</sup>

Abandon, then, all distraction! There exist many ways to follow the Mass<sup>(18)</sup>: one can follow the texts in the Missal, recite the rosary, follow other practices such as meditations on the Passion, and it is fundamental that "*you be in mind as was also in Christ Jesus*" (Phil 2:5). **Wherefore, laying aside all malice, and all guile, and dissimulations, and envies, and all detractions,** as new-born infants desire the rational milk without guile: that thereby you may grow unto salvation; if such you have tasted that the Lord is sweet. To those who approach the living stone, rejected indeed by men, but chosen and honored of God, be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in the Scripture: Behold, I lay in Sion a chief corner-stone, elect, precious: and he that shall believe in him, shall not be confounded" (1 Peter 2: 4-9).

**«So, therefore, that the oblation, with which, in this Sacrifice, the faithful offer the Divine Victim to the Heavenly Father, has its full effect, yet another thing is needed; that is, it is necessary that they sacrifice themselves as a victim.** This immolation is not limited to the liturgical sacrifice only. In fact, the Prince of the Apostles desires, by the very fact that we are built as living stones on Christ, that we, as a "holy priesthood, offer ourselves as spiritual

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victims pleasing to God through Jesus Christ"; and Paul the Apostle, then, without any distinction of time, exhorts Christians with the following words: "I beg you, therefore, brothers, that you offer your bodies as a living victim, holy, pleasing to God, as your rational worship." But especially when the faithful participate in the liturgical action with great piety and attention it can be truly said of them: "Those whose faith and devotion are known unto Thee. (from the Roman Missal), it cannot do less that the faith of each of them works more zealously through charity, reinvigorates and inflames piety, and all are consecrated in search of Divine Glory, desiring with intimate ardor to intimately becoming similar to Jesus Christ who suffered bitter pains, offering themselves with the High Priest and through him as a spiritual host. [...] **Assisting, then, at the altar, we must transform our soul in a way that radically extinguishes every sin that is in us; and with every diligence, restore and completely reinforce that which, through Christ, gives supernatural life: and so become, one the Immaculate Host, a worthy victim to God the Father. [...] In this, therefore, the faithful must turn and elevate their souls which they offer to the Divine Victim in the Eucharistic Sacrifice.** For if, as St. Augustine writes, our mystery is enacted on the Lord's table, that is Christ our Lord Himself, who is the Head and symbol of that union through which we are the body of Christ and members of His Body; if St. Robert Bellarmine teaches, according to the mind of the Doctor of Hippo, that in the sacrifice of the altar there is signified the general sacrifice by which the whole Mystical Body of Christ, that is, all the city of the redeemed, is offered up to God through Christ, the High Priest (*De Missa* II Ch. 8), **nothing can be found to be more right and just, than to immolate ourselves completely, together with our Head who suffered for us, to the Eternal Father.** In the sacrament of the altar, according to Saint Augustine, the Church is demonstrating that in the sacrifice that she offers, she herself is

offered too (*The City of God* X Ch. 6) (Pius XII, *Mediator Dei*).

Sin consists in refusing the existence of God; but we are called to renew our submission to God and consequently our *offering* to Him, joined to that salvific and living work of Our Lord.

### Summarizing the two previous points

**First.** During the mass, the baptized person is called to *spiritually offer sacrifice* "uniting his vow of praise, impetration, expiation and thanks to that intention of the priest, as well as that of the High Priest, so they are presented to God the Father in the same oblation as the victim, along with the external rite of the priest" (Pius XII).

**Second.** "So that the oblation, with which in this Sacrifice the faithful offer the Divine Victim to the Heavenly Father, may have its full effect, yet another thing is needed; that is, it is necessary that they *sacrifice themselves*



*"Jesus died to give us the Mass" Saint Alphonsus*

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### Offering of oneself (St. Ignatius)

Take all my freedom into your hands, Lord; take my memory, my intelligence, all my will. All that I have, all that You gave me: to You, Lord, I give it back, for Your will to govern it. Give me only your love and your grace: with this I am rich, and I desire nothing more.

Indulgence of three years. Plenary if recited for a month, with the usual conditions  
(Pius XI, 4 Dec. 1932).

as a victim [...] to transform our soul in a way that radically extinguishes every sin that is in us; and with every diligence, restore and completely reinforce what, through Christ, gives supernatural life: and so become, together with the Immaculate Host, a worthy victim to God the Father. (Pius XII) “Wherefore, laying aside all malice, and all guile, and dissimulations, and envies, and all detractions” (1 Peter 2:4).

**In Brief.** “Let the faithful therefore consider to what dignity the sacred bath of Baptism raises them; nor be content to participate in the Eucharistic Sacrifice with that general intention that might suit members of Christ and the children of the Church, but freely and intimately united with the High Priest and his minister on earth according to the spirit of the sacred Liturgy, let them unite with him in a particular way at the moment of the consecration of the divine Host, and are to offer it together with him when those solemn words are pronounced: “Through him, with him, in him, it is to you, God the Father Almighty, in the unity of the Holy Spirit, all honor and glory for ever and ever”; to which words the people respond: ‘Amen’. Nor should Christians forget to offer themselves and their worries, pains, anguish, miseries and needs with the divine Crucified Head.” (Pius XII)

### In Practice

From the words already quoted, we have seen how the very prayers of the Mass suggest to us the way to assist: we cannot be distracted

### Simple prayer to unite spiritually at Mass (it can be said during Mass and during the day)

Holy Father, I place in the chalice that every Priest raises on the altar on this day, my thoughts, my work, my sadness, my present, past and future, all my sins, the people dearest to me, the souls entrusted to me, those who pray for me, who have recommended themselves to my prayers, those to whom I promised to pray, the souls in Purgatory and my death itself. I offer you every heartbeat, every breath, every step, every point, every letter I speak or write; I want each of these actions to be transformed into so many acts of love, reparation and thanksgiving. May my day be a continuous Mass, a perennial Offertory, a perpetual Communion.

### Offer of all Masses

I join all the Masses that are celebrated every moment in the world and I place them in the hands of Mary, mediatrix of every grace, so that She may obtain, with the offering of the Blood of Jesus to the Holy Trinity, the liberation of souls in Purgatory, comfort to the dying, the conversion of sinners and the perseverance of the righteous. As the drops of water poured into the chalice are dispersed into the wine which, consecrated, becomes Your Blood, so may my every action participate in Your Sacrifice.

or inert before the altar! Does not the Kyrie suggest to us perhaps confiding penance? In the *Gloria in Excelsis*, feelings of praise? And the prayers in the Offertory? Not to mention the Canon, when the sacrifice is performed: “the Canon is purified from any error whatsoever, and in it can be found nothing that does not stimulate the greatest holiness and piety, nor does it fail to address to God the souls of the offeror.”<sup>(19)</sup>

Let us take advantage therefore: of the teaching of the Church; of what God suggests to us in prayer; and of the feelings expressed in the texts we follow at the Mass.

God created us and gave us everything that we have: let us praise Him. He is the Lord and Redeemer of all: let us adore Him. He redeems us and cares for us: let us thank Him.

We need Him for a myriad of needs and worries, but especially for the salvation of our soul, for the correction of our defects, for the

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eradication of our vices, for the performance of good works: we pray to have all the help He can give us. We have sins for which we ask pardon, and for which we promise to make reparation: let us repent and express our desire to satisfy Him.

We are His, and we were made for Him: let us offer ourselves, because offering ourselves expresses what we are, and by doing so we merit His help and eternal life.

All this let us do at the Mass, uniting our adoration, praise, thanksgiving, prayer, reparation, offering, to the sentiments that Jesus puts into practice in the Mass and which are then of the same kind; and so in our small way, we offer and will have offered ourselves; we will truly be part of the drop of water infused in the chalice.

“Every time a person assists with devotion at the Mass, God the Father looks at him with the same pleasure as He does the Holy Host that is offered to Him; and he becomes resplendent like one who, coming from the darkness into the light, is met with a ray of sunshine” (Saint Gertrude, *Revelations* Book 3, Ch 18)

### In Daily life

Allow me one last paragraph. “But when I am at home, I don’t have Mass every day...” This is the worry that a child expressed, at one of the youth retreats organized by the Istituto MBC, when he heard that the Mass must be one of our greatest points of *daily* reference. He was answered by illustrating to him the little prayer presented in the booklet entitled *With Jesus at the Altar* <sup>(20)</sup>, written for children and suitable even for adults: “O Jesus, I offer you to the Eternal Father because I adore you, I thank you, I ask you for pardon and graces for me and for all men. With You I offer myself as well. Make that every moment of my life be an act of love for You.” Perhaps we cannot pray and offer ourselves...everywhere? At home, in the morning prayers, or in the evening, or during

the day while who knows at what distance some minister of God is offering Jesus, Who is just waiting for me..to join my offering to His and to accept it with Him. *Pray to the Father in secret, and he will reward your prayers* (Mat 6:6). Moreover, during the Mass the priest offers the sacrifice in spiritual union with every faithful “who turns to the memory of Jesus”, sacrificing ourselves to that which He has made, sacrificing ourselves for the intentions he is sacrificing: *Unde et memores, Domine, nos servi tui, sed et plebs tua sancta...offerimus. - Remember, O Lord, we your servants (priests), with all your holy people, in memory of your death, resurrection and ascension, offer to thy excellent majesty [...]* Spiritual union to the Mass is thus possible even when we cannot assist; let us, for example, say the prayer *Holy Father, I place myself in the chalice*, a prayer which we reproduce above (captioned).

“The world might be without the sun, but not without the Holy Mass” (Saint John-Baptiste-Marie Vianney).<sup>(21)</sup>

### Bibliography

In addition to the magisterial documents reported, various other doctrines are explained well in:

ANTONIO PIOLANTI, *I Sacramenti*, pp. 601-628. *De Sacramentis*, pp. 297-312. *L'Eucaristia* pp. 329-357.

HENRY MERKELBACH o.p., *Summa theologiae moralis*, Book 3, nn 301-304, 334.

MICHEL-LOUIS GUÉRARD DES LAURIERS o.p. *Réflexions sur le N.O.M.*, pp. 231- 232. *Marie est co-Rédemptrice* in *La Pensée catholique* n. 152 pp. 17-57 Sept-Oct. 1974.

Two anonymous friars from the convent of Saulchoir (for the first part), and Father GUÉRARD DES LAURIERS (for the second), *Le sacrifice: Exposés bibliques et principes de la théologie du sacrifice*.

GARRIGOU-LAGRANGE o.p., *De Eucharistia*, pp. 264-273.

DOMINIK PRÜMMER o.p., *Manuale theologiae moralis*, Book 3 nn. 229-230.

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## Footnotes

1) The exegesis of this paragraph is that of Father Guérard des Lauriers o.p. in *Réflexions sur le Novus Ordo Missæ* on point 2321 (a work from 1977, published only in French by CLS).

2) It is interesting to note how in the original (Greek) of the Gospel of St Luke and of the letter of St Paul to the Corinthians, the expression of the body of Christ and the shedding of his blood are not written in the future tense, but in the present participle: so that Jesus' expression conceptually becomes "it belongs to my body and my blood, to be offered for you (delivered over and shed), it is their property", "They are in a state of lasting offering for you."

3) "The Christian supper only gradually assumed the character of a liturgical action" - a proposition condemned by Saint Pius X with his decree *Lamentabili* of July 3, 1907 (Denz. -B 2049, Denz. -S 3449) This affirmation of the Modernists starts from their dogmatic preconceptions, not reasonable arguments; in fact analyzing Scripture itself, the celebration of the Mass appears something stable and traditional. This is witnessed for example in Jerusalem (Acts 2:42-46), Troas (20:7-11), and Corinth (1 Cor 10-11) already in Apostolic times. And the most ancient Fathers already speak in this sense (e.g. you can see the *Didache*, Ch. 14, 1-3; or Saint Ignatius of Antioch who died in 107).

4) The Council of Trent, Session 22 Chapter 1, September 17, 1562. Denz. -B 938-939, Denz. -S 1739-1740.

5) Pius XII, Encyclical letter *Mediator Dei* (November 20, 1947), on the liturgy (Denz. -S 3847-3848). All the quotes by Pius XII made in this article are taken from this document.

6) Clearest words, as already made by Pius IX and Saint Pius X, but to stop the modernists, much more would have been necessary, and Saint Pius X saw that; after the condemnation of modernism with the Encyclical *Pascendi*, the Marquis Crispolti was received in audience by Saint Pius X and with him rejoiced in the "salutary effect that the Encyclical already seemed to have. He sadly asked me "Do you believe so?" (Filippo Crispolti, *Pio IX, Leone XIII, Pio X, Benedetto XV*. (Personal memory) Treves-Treccani-Tumminelli, Milan-Rome 1932, p. 130) And in fact, just as the condemnation by Saint Pius X had not been fully efficacious, so was the quoted teaching of Pius XII on the liturgy even less so (among others); only twenty years later in the official "introduction" to the "Novus Ordo Missæ" of 1969, in the second chapter of the "New Missal", the Mass is defined as "the Supper of the Lord, the sacred meeting of the people of God, to celebrate the memorial of the Lord under the presidency of the priest" (n.7) "The definition of the Mass is thus limited to that of a 'supper,' and this term is found

constantly repeated (nos. 8, 48, 55d, 56). This 'supper' is further characterized as an assembly presided over by the priest and held as a memorial of the Lord, recalling what He did on the first Holy Thursday. None of this in the very least implies either the *Real Presence*, or the *reality of the sacrifice*, or the *Sacramentality* of the consecrating priest, or the *intrinsic value* of the Eucharistic Sacrifice independently of the people's presence. It does not, in a word, imply *any of the essential dogmatic values* of the Mass which together provide its true definition. Here the deliberate omission of these dogmatic values amounts to their having been superseded, and therefore, at least in practice, to their denial"- thus observed Cardinals Ottaviani and Bacci in point II of the *Brief Critical Examination* of the N.O.M. of 5 June 1969; is it true that due to the protests, the phrase "Eucharistic Sacrifice" was added to the aforementioned section of the "new missal", but the original validity of this error remains, as does the rest of the text - for which we recommend you to follow the *Brief Critical Examination* ([www.sodalitiumshop.it](http://www.sodalitiumshop.it)).

7) St. Thomas, *Summa Theologica* IIa-IIæ Q. 85 Art. 1. "Natural reason"... St. Thomas argues that it is our duty, and that it is natural, to offer sacrifices to God; how far from reality is the society in which one would only have rights exist, and no longer any duties!

8) Saint Thomas, *Summa Theologica* IIa-IIæ Q. 102 Art. 3

9) Father Guérard des Lauriers o.p., *Principes de la théologie du sacrifice in Le sacrifice*. See Saint Thomas, *Summa theologica* IIIa Q. 48 Art. 3 and 1.

And Jesus sitting over against the temple treasury, beheld how the people cast money into it, and many that were rich cast in much. And calling his disciples together, he saith to them: Amen. I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For they all did cast in of their abundance: but she, of her want, cast in all she had, even her whole living (Mark 12, 41-44).

10) BENOÎT-HENRY MERKELBACH o.p. (Belgium 1871, d. 1942), *Summa theologiae moralis*, Book 3 n. 303.

11) St. Thomas, *Summa Theologica* IIa-IIæ Q. 85 Art. 4.

12) As always, Saint Thomas is very clear: "there are two types of sacrifice. The first is principal and it is the interior sacrifice, to which all are required: in fact all are required to offer to God a devoted soul. The second, rather, is the external sacrifice, and this obliges differently according to the divine law to which one is subjected (Old Testament, New Testament)" *Summa Theologica* IIa-IIæ Q. 85. Art. 4.

13) It is a truth of defined Faith and very important, contrary to all the anti-clerical tendencies and democratizers like the protestants, modernists, and condemned neo-modernists, and also on this point

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respectively refer to the Council of Trent, Saint Pius X and Pius XII.

14) "The participation of the faithful at the Eucharistic Sacrifice does not in any way imply a priestly power" (Pius XII, *Encyclical Mediator Dei* of November 20, 1947). "One must not deny nor place in any doubt that even the people have a certain "priesthood"; neither is it licit to disparage or devalue it. The Prince of the Apostles in his first letter, speaks to the faithful using these words: "But you are a chosen generation, a royal priesthood, a holy nation, a purchased people" (1 Peter 2:9) and a little later in the same letter he affirms that aspect to the faithful "as living stones, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Peter 2:5) But whatever may be the true and full meaning of this honorific title and of the thing itself, it must nevertheless be firmly held that this common priesthood of all the faithful, however high and arcane, differs not only in degree, but also essentially from the true and proper priesthood, which consists in the power to operate the sacrifice of Christ himself, precisely impersonating Christ the High Priest" (Pius XII, Discourse to those gathered for the proclamation of the feast of the Queenship of the Madonna, March 3, 1954). The *impersonation* of which the Pope speaks should not be understood as a symbolic representation (as in the theater) for which every believer would be capable of "playing the part", but should be understood from the point of view of the Sacraments, *which effects in those who receive them what the Sacrament symbolizes*: and the Sacrament of Holy Orders symbolizes and therefore imprints on the priest the character of Christ-sanctifier, and therefore the ability to be vicegerent of Christ (of His person) in the Mass and in the Sacraments: and so here is the *impersonation*. Baptism, on the other hand, impresses in every Christian the character of Christ inasmuch as he lives the divine life, predisposing the faithful to receive an abundance of grace and giving him the ability to work supernatural good – things proper to Christ but transmitted to the Christian in Baptism, symbolizes/ and meaning these things.

15) While it is not so for the collection and almsgiving of the Mass; one can refer to the article *L'elemosina della Messa* in *Sodalitium* n. 60, pp. 53-54.

16) Compare with: : LEBRUN, Explication des prières et cérémonies de la Messe, 3a part of Art. VI § III.

17) LEBRUN, Explication des prières et cérémonies de la Messe, 3a part of Art. VI § VI.

18) You can find two in *Il mio libro di preghiera*, CLS edition Verrua S. on pp. 152 and 158.

19) Council of Trent, Session 22, Chapter 4, September 17, 1562. Denz. -B 942, Denz. -S 1745.

20) Highly recommended for children: for their prayer and for following the Mass.

21) Having reached the end of this article, I cannot fail to apply what has been said against today's confusion of rites and celebrations: in the Mass, Jesus Christ offers himself, and with him we must also offer ourselves. But can an offering be pleasing to God which is stained, according to cases, with sacrilege and schism (for the Masses of Saint Pius V but with *una cum*; and for the *Novus Ordo Missæ* of 1969), and in every case of sin against the confession of Faith (for the non *una cum* Masses of St. Pius V celebrated only in secret or in an official *una cum* chapel)? And this is speaking only of the rite of celebration, beyond the question of the validity of the minister...

Regarding the *una cum* rite, we recommend: *Intervista a Mons. Guérard des Lauriers o.p. sulla Tesi di Cassiciacum alle domande 5 e 6*, in *Sodalitium* n. 13 (pp. 22-24); *Nota liturgica sull'una cum...* in *Sodalitium* n. 36 (pp. 68-70); and *Il problema dell'una cum: un caso di coscienza* in *Sodalitium* n. 43 (pp.53-54).

Regarding the validity of the priest: *Da Cranmer a Montini. Un confronto rivelatore di Padre Morerod* in *Sodalitium* n. 48 (pp. 62-64. A. CEKADA, Absolutely Null and Utterly Void. The Episcopal Rite of Consecration of 1968 (published in Italiano by C.L.S.).

### **Indulgences to be gained by assisting at Mass:**

- *To the faithful, each time they recite any prayer hearing the sound of the bell which indicates the elevation of the Blessed Sacrament of the Eucharist, are granted 300 days of indulgence* (Gregory XIII, Apostolic Constitution "Ad excitandum" 10 April 1586; S. Penit. Ap. 25 February 1933).

- *Indulgence of 500 days for each of these short prayers, even separate ones, if recited at the elevation of the Host or the Chalice during Mass:*

a) Hail, saving Victim, offered on the gallows of the Cross for me and for all the human race.

b) Hail, Precious Blood, flowing from the wounds of Jesus Christ our Crucified Lord, washing away the sins of the whole world.

c) Remember, Lord, your creature, which you have redeemed with your precious Blood. (S. Congr. of Indulgences 30 June 1893; S. Penit. Ap. 25 February 1933)



- **My Lord and my God!**

*To the faithful who recite this prayer with faith, piety and love during the elevation of the Host during Mass, or during its solemn exposition, are granted 7 years of indulgence.*

*A Plenary indulgence once a week, if this pious practice is performed every day, with the addition (once) of sacramental confession, Holy Communion and prayer according to the intentions of the Supreme Pontiffs (Saint Pius X rewritten 18 May 1907 published 12 June; S. Pen. Ap. 21 June 1927 and 26 January 1937).*

- **Blessed is He who comes in the name of the Lord: Hosanna in the highest.**

*To the faithful who recite this prayer after the consecration in the sacrifice of the Mass are granted an indulgence of 500 days. Plenary indulgence under the usual conditions if recited for an entire month (S. Pen. Ap. 22 Nov. 1934).*

- *To the faithful who devotedly serve Mass to a priest, an indulgence of three years is granted (S. Pen. Ap. 13 May 1937).*

- **Exercise of Reparation**

*a) To the faithful who decide to make reparation for nine consecutive days for the injuries of men against the Blessed Sacrament of the Eucharist with daily meditations or prayers, the following is granted for each of these days: an indulgence of seven years.*

*b) Each time that, during these nine days, they assist at the sacrifice of the Mass, they are granted: ten years of indulgence.*

*c) In completing the exercise of nine days is granted: a plenary indulgence under the usual conditions.*

(St. Pius X, rewritten November 15 1907, publ. Nov 19, 1907; Benedict XV rewritten Nov 15, 1916 publ. Dec 30, 1916, S. Pen. Ap. May 21, 1933)

## Saint Joseph Benedetto Cottolengo

I recommend to our readers the book by Father Lino Piano: “Saint Joseph Benedetto Cottolengo. Founder of the Little House of Divine Providence under the Auspices of Saint Vincent de Paul (1786-1842)”. It is not a simple biography of the saint, but it is a detailed and substantial study (a good 858 pages) of the figure and work of Cottolengo, allowing us to better understand the aspects that determined his vocation. The author is a historian who does not belong to our circle: but as he is the ex superior of the “Little House of Divine Providence”, he has been able to study (and to know) the argument at hand and present in an organic way the enormous mass of documents preserved in the Cottolengo archives. Thanks to Father Piano for giving me his book as a gift (published in 1996), when two years ago our respective genealogical researches revealed that the lives of our great-great-grandfathers and great-great-grandmothers crossed, making us cousins.

The book can be particularly appreciated by anyone who loves historical works and who grasps the importance of rigorous archival research. Having said this, the subject dealt with is the life of a saint and his work, the fruit of his holiness itself - which in the case of Cottolengo’s work reached impressive dimensions - so that every good Catholic can draw fruit from reading this book.

One of the most important aspects of the founding of the “Little House” (which was little only in name) happened in 1828 - an era marred by revolutionary ideas, held back, but not defeated by the so-called “restoration”- lies in the fact that it was based on the more genuine spirituality and mentality of the



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Counter-reformation. The author, in fact, in describing the spiritual and sacramental assistance in the “Little House” (page 404), notes how Cottolengo “*had as a maxim that the recovered sick of the Little House after the third day since their reception in the Little House should go to confession and prepare themselves to receive Jesus in the Blessed Sacrament.*” Clearly the saint did not forget the provisions contained in the bull “*Supra gregem dominicum*” of far back 1566, by which Saint Pius V ordered doctors to discontinue assisting their patients who after three days of recovery refused to go to confession.

I spoke briefly of the counter-reformation spirit, described in the middle of the book, because it demonstrated how Cottolengo wanted to insist on serious work, to the Church and to society, one therefore Catholic, rooted in rigorous orthodoxy, immune from revolutionary irreligiousness and modern sentimentalism.

In the first chapters, enlightened by documents preserved in the Cottolengo archives, Father Piano speaks of the birth of Giuseppe Agostino Benedetto Cottolengo, at Bra on May 13, 1786, and of his early years (a good genealogist does not omit investigating the origins of the family, the Couttolenc, present since the XIV century at Barcelonette, a city which was Savoy since 1713; in 1733 his grandfather, Antonio, moved to Bra, in the actual province of Cuneo).

In 1802, Giuseppe Benedetto (the second name Agostino was lost along the way, perhaps not to confuse him with one of his younger brothers, a future painter) became a cleric at Bra, and then a seminarian at Asti (in the seminary there still exists today the little bedroom used by the saint), in the years in which the Piedmont was annexed to napoleonic France and the youth were called to the military draft. Cottolengo was able to avoid being called up to the army and went on with his studies until his priestly ordination which he received in the seminary Church in Turin on June 8, 1811.



Portrait of Saint Giuseppe Benedetto Cottolengo painted by his artist brother Agostino Cottolengo

In Chapter IV we arrive at his becoming canon, received after his degree in theology achieved at the Royal University of Turin. In 1818 Cottolengo was then made a member of the “Theological Priests of the Corpus Domini” (page 119), a prestigious congregation composed of six secular priests, commissioned by the city of Turin to officiate in the church built in memory of a Eucharistic miracle of 1453. The red mozzetta that Canon Cottolengo began to wear, characterized a good part of the future iconography of the saint.

The Canonry, which was not often associated with holiness, will become for Cottolengo the privileged path of grace. The Braidese Canon in the Church of Corpus Domini fulfilled with fidelity and interior joy all that was linked to the Divine worship and to charity towards one's neighbor: the celebration of the Mass, the Divine Office in choir, the relationships with the other canons, the apostolic zeal for all those he met in the functioning of the Church. The soul was ready for what the Author defined as the “inner crisis” (page 147) when, after 16 years as a priest, the action of grace in Cottolengo's soul called him to an even greater desire for perfection, on the very eve of the manifestation of the Divine Will to bring to realization his future work. I believe that Cottolengo did not become a saint for having founded the “Little House” (and the works that preceded it), but that he founded those works precisely because he was pervaded

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by an uncommon holiness. At this point in the life of the saint, appears the figure who will become the point of reference in all his work of charity, accompanying him for the last 15 years of his life: Saint Vincent de Paul.

Beginning with Chapter V, the reader will find continuous references to “Monsieur Vincent”, from his earlier establishment “The Repository for the Poor Infirm of Corpus Domini under the Protection of S. Vincent de Paul” (the hospital rooms of the Volta Rossa), the embryo of the “Little House of Divine Providence under the auspices of S. Vincent de Paul” which will be founded on April 27, 1833 (page 229). An anecdote: King Charles Albert by royal decree recognized the legal existence of the infirmary, but in the official document he struck out the work “Divine”. Cottolengo did not accept the decree, sending it back and requesting and obtaining the correction (page 257).

It is the era in which revolutionary greed had taken over the assets of the innumerable charities which in previous centuries had cared for the poor and the sick. State “Congregations of charity” were born, reversing the roles of Church and State. In various countries, ecclesiastical works come to be considered only complementary to those of the state in a general climate where the principles of revolutionary utopia (and presumption) were influencing the choices of governments.

Cottolengo, under the reign of King Charles Albert, worked for independence and development of his work. On many occasions the founder of the “Little House” even made appeal to the sovereign for generosity, who never disappointed him and always manifested his admiration. In government, Saint Cottolengo could count on his friendship with Count Clemente Solaro della Margarita, the foreign minister, and his wife, while at the City Hall in Turin, he enjoyed the benevolence of Michele Benso di Cavour (Camillo’s father), the political vicar of the city.

Cottolengo’s principals, his teaching methods and his practices in the “Little House”,

are given particular meaning in a lengthy quotation by Pictet de Rochemont, the Swiss diplomat, reported by the author on page 368: *“Undoubtedly a similar establishment could not justify itself in our political economy; a government cannot openly encourage it any more, no one would dare counsel imitation anywhere else. As for us, we admit no possibility of success without commissions, committees, strict regulations, regular underwriting, a capital fund, a reserve fund, and accountability in duplicate copies, etc. - and we have reason, undoubtedly, to proceed as such. But one must confess nonetheless that there is something very touching and something profoundly religious in his unlimited faith, which gives little reckoning to human methods, which counts above all on aid from above, which heads straight to the very ends of charity, that is, to the relief of one’s neighbor, without computing in advance the methods, and which ultimately achieves this end through difficulties that at first glance appear to be insurmountable. Can there be found in that place the type of faith that really lifts mountains? Do not the best of our legal charitable establishments offer perhaps something a bit cold, a bit staid, a bit dry?”* (CHARLES PICTET DE ROCHEMONT, *“Sur les établissements de charité de Turin”*, 1840).

Well, the hospital work functioned and the State could not ignore it, because it offered a bed to the sick and shelter to many other unfortunate people, helping to lighten the load of State institutions. If anything, the authorities were worried by the increasing development of the work, which concentrated an ever-increasing number of people in the buildings of the “Little House”, potentially uncontrollable in the event an epidemic broke out.

Saint Cottolengo had a primary objective: to give aid to that part of the population characterized by poverty and infirmity in the light of the Gospel, and not of revolutionary classism. All of his works revolved around the infirm poor seeking their double-health: body and soul. The first successor to Cottolengo,

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Father Anglesio, referencing the attentions of the saint towards those in need, wrote: “*If with such great study he promoted their bodily advantages, his main purpose was this: to bring them, then, to recognize and bless Divine Providence, heal their souls, bring them nearer to God, and enrich them with merits, to open to them the doors of heaven.*” (page 373)

The “Little House” progressively became a city within a city, sharing a border with another lung of virtue, which was the work of the Salesians of Don Bosco of Valdocco. A little city of health for body and soul, made up of hospital wards, infirmaries, pharmacies and a surprising series of religious families.

To accomplish this, innumerable assistance was obtained by Divine Providence of every type through the hierarchical authority of the Church. In fact, Luigi Fransoni, the Archbishop of Turin, who had earlier been jailed in Fenestrelle Fortress, and later exiled to Lyon by the anticlerical government, conceded the essentials for parochial jurisdiction for the little church constructed in the “Little House” dedicated to the Saints Anthony the Abbot and Vincent de Paul (Page 378). This allowed Saint Cottolengo, named rector, to carry out sacramental ministries with less restrictions, joined in the early years by some friends who were priests, among them his brother Canon Luigi and the Brothers of *Corpus Domini*.

I draw your attention to Chapter VII, particularly extensive (“Charitable activity during the life of the Founder”), which allows the reader a kind of “voyage through time” to understand the first phase of the work by Cottolengo, admiring the growth and following the building development in the neighborhood and in other locations like Cavoretto and Gassino.

Of notable importance was, then, the differing families of nun, friars and priests who appeared in the “Little House”, tenaciously desired by Saint Cottolengo, even if not all of them survived his death. Obviously the place of honor belongs to those who commonly were

known as the “Sisters of Cottolengo”, inspired by the “Daughters of Charity of Saint Vincent de Paul” (chapter IX), who had in Mrs. Marianna Nasi (1791-1832) their “mother” from the earliest days of the “Repository for the Poor Infirm of Corpus Domini”. Also important was the institution of the Tommasini (page 529), candidates for the priesthood formed in a seminary within the “Piccola Casa” to provide for the sacramental needs of the ever growing number of the “poor infirm”. Cottolengo also founded the family of deaf-mute Sisters of the Sacred Heart of Mary: I recall when I was in the seminary (40 years ago!), I turned to the religious of this congregation, always available, to obtain relics of the saints of the Turinese calendar. With these “families”, Saint Cottolengo intended to offer a framework to some of those unhappy souls who had recovered, by offering them to become true aids to the other destitute guests of the “Little House”.

At the conclusion of the book (Chapter XVI, from page 663), the author sets out the archival material offered to outline the holiness of Saint Cottolengo in various aspects of his priestly life. Particularly edifying was the paragraph on the Holy Mass (page 723), on the way he prepared for it, on how he celebrated it, and on the practices he introduced in the “Little House” to “*Listen to a second Mass, as one of thanksgiving for the first already celebrated.*” After all, the secret to the sanctity of the “Turinese Saints” (like blessed Sebastian Valfrè, Joseph Cafasso, Don Bosco) revolved around the sacrifice of the Mass and for the faithful, the corresponding grace that the design of God has for each one of us. This rule did not escape Cottolengo: the young priest, then a canon, became a giant of charity for the poor and for the sick by drawing every day from the Missal “of Saint Pius V”, an inexhaustible font of truth and charity for souls and for all of society (we

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have before our eyes the terrible misfortune that has struck the former and the latter since 1969).

Obviously, Saint Cottolengo's soul was fed by a profound Marian devotion (page 728): first to the Madonna of the Flowers of Bra, then to the Madonna of Graces in the Church of Corpus Domini, and the Madonna of Oropa, who was honored in a particular way all around the "Little House". For an impressive number of souls, in the course of his life and the life of the "Little House", the miracle wrought at the wedding feast at Cana was repeated through the intercession of Mary: "Do that which he tells you" (John 2:5).

Father Piano's work allows us to enjoy this "good wine", which the sanctity of Saint Giuseppe Benedetto Cottolengo, the good samaritan inflamed with divine love in a century of sterile philanthropy, knew how to use, right up until his death at the house of his brother, Canon Luigi Cottolengo at Chieri, at the doors of Turin, on April 30, 1842 (Page 765). It will be the pontiffs Benedict XV (with his beatification in 1917) and Pius XI (with his canonization in 1934) who will recognize his heroic virtue.

Father Ugo Carandino

- **Lino Piano**

San Giuseppe Benedetto Cottolengo.  
Fondatore della Piccola Casa della Divina  
Provvidenza sotto gli auspici di San Vincenzo  
de'Paoli (1762-1842).

Piccola Casa della Divina Provvidenza, Turin  
1996.



*Chiron lies to us...*" Louis-Hubert Remy is certainly not one of our friends (anything but), but the title of his review of "*The History of Traditionalists*" by Yves Chiron is not only amusing, but also, despite its exaggeration, not devoid of foundation. Louis-Hubert Remy complains that the school of thought in which he himself identifies (and of which he lists authors - both lay and ecclesial - and magazines - both paper and electronic) is not even mentioned (there is indeed an allusion to the "eclipsed Church", a theory dear to them). I have to agree with him. One cannot speak of everything and everyone, but in a history of Traditionalism, it is incorrect to omit these authors, these magazines, this school of thought. May our enemy (whose health is wavering and for whom we pray) be consoled: our Istituto is treated no better, reduced to how Bishop Munari "*left the priesthood*" (32 years ago! and I say it with great sadness. And also with much gratitude for

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## **"L'histoire des Traditionalistes" [The History of Traditionalists] by Yves Chiron**

*"Yves Chiron ment, Yves Chiron se ment, Yves Chiron nous ment. Aux fous!": "Yves Chiron lies, Yves Chiron lies to himself, Yves*

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the work he initially did): after mentioning him, a “*modest*” development and nothing more; as to the bibliography, not even our magazine *Sodalitium*, but instead the “*Collusion of the Guérard-Thucists with the sects*” by [Abbé] Vincent Zins (a sedevacantist whose only desire is to bring down his “colleagues”), and an issue of *Cor Unum*, the internal bulletin of the Society. A sort of small sect, only to be mentioned together with old catholics and the “little churches” (p. 328). All in all, better the *damnatio memoriae* that strikes the school of L.-H. Remy (and not just that: no mention of the magazine *Didasco*, and nothing on the congregation of Bishop Morello, etc) than the defamatory presentation that has fallen to our lot.

The fact is that Yves Chiron’ book has both a strength and a weakness. The strength is that it is the first, and for now the only history, well documented and completed with a biographical dictionary, of the traditional Catholics.; the weakness consists in its very strength: being the first and only history of the traditionalists and of Traditionalism, it will become the point of reference for all those who will be interested in the subject in the future who are desirous to treat of it. The splash on the cover, in fact, ends its presentation of the book with: “un livre de référence qui fera date sur le sujet” [a landmark reference book on the subject]; without doubt, also (but not only) for the lazy and hasty who might be interested in the subject.

With its omissions. With its errors. With its preferences hidden within scholarly quotations.

So, let’s start with the errors (small or large), at least the ones I noticed on a first reading. Elisabeth Gerstner, quoted on p. 183, was not “the animator of a traditional movement in Austria”, but rather Germany. She is remembered (and here I refer to an omission) in a short, brief acknowledgment of the pilgrimages to Rome in 1970, 1971 and 1973:

years in which she lived in Rome and worked for the Vatican.

On page 185 it says that the conciliar document on the liturgy, “*Sacrosanctum Concilium*” was “*welcomed favorably*” by future traditionalists. By some, yes, but by many others, no: Jean Vaquié wrote a book precisely against “*Sacrosanctum Concilium*”.

Regarding the Society of Saint Pius X, the author writes (page 316) that following the 1979 declaration by Archbishop Lefebvre “*on the Pope and the Mass*” (in which Paul VI is a legitimate Pope, and the new Mass is valid), “*various professors at the seminary at Ecône*” had to leave the Society. However, at that time I was a seminarian at the Society, and I must have been distracted because I never saw any professor at Ecône (or at Albano) leave the Society or the seminary for this reason at that time. On page 317, Yves Chiron speaks (finally!) about the “*Declaration of fidelity to the Society of Saint Pius X*” that Archbishop Lefebvre had imposed at that time on the candidates to the priesthood in order to receive ordination (the false accusation against Archbishop Lefebvre by Paul VI of having forced his seminarians to swear against the “Pope” thus later became a reality!). From the way he presents things, it would seem that the “*Declaration of Fidelity*” dated back to 1979, and was an initiative by Archbishop Lefebvre. As far as I know, the initiative was born rather by the professors at Ecône (who certainly had had the placet (approval) of their archbishop and dates back to about 1982. Chiron publishes the text in its entirety, which he received from Bishop Tissier (who actually in 1981-82 was yet the director of the seminary) and it is presented as an “*integral version*”. Actually, that is not so. The original text (I don’t know what the seminarians of the Society swear today) also included an appendix on the new canon law, in which the seminarians were encouraged to adopt the position that the Society would later take. This was so far-fetched (requiring them to swear “*of the*

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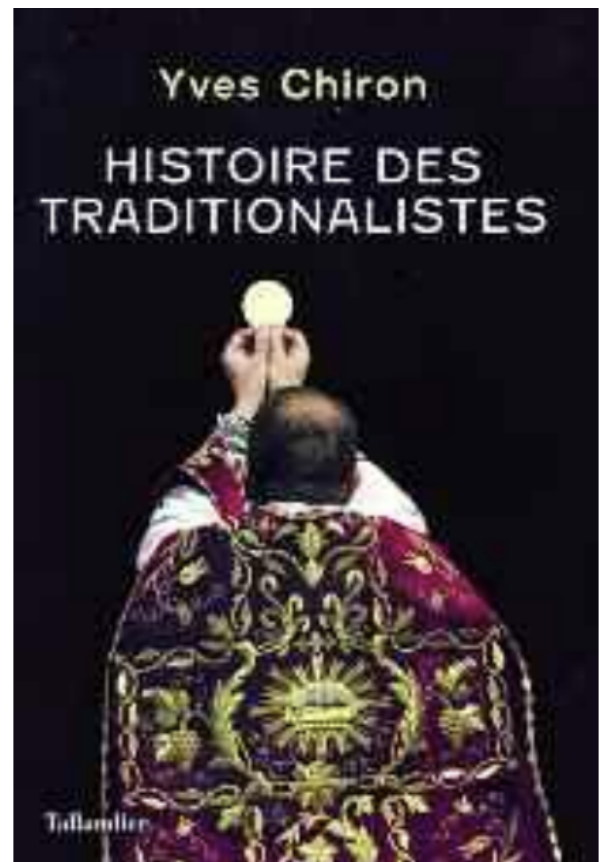
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future”) that I am not surprised that the subsequent clause was omitted; and since the position of the Society on the new code is quite indecipherable, the total omission of this subject does not surprise me. As to the “little history” let us remind Yves Chiron that a seminarian (who later made a great career in the Society), quite perplexed about the oath, went to the director of the seminary to ask what value, in conscience, such a declaration had. His answer: none. And so he signed a declaration with a clear conscience as it was devoid of any value.

Closer to us, is what Chiron wrote on the theological Thesis of Father Guérard des Lauriers. If a historian searches in this book “History of Traditionalists”, for the fateful date of its origin, he would come away disconcerted: on page 307 April-May of 1976 is spoken of, on page 285-286 the beginning of April 1975, while on page 34 it is put off until April-May 1977...So much for the dates. As to the contents, on page 307 Chiron explains that according to the Thesis, Paul VI “*was legitimately the pope*”, and on page 315 he comes slightly closer to reality (although still yet in an inexact way) saying that he was “*legitimately elected*”. Our Istituto which, on page 497, was founded in 1986 (false) and on page 328 in 1985 (exactly) was given birth because the founders followed, from the very beginning, the Thesis of Father Guérard. If that were only true! Unfortunately we adopted it only in 1986 (but since then never abandoned it). To stay on the subject of Father Guérard, the article on the Novus Ordo Mass by *La Pensée Catholique* signed by a “un groupe de théologiens” (page 206) was exclusively the work of Father Guérard des Lauriers, as we recorded in *Sodalitium*. And the *Brief Critical Examination* (page 207), which can be read in Italian thanks to Cristina Campo, it is almost exclusively thanks to Father Guérard des Lauriers as to its contents as he himself declared, without any cause for denial, in *Itinéraires* and then in the preface to a subsequent reprinting of the *Brief Critical*

*Examination* in the *Sainte Jeanne d’Arc* edition. The historical information on the *Brief Critical Examination* and on the collaboration between Father Guérard and Cristina Campo, that I retold in the introduction to the reprinting of the responses by Father Guérard to Simone Weil, which was based on Father Guérard’s archives, is totally ignored by the author. Again with regard to Cristina Campo, the author omits to speak of her role (preeminent) in the petition on the Mass referred to on page 216-217; which is well known and you can refer to my book on Cristina Campo regarding it. And regarding the Thesis again, I don’t know where Yves Chiron came to discover a pamphlet by Father Barbara in which he publicly abandoned *sedevacantism simpliciter* (of which he had been the standard bearer) and accepted the Thesis of *Cassiciacum* (*Pourquoi le pape materialiter plutôt que le sédévacantisme?* [Why a material Pope rather than *sedevacantism?*], 1966) was allegedly written in response to Father Vinson, “*who supported the sedevacantist thesis.*” (page 450).



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This is news to me, because at that time the Istituto collaborated both with Father Barbara and Father Vinson, and Yves Chiron himself recalls that much earlier Father Vinson belonged to a group of priests that followed the Thesis (he distanced himself from Father Guérard due to his episcopal consecration; and later, as did Father Barbara, accepted the validity and liceity of this consecration, even if it was after Bishop Guérard's death.) A small chapter entitled "*Le Guérardisme*" (from page 313) speaks of the letter by Father Guérard entitled: "*Monseigneur, nous ne voulons pas de cette paix*" ["*Archbishop, we do not want this peace*"] (April 12, 1979) in response to the letter by Archbishop Lefebvre to John Paul II in which the French archbishop proposed a solution for the recognition of the Society much more generous (for the modernists) than had been asked by Abbot Schmidberger and Bishop Fellay. Yves Chiron, following Jean Madiran, panned Father Guérard des Laurier, accusing him of being a "delirious calumniator" (page 314). Calumniator, because he falsely accused Archbishop Lefebvre of having concelebrated the Novus Ordo, delirious because he did it earlier even before the Novus Ordo was promulgated. The truth on this question is well explained on our French site ([www.sodalitium.eu](http://www.sodalitium.eu)) and should have been easily consultable by Yves Chiron: [La rupture entre Mgr Lefebvre et le Père Guérard des Lauriers après la lettre à Jean-Paul II \(Noël 1978\) - Sodalitium](#).

I do not wish that this list of errors and omissions gives the impression of a hatchet-job: I recognize the difficulty, by a lone author, to treat a theme so vast and, most of all, to please everyone. Even the Dominicans of Avrillé, for example, were not satisfied with what Yves Chiron had written regarding the founding of their Society (Le Sel de la terre, n. 120, pp. 201-202): it burns them to be reminded of the role Father Guérard des Laurier played and they deny ever truly being sedevacantists (*Mgr Lefebvre, Yves Chiron, le sédévacantisme et Avrillé*). On the contrary, Chiron would speak

too much of sedevacantism for their taste (while he speaks too little of it, for example, mentioning B. Dumont and Abbé Barthe without speaking of their aversion to "guérardism" and their later passing over to "ratzingerism"; and there is no trace, if I am not mistaken, of the *Lettre à quelques Évêques*, undersigned also by Bishop Castro Mayer for its doctrinal value). It seems that the author has made a good number of enemies with his book!

Let's leaf through the large volume together to point out to the reader some inspirations and, at times, some curiosities.

Of "Traditionalism" the author traces its history not only beginning with the liturgical reform, specifically the *Ordo Missae* (which we arrive at only in Chapter 6) or of Archbishop Lefebvre (Chapter 7) nor even the Second Vatican Council (Chapter 3), but much earlier, in confronting the "*crisis of French Catholicism*" under Pius XII (chapter 2) and before that, he deals with, even if in only one chapter, "integralism" (from Pius X to Pius XI) (Chapter 1). It is paradoxical that the neo-modernists, at least in France, called Catholics who opposed the errors of Vatican II "integralists" (in a disparaging manner), and these latter instead ignored or refused this appellation (or rather the correct one: integral Catholics). The heresy of our time is, in fact, Modernism, which was condemned by Saint Pius X, and the clash is not actually between traditionalists and progressives, but between integral Catholics and Modernists (and it is not just a matter of labels or names, but substance). On the treatment of the Council, one is struck by the fact that, while Modernists knew perfectly well who they were and what they wanted, the "traditionalists", even the best and most aware, organized in *Cœtus internationalis Patrum*, did not, with the exception perhaps of the Brazilian bishops tied to the "Tradição, Família e Propriedade" association, which, although having serious defects, at least had a counter-revolutionary conscience. I attribute this diminished conscience of "*the problem of the*

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*present hour*” specifically to the defeat of the integral Catholics after the pontificate of Saint Pius X, for whom the “good ones”, rightly, supported Romanism, but they lacked, or had only in part, a complete vision of the revolutionary process. It will precisely be the advance of Modernism that will make the “traditionalists” increasingly aware (but still yet imperfectly) of the causes, and therefore the remedies for the crisis. And regarding the Council, not enough space is given, in my opinion, to Abbé Georges de Nantes. Not sharing in his opinions (nor, as I said earlier, those of the T.F.P and of Corrêa de Oliveira) I allow myself to recall the very important role that he played in the criticism of the Council, when many others did not know or did not dare to do so, and having understood it as the problem of Paul VI (the *Liber Accusationis*, the “*frappe à la tête*”, the response by Archbishop Lefebvre “if there is a bishop who breaks with Rome, it will not be me...” ) which was the central and decisive problem to resolve; the abbé’s erroneous choice of the Mass, his totally personal and anti-Thomist theology, his anti-integralism, his political choices, the private events at the end of his life, do not erase the memory of his role in those years. Too little space, in my judgment, was given to “traditionalism” prior to Archbishop Lefebvre or at least prior to Archbishop Lefebvre taking a public position on it (1974). And in particular, little was said of the “March on Rome” at Pentecost, organized by Abbé Coache, Father Barbara, Father Saenz y Arriaga, Elisabeth Gerstner, and Franco Antico: gathering together under the window of Paul VI, a crowd of “traditionalists” from around the world (1970, 1971, 1973), absent the contribution of the Society, which was certainly no small matter. This movement, more international, more radical, than that of the Society, was cleverly crushed on the occasion of the Holy Year of 1975, when the Society decided to participate in the jubilee, entrusting the pilgrimage to a worldly liberal like Michel de Saint Pierre, then

forcing the organizers of the March to Rome to demobilize, not only for that year, but for ever. Abbé Coache, a volunteer satellite of Archbishop Lefebvre, withdrew to Lourdes (Chiron wrote: “faded away”), and, after 1975, Rome was left in peace (except for brief incursions by Abbé de Nantes and Father Barbara) to the point that the Society for long years never desired a House and a center in the middle of Rome (the general house is in Switzerland), and no confirmations or weddings were celebrated in the priory of Albano, and no apostolate was carried out for the Italians, so as not to disturb the Guidatore [Driver]. “Traditionalism” as an international phenomenon, that is, a Catholic one, is represented then as a French or Swiss phenomenon, and Italy becomes a spiritual desert. In the same optic, the work at Saint-Nicolas-du-Chardonnet (pages 304-306) which was an initiative foreign to the Society and to Archbishop Lefebvre, and indeed boycotted by Ecône: it would have been appropriate to say it more clearly.

The gallocentrism of Yves Chiron is praised in the critical review by L.-H. Remy, for whom it is a plus, while for us it is a defect. Chiron tries to present a universal mural of the phenomenon of traditionalism with a nod to the Spanish (pages 224-225), the U.S. (Father de Pauw, the C.T.M., pages from 192), the Brazilians, the Mexicans, etc., but certainly in an insufficient manner; it would have been better to title the book “the History of French Traditionalists”. But even this can be easily forgiven a French author, aware of the undeniable importance of the French in their “traditionalist” reaction.

If we speak, then, on the matter of Judaic-Freemasonry (to use the terms of good old Mons. [Ernest] Jouin, one notices too little space given to this topic (pages 299-301); practically nothing on the part of “Judaism” (the Poncins pamphlet is give a little note on page 600), even less on the part played by “Freemasonry”: not a word on Pecorelli, Ortolani, Calvi, Sindona, etc., and unfortunately,

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only a single word, offensively, about the magazine *Sì sì no no* of Father Putti, called a modest Italian bulletin (page 300). Those who know the importance of Father Putti's role, both in Vatican circles and with Archbishop Lefebvre (among so many bad advisors, he was a good one) are surprised at this omission.

We know quite well how, in this material, it is difficult to separate the true from the false, but the theme deserves more space, while the skepticism of the author leaks out from his sentences.

Is the part of the lion played by...Archbishop Lefebvre? It is impossible not to give to such a person a larger space, but at bottom, in Chiron's work, Archbishop Lefebvre did not cut such a great figure: there was even referenced without comment the disgraceful judgments about Archbishop Lefebvre's mental health. (pages 288-289: *the psychology of Archbishop Lefebvre*) and of Bishop Castro de Mayer (page 606 footnote 42) given by the usual "liberals" (what goes around, comes around, the same was done with Archbishop Ngo-Dinh-Thuc). Archbishop Lefebvre's role in Chiron's book seems to me to be propaedeutic and preparatory to the movements once called "Ecclesia Dei" and later "Summorum Pontificum", depending on whether the tempter was Wojtyla or Ratzinger, and now we are called aboard the Bergolian funeral train, and not even first class, by "Traditionis custodes" (page 434) which doesn't seem as such to the author, who doesn't recall how this document imposes the "Montinian Mass" as the unique Roman rite (besides, thus returning to Paul VI). Among the first "ralliés", the monastery at Flavigny of dom Augustin. Don't say that he betrayed us! (pages 350-351). As if a monastery who presents itself as intransigent and "anti liberal" and denounces the "ralliement" of the [Holy] Office, did not end up betraying the best French families, bringing the new mass and religious liberty to their children...(an analogous maneuver was accomplished with the Italian "traditionalists" of

the Cantoni brothers - Giovanni and don Piero, the former a director of *Alleanza Cattolica*, and the latter a professor at Ecône), but of them the French author says nothing. Instead, it would have been appropriate to highlight the overwhelming responsibility of the Society in all their betrayals that followed one after the other in the history of "traditionalism". The Gagon-Perl visit opened the door to betrayal by Dom Gérard [first abbot of Barroux] (pages 354-355). But who called them? It is the same for Campos, and later the negotiations with Castrillon Hoyos (page 393), who initiated them? If the Society often played the role of tempter for its own traveling companions, such as those communities mentioned above, at times the pseudo-traditionalist religious played an ugly role among us (see for example the case of dom Roy (pages 209-210 and that of dom Lafond from page 212). Moreover, among the "traditionalists" at Una Voce are found also "curious" personalities such as Stanislas Fumet and Alec Mellor (page 191).

Nor does the author ignore some sad and sordid matters that perhaps were better omitted, for they have nothing to do with doctrine or the "traditionalist" struggle. But if one decides to speak (pages 429-432) about sexual abuses, or even if only about the sad abandonments of the priesthood or of the falling out of this or that priest in the biographies, at least tell the whole truth, and not just part of it, as some are pilloried and others sheltered. Other embarrassing matters - as for example the attack on John Paul II by a priest ordained by Archbishop Lefebvre who was still living in the house of the Society, was instead totally omitted. An understandable choice, but which then should be done uniformly: either don't speak of these things at all, or tell everything.

I realize that a volume of 637 pages cannot but contain weak points, errors and omissions, or even just questionable points: certainly even this short and hasty review contains them. The book ends with a small chapter entitled: "*What is the future for*

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*Traditionalists?*” - where the spirit of faith and doctrinal rigor are absent. To conclude: the new generation, even “Traditionalists”, ignore almost all of their own past, I have personally seen it thousands and thousands of times. The book by Yves Chiron - a great work, certainly taking a great deal of effort, and risking the displeasure of many - partially remedies this defect. Whoever wants to learn about the “history of traditionalists” now has a volume to do it, with the risk, however, of ignoring that which was not said, and to take as good everything that was said.

Father Francesco Ricossa

- **YVES CHIRON**

*Histoire des Traditionalistes*  
Tallandier, Paris 2022 € 26,90

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## WE’VE RECEIVED

### A dutiful clarification

The *Saint Agobard* magazine editions, faithful to the example of this Patron Saint, do not fail to deal with the Jewish question, which a Catholic cannot ignore: we highlighted two of their titles in the last issue of *Sodalitium*.

We now received another work by Abbé Olivier Rioult. It seems to us that transcribing the long subtitle is already sufficient to enlighten the reader on the subject. “*La Clef des Écritures*” is in effect “*a treatise against the Jews and Gentiles who reject, for opposing reasons but by reason of a similar carnal reading, the admirable harmony of the Old and New Testaments, of the letter and the spirit, since the Ancient is the prophecy of the New, and the New the realization of the Ancient. All this, due to the fact that they do not recognize Christ, the only key to the Holy Scriptures, the only One who can give the perfect understanding of the history of humanity's salvation*”. Who are these

Gentiles (more or less) who reject Sacred Scripture, it tells us on the back cover: “*in ancient times they were named Marcion, Celso, Mani, Faustus... In our times they are called Soral, Timmerman, Guyénot, Hindi, Soler, Römer, Finkelstein...*” It is necessary to tell the truth, even regarding false friends who cannot be companions in the battle against those who reject Christ and/or the Ancient Testament: there is no lack of examples in Italy.

- **Abbé Olivier Rioult**

*La Clef des Écritures*  
Saint Agobard, 2022

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## Italian...Carlism

In our last issue of *Sodalitium*, we reviewed very positively the book by Francesco Maurizio Di Giovine on the Pontifical Zouaves. By the same author, again with a preface by Prince Enrico VI of Bourbon, we received a “*Brief History of Carlism in the Italian Peninsula*”. Having spoken in another review in this same issue on the “*History of Traditionalists*”, intending with this term to designate the opponents to the reforms of Vatican II, we can here add a little chapter on legitimist traditionalism, from the Restoration to the present day, found in the Spanish version of Carlism. If the history of Carlist and legitimist traditionalism, even in Italy, is a shared history from the beginning of Carlism (about 1830) until the Spanish Civil War (1936-1939), so much so that in our library are included the complete collection of “*Voce della Verità*” and “*Voce della Ragione*”, (and this despite the reservations of philosophical and religious traditionalism of those times, understood in the fideistic sense), the same cannot be said of our times. I personally experienced the passage, described by the author who was the protagonist, from the bosom of the *Monarchie*

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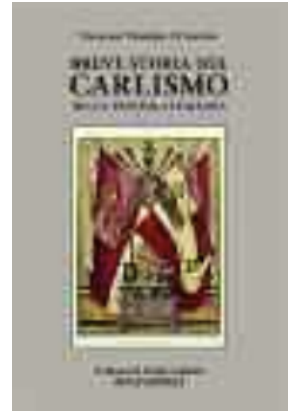
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*Youth Front* from a liberal monarchy to a traditional one; I was a subscriber and supporter of the *Alfiere*, a Neapolitan traditionalist magazine, I was and am proud to have been a friend of characters like Pino Tosca, or to have known Elias de Tejada, but I have never shared the traditionalism that fights the liberals of the nineteenth century in historical conferences, but then professes to be in communion with today's liberals, the ones that impose the declaration on religious liberty, *Dignitatis humanae personae*, for example. The memory of the "beatification" ceremonies of Charles of Augsburg and of the Spanish martyrs by John Paul II and Benedict XVI include, for example, an incurable contradiction. As an emblematic case, a photograph published recently in the newspapers on the occasion of the death of Prince Lillio Ruspoli comes to mind, in which one sees the Prince kneeling before Benedict XVI while two valets dressed in court uniforms give Ratzinger the flag of the Pontifical Zouaves, while I think back on the praise that Ratzinger gave to the Bersaglieri at the Breach of the Porta Pia and to the ending of the temporal power of the Pope. Today's modernists are a thousand times more insulting to God than yesterday's liberals; should we rightly rail against our dead enemies, and then give homage to living ones? Without these due reservations, I cannot recommend the reviewed book, although rich with information and painstakingly written, which adds an important piece to the history of Italian traditionalism.

One last perplexity: on the back cover of the book it reads: "*Spain did not experience the Protestant Reform...The Italian peninsula, on the other hand, fell under all the influences of the Protestant Reform...*": Paul IV, about the Protestants, the Alumbrados, and the Marranis, if he meant them, certainly would not have agreed, especially since the Protestant influences in Italy came from the "Spaniard" Juan de Valdès. Long live Philip II, certainly, but even more: long live Pius V!

- **Francesco Maurizio Di Giovine**  
*Breve storia del Carlismo nella penisola italiana*  
Solfanelli, 2022



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## **Regem venturum Dominum**

**Sermons and meditations for  
the Novena of Christmas**

The feast of Christmas is one of the most important and heartfelt on the Catholic calendar. In preparation for it, the feast begins on December 16th with a Novena. One of the most popular and widespread ways in Italy to make the Novena is that which originated in Turin in 1720 in the Chiesa dell'Immacolata, belonging to the priests of the Mission, by the will of Marchese Gabriella Caterina di Mesmes di Maroles, wife in her first marriage to Count Carlo delle Lanze and in her second with Count Giacinto Scaglia di Verrua. This method is a liturgical composition that imitates matins and vespers and is followed by a sermon and Eucharistic benediction.

These sermons for the Novena of Christmas by Monsignor Angisani, Bishop of Casale, date back to the 1950s; they were kept in this cathedral and disseminated by "*Propaganda Mariana*" and then published in a book by the same bishop, which had a good circulation and received favorable reviews in *L'Osservatore Romano*.

Obviously in the style, the exposition and the examples they are affected by the period in which they were prepared: that is, in the years

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after the war, but we believe that they can be useful to clerics for preaching to the faithful for meditations on the august mystery of the Incarnation. To that end we want to republish the book by Bishop Angrisani.

•**GIUSEPPE ANGRISANI**

*Regem venturum Dominum  
Sermons and*

*Meditations for the  
Novena of Christmas*

C.L.S. 2022

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## Istituto Life

### From November 1, 2021 to November 15, 2022

Dear friends, benefactors and readers, many of you have told us that the first article in Sodalitium that is read (even though it is the last of the articles in the magazine) is precisely “Istituto Life”: and rightly so, because these lines allow me to hold in my hands all the good that Divine grace works, day after day, in souls, as well as our and your Istituto.

#### The House at Verrua and the Istituto

The mother house is preparing for important work, in order to be able to welcome a greater number of guests (seminarians: one from Lombardi, one from Ireland (but originally Poland), one from Hungary, and one from French Belgium. In addition, the Istituto has a new member: Agnès Langlet, a religious postulant entered the Istituto on April 8, 2022 on the feast of the Madonna of Seven Sorrows in Passiontide.

Also at the house in **Raveau**, in the Nièvre region in France, they are doing important work” after having restructured the chapel, it is the “dépendances” turn, where

further rooms are being built which will make it possible to increase the reception capacity of the house for various summer activities.

**Holy Orders.** On May 20, 2022 at Verrua Savoia, Bishop Stuyver conferred the first tonsure on brother Benoît Deuzitter of the *Stella Maris* community; that of Porter and Lector to Louis-Marie Chuilon; and that of Vincent Gastin, exorcist and acolyte. The following day, seminarian Roberto Agnelli was dressed in the cleric’s cassock. On November 16, 2022, don Piergiorgio Coradello received from Bishop Stuyver the Sacred Order of the Subdiaconate, advancing thus toward the altar and his planned priestly ordination - please God - for 2023.

**Sisters of the Istituto.** There was a great celebration for the Sisters of the Istituto on April 26, 2022, with the Perpetual Profession of Sister Cecilia Maria, consecrated to God *in aeternum*, becoming the third religious professed at the Istituto; the first vows of Sister Maria of the Sacred

Heart; and the vestitures of Sister Francesca of the Sacred Heart and Sister Consolata of the Holy Family. After summer activities (camps for the children, material help during the four rounds of summer Spiritual exercises...), regular



*Ordination to the  
sub-Diaconate of  
Piergiorgio  
Coradello on Nov.  
15, 2022*

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life resumes punctuated by the bell that calls to the Lord those who serve the hours in Church with exercises of piety, then on to the external apostolate, to their personal studies, to their lessons, and to their daily services. The sisters pray every day for their benefactors and their families who generously provide for them; may the Lord grant all the abundance of His holy grace and love for His Will.

### **Apostolate in Various Countries.**

**Italy. Casa San Pio X.** Father Carandino points out some celebrations that did not fall into the usual calendar of the Masses: on June 12, 2022 in the Church-Sanctuary of Paderno (FC), at the invitation of the National Association of the Families of Fallen and Missing of the Italian Social Republic; on November 22, 2021 and March 12, 2022 in a private chapel in Calitri (AV); on October 1, 2022 in a church of an ancient abbey in the Marchigiano Apennines. He also reports that the monthly religious instructions on the liturgical year resumed at the oratory in Rome at the end of 2021, while a cycle of meetings on the Gospel based on the comments of the biblical scholar Salvatore Garofalo began in October 2022.

**Tuscany, Emilia and Umbria.** In Tuscany the celebration of the Holy Mass proceeded regularly two Sundays per month; we note, therefore, the more regular visits to Umbria. Father Frascchetti celebrated Holy Mass on some Sundays in San Terenziano in the Comune di Gualdo Cattaneo (PG), in Gualdo Tadino (PG) and also in the locality of Pecorone in the Comune of Castel Giorgio (TR) at the Valverde estate, the Masses took place on July 26 and 27 (Father Ricossa) and Sunday September 4. Three Sunday Masses continue at Modena and Ferrara; from September the apostolate became a little more difficult due to the problems of Father Ricossa's health, who, however, was assisted and replaced by his confreres: the utility of a priestly Istituto can thus be seen in similar ways. In **Bologna**, the practice of the Observance of the Way of the Cross was resumed (April 2, 2022). In **Lombardy** and **Piedmont**, Father Pizzocchi regularly assisted the Istituto, often celebrating Sunday Mass in the oratories in Milan and Turin, as well as Gravellona Lomellina. From Rimini and Verrua our priests also reached southern Italy: Puglia, Basilicata and Sicily. In this last region (Sicily) Father Frascchetti stayed longer.

**France.** There is no stop to the conversions, a sign of the operation of graces,



*Vesting of  
two religious of  
the Istituto on  
April 26, 2022,  
the feast of  
Our Lady of  
Good Counsel*

*...ure on May 20, 2022 at Verrua Savoia*



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and the growth of our chapel in **Paris** given the number of souls who live on the Isle de France. The priests were strained to follow all these new people, to educate them and to give them the sacraments (there are very many general confessions), attending to the increasing load of the apostolate. A second priest is now present one Sunday per month in Paris for confessions. Even for this, the subscription for a chapel on the Isle de France continues greater than ever. The principal obstacle to this project that we have been carrying out since 2007 is the very high cost of housing in this region (our first effort was precisely the oratory in the 15th arrondissement that is fundamental to our apostolate that we acquired in 2007 and which now has become too small for Sunday Mass. We are thinking of acquiring a property in 2023 that is large enough to host our Mass instead of the one we rent every Sunday morning. Consider participating in this subscription to buy a place of worship to offer the Oblatio Mundi in the Isle de France. Add your stone to the building!

The chapel at Le Mans hosts the Mass almost every Sunday. A new altar arrived to embellish it along with other improvements for the piety and joy of the faithful. The pilgrimage to Notre Dame de Pontmain on September 3 was the culmination of the year 2022 for the faithful of Le Mans. We entrust this apostolate to Saint Scholastica and Saint Julian, patron saints of the city and the diocese. As for the rest of France, three priests greatly helped to stabilize the apostolate (in Raveau, Nimes and the Serre-Interpol). At Cannes, we finally were able to acquire a place that allows us to celebrate Mass with greater dignity, so as to continue the apostolate that belonged to Father Gustave Delmasure.

• **Consolidating the Apostolate in Hungary.** In the spring of 2022, the Istituto acquired a property not far from the Hungarian capital at Felesút which will serve as a home for spiritual retreats and camps for children, as well as accommodations for the priest, or better, we hope, for priests. At the same time, the faithful

have transferred ownership of the chapel, set up in 2017, in Budakeszi to the Istituto. Thus, the apostolate in Hungary and in the neighboring countries can be consolidated and developed. We continue pastoral visits to Croatia where about twenty faithful are present; in Romania where there is another promising development; and in Bulgaria, Norway and Sweden as well.

• **Summer Activities (and others): Camps and the Eucharistic Crusade**

From the 11th to the 25th of July again this year and for the 32th time, the column of the Eucharistic Crusade at Raveau took place, organized by the Istituto M.B.C. This year of 2022 there were 56 children present (14 of whom were Italian), who spent forty days of camp under the vigilant eyes of priests, seminarians, brothers and lay monitors to play, pray, and learn Christian doctrine with catechism lessons in the pleasant park of the Raveau castle. Every day began by assisting at Holy Mass, before continuing with their other activities and ending the evening with the telling of a good serialized story that unfolded during their time at camp. We visited the medieval castle at Ainay-le-Vieil with its high walls and its water-filled moat that reminded us of the deeds of the Crusaders of an era that no longer exists. Another fixed date for the camp was “the Great Hike” which is a journey with a team treasure hunt of about 8 km (5 mi) near the forest at Bertranges that lasted all day (and with a picnic of grilled sausages at the base).



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The camp, as always, closed with a final vigil, animated with singing and theater.

The seminarians and brothers of the Istituto continued with great frequency to organize gatherings for **toddlers and children** at Verrua Savoia (in the scholastic year 2021-2022 we had six, from October to June!). The number of young people participating continues to grow as well, and thus also growing are the spiritual fruits for these young souls. During summer vacation we arranged some mountain hikes to various Italian locations with the children. Along with these activities, the catechism classes continued both physically here in Turin and Verrua, and online for all the rest

*The house acquired in Hungary,  
where Father Trauner resides*



## Activities of the Eucharistic Crusade



The children of the Crusade at Verrua Savoia  
-at the close of their theater recital



Children paint their shields during  
breaks of the Crusade at Verrua Savoia



Children throwing flowers before the  
Blessed Sacrament during the Feast of  
Corpus Christi



Camp for the  
older children at  
Val di Susa: trip  
to Rocciamelone,  
the highest  
sanctuary in  
in Europe (3538 m.)







**Summer camp at Raveau: the children eating in the forest during the trip.  
Visiting the castle at Ainay-le-Vieil**

of Italy, for the French, the Belgians, the Swiss and the Hungarians, run by the seminarians, brothers, the priests and religious.

**Camps by the Sisters of the IMBC:** during the year various camps were organized at Verrua for children and adolescents with the purpose not only for having fun together, but more importantly to reinforce the faith and love for God in the hearts of the young, to help them persevere in their Christian life, despite the difficulties that we encounter in the antichristian society in which we live. At the beginning of October 2021, the first gathering of the school year was a trip to the Abbey of Santa Fede nearby, followed by a week for little Swiss and French girls of Annecy who really enjoyed their stay in Italy very much; in early November a few Sisters departed for the house at Raveau and after an enjoyable day of spiritual retreat for adults, a camp for French children took place in the surrounding area and in Paris. In December, on the occasion of the feast of the Immaculate Conception, another camp at Verrua that reunited about thirty girls, among them many animators who assisted the Sisters in organizing the material of the camp and in the preparation of the buffet for the Immacolata for about 100 people! In January 2022, a brief camp dedicated to Saint Agnes, who is proposed as a model of purity and strength; and in the month of February, other days spent together

enlivened by a trip to a riding stable. In May the Sister and the girls departed for Loreto, with flags of the Eucharistic Crusade flying in the wind, on the occasion of the pilgrimage to the Holy House. And with the arrival of summer, the long-awaited summer camps: in June, the camp dedicated to the littlest ones with about thirty girls who, after the visit to the Basilica of Superga, equipped with harnesses and carabiners, tried their hand at ziplining at Adventure Park...much enthusiasm, but also a bit frightening! In July, at the **Camp of Blessed Imelda**, about fifty Italian and French participants who, in spite of the torrid heat, treasured the teaching they received, and among lots of fun: an inflatable slide just for them, the fabrication of a gesso statue, a day with a 2000 meter trip in the fresh air in the Aosta valley...The camp ended with the entrance ceremony of the new Crusaders and the solemn consecration to Mary by some of the older girls.

This year (from August 10) **Camp Don Bosco** for children 14 to 20 years old pitched its tents at Moncenisio, near the French border, at 1,500 meters (5,000 feet) of altitude. We rented part of some former military barracks, but the children all slept in tents! In these 10 days our group of over 25 children, not counting priests, brothers and monitors, were able to climb a good number of high Italian peaks in the surrounding area. The icing on the cake was the climb to

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Rocciamelone (see the photo), the highest sanctuary in Europe (3538 m.)(11,600 ft) where we promised ourselves we would say Mass - God willing - next time. The camp took place with a good spirit of fraternity and Christian effort that allowed the lifting up not only of bodies, but also of souls with the help of Holy Mass celebrated daily at dawn, or sometimes after the outing, as well as frequenting the sacraments, evening instruction, and good Christian example. A beautiful vigil closed this camp that left our young people unforgettable memories. Our gratitude after God come to all those who generously helped us, in particular to the cook, Mr. Lombardi for his great patience and to Mr. Jean-Pierre Cassa, our expert and qualified alpine guide! Let's make an appointment for next summer for new adventures for old campers, and to welcome new ones who want to discover the joy of climbing the high alpine cliffs with other Catholic friends! And finally, from the 4 to the 23 of July, the Sisters of Critso Re (with the collaboration of Father Murro) organized the camping trip to the Alps, at Val di Susa, favored by good weather. The girls were able to cheer up the local residents who welcomed them, with a little concert of religious and folklore singing.

• **The Federici and Albertario Center for Studies.** The day of the Social Reign of Christ at Vignola in October, the Albertarian convention in Milan in November and the Paris conference, already planned, had to be suspended due to Father Ricossa's health problems; this impediment should only be temporary, for which all are invited to the next editions in 2023. In addition, many new arrivals can (re)listen profitably to the video recordings of past editions and follow Federici's press releases which arrive regularly to those who request it via email (and one can consult the Centro Studi website).

Twenty years of the **Davide Albertario Study Centre:** founded January 28, 2002 in Milan. This year also marks the 120th anniversary of the death of Don Albertario (he



*Procession of Corpus Domini*

died in Caronno near Lecco on September 12, 1902) to whom the Study Center is dedicated. The first conference took place on April 11, 2002, entitled "*Sinkhole. Disappeared from history*" with our speaker-friend Marco Pirina, who died in 2011; we remember him with affection and do not forget him in our prayers. In October 2002, the first issue of "*L'Albertario*" was also released, which is the information organ of the Study Center. Today as yesterday the CSDA, although in the last two years due to various vicissitudes has not been able to organize conferences, is still present to fight the battle for our mother Church, as did our inspirer Don Davide. We truly want to be "integral Catholics" and therefore integrally Catholic as was the great Pope St. Pius X.

#### **The Istituto and the press**

We point out that the bulletin "*School and Work*" (n. 10-11 November/December 2021) of the [www.federazioneitaliana-scuola.it](http://www.federazioneitaliana-scuola.it) took up a press release of the *Sodalitium* article on the motu proprio *Traditionis custodes*.

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The local Trentino newspapers and some national blogs spoke on the story about the church denied by the Trentina Curia to hold a funeral mass for Davide Fattor: there was a communique by the Trentina Episcopal curia: <https://www.giornaletrentino.it/cronaca/non-ese/rev%C3%B2vescovo-eparroco-dicono-no-al-funerale-con-messa-in-latino-1.3283501>) which was taken up for discussion on some traditionalist sites:

(<https://www.aldomariavalli.it/2022/08/08/v-edovachiede-per-il-marito-il-funerale-in-ritoantico-ma-il-vescovo-dice-no/amp/>). Subsequently, our Istituto issued a statement in response to the Bishop which can be found at this address: <https://www.sodalitium.biz/comunicato-dell-istituto-in-risposta-allacuria-arcivescovile-di-trento/>.

#### ***Duc in altum: Aldo Maria Valli's site.***

The noted journalist and Vaticanist Aldo Maria Valli, for some time close to Archbishop Carlo Viganò's position, on January 5, 2022 published an interview with Father Ricossa (*Under what conditions is Peter truly the rock?* Editorial title) in response to a debate raised on the same site by The Wanderer (*the confession of Peter and a theological "dubium"*, January 4, 2022). Following the negative reaction by some readers, after Valli issued his statement (January 7: *A written letter. Duc in altum responds*), the following 8th of January Father Ricossa published his response on the same site (*The principal of authority, the full bottle and the drunken wife. A response by Father Ricossa*). Both interviews were reprinted by the *Frederici Center for Studies* and by *Agere Contra* (*The principal of authority: is anyone not in communion with Bergoglio truly outside of the Church?*). The site *Traditio*, on January 11, then intervened with an article by Aurelio Porfiri (*Traditionalism after Vatican II? A response to Father Ricossa*). In the month of March a little book was published entitled "Non Ponte, ma Scale" [*Not Bridges, but Stairs*] (the title was chosen by the editor), containing an

interview with A.M. Valli and Father Francesco Ricossa. The book was discussed in a video conference on the channel of "*Ritorno a Itaca*" on February 24, 2022, with participation by the authors, the editor (Aurelio Porfiri) and John Rao. The video is accessible from our channel on *Sodalitium*. On November 16, 2022, the site published: "*Il due che erano tre: don Ricossa scrive a Aldo Maria Valli (Con don Alberto e don Stefano c'era anche don Marco, che ora collabora con l'Istituto Mater Boni Consilii)*" [*The two who were three: Father Ricossa writes to Aldo Maria Valli (with Father Alberto and Father Stefano along with Father Marco, who now collaborates with the Istituto Mater Boni Consilii)*]; the letter referenced the threatened closing of two celebrations permitted according to the Ratzingerian *motu proprio Summorum Pontificum* in the diocese of Novara, and not permitted after the Bergoglian *motu proprio Traditiones custodes*; for the record, between Father Stefano, Father Alberto and Msgr. Brambilla it all "ended in tarallucci and wine" [with everyone agreeing in a friendly way to disagree], as they say. The same site then took up some press releases from the *Frederici Center for Studies*. *Duc in altum* published speeches by various personalities of Catholic traditionalism, all with very different doctrinal positions; among the defenders of the *Thesis of Cassiacum*, we point out the articles written and published by Antonio Polazzo (a layman of good doctrine).

***Roman Correspondence.*** Roberto De Mattei's site published an interesting article by Emanuele Barbieri (*Chi è il dott. Massimo Citro Della Riva?*) [*Who is doctor Massimo Citro della Riva?*] which integrates and quotes things published in *Sodalitium* No. 72 [*Marxists, Esoterists, and Freemasons against the New World Order?*]. The article in *Sodalitium* was reprinted by *Circolo Cattolico Christus Rex, Agere contra* on January 10, and by the *Federici Center for Studies*. Needless to say we do not share many positions (neither political nor

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religious) with the current *Corrispondenza Romana*.

Video Interview with Elia Menta. On December 27, 2021 the channel “*E si accordino nell’animo e nell’opera*” [And they agree in spirit and in work] published a video interview with Father Ricossa on the following topic: “*The Incarnation of Christ, the Cathars, the latest initiatives of the IMBC*”, available on the *Sodalitium* channel from the following December 30; a new video interview on the following theme: “*Saint Catherine of Siena, Liberty, and the Education of Youth*” published in the month of February and is also available on our channel and on YouTube. In April: *Saint Paul, the Concordat of 1929 and the pilgrimages of the Istituto*. The video in June: “*The Middle Ages and Saint Thomas; the Company of Jesus; Sodalitium magazine*. Our channel of *Sodalitium*, available on YouTube, also published a video interview by Father Giugni and Father Ricossa (June 29, published July 1) on so-called “gay pride” and the planned demonstrations against “gay pride”. As in 2017 and 2019, Father Ricossa explained why the Istituto gives no support for “processions of reparations” made by “*Radio Spada*” and by “*Cronache di Terra e di Cielo*” (one of the labels used by a group of people who say they refer to Archbishop Viganò). Our video interview was also pointed out in the circular *Christus Rex* in Verona.

- **Centro Librario *Sodalitium*.** Our e-commerce site was entirely renovated with new graphics. It published a book by Bishop Giuseppe Angrisani on the novena of Christmas entitled *Regem venturum Dominum*. The re-edition of a beautiful book by an eminent exegete on the theory of evolution is being prepared for the coming year. In 2022 we reprinted two of our best-sellers: the Book of Prayers for the third time and the catechism by Carlo Dragone for the fourth time.

- **Spiritual Exercises.** The preaching of the Exercises took place more or less regularly during 2022: let’s list them. In Serre-Nerpol

from the 26 to the 31 of December (17 people). In Verrua Savoia from the 1st to the 6th of January (17 people). Three retreats at Serre-Nerpol in February (7 people), in April (17 people) and July (16 people). In Raveau from the 1st to the 6th of August for women; from the 8th to the 15th of August for the men (36 people). Again at Serre-Nerpol from the 16th to the 21st of August (12 people). Verrua Savoia: two events from the 22nd to the 27th of August and from the 29th of August to the 3rd of September (32 people). For the community at Nîmes from the 5th to the 10th of September. At Serre-Nerpol: from the 5th to the 10th of September, Exercises for the Religious Sisters of Cristo Re, the Sisters of our Istituto and Sister Letizia. Unfortunately Father Ricossa had to interrupt the Exercises due to his health problem. At Verrua Savoia, from the 19th to the 24th of September: one for the priests, seminarians, religious of our Istituto, and some priest friends (Father Pizzochi, Father Di Lello, Father Sauer, and Father de la Chanonie). The bulletin by Bishop Sanborn published a photo recalling the priestly Exercises.

To these properly called Exercises must be added the days of retreat for perseverance: December 11, 2022 in Milan at the oratory, a retreat was held in preparation for Christmas.

*Pilgrimage to Loreto:*

*Little sermon at the Sanctuary of the Crosses*





*Pilgrimage to Loreto 2022*

At Serre-nerpol on March 13, 2022. At Raveau on November 1 every year, by now a tradition. This year (2022) there was a particularly large participation.

### **Pilgrimages**

**Loreto.** In the last two years, circumstances of public order have impeded the pilgrimage on foot to Loreto; however we have not renounced the traditional plan to the basilica of San Giuseppe da Copertino at Osimo and to the Holy House in Loreto which, in 2020 and 2021, called together over 100 participants. In the spring, on May 14 and 15, 2022, we were able to make our usual pilgrimage, although with some modifications, making it the 18th edition. More than two hundred people participated, a large part of them families (about 50 of them were children and teenagers). With the new route it was possible to stay overnight in Loreto to take advantage of the early hours of Sunday morning to venerate the Sacred Nazarene Wall. Sunday afternoon the pilgrims ended where in the past they had begun, happily before the body of San Giuseppe of Copertino in Osimo. The two days were marked by fervor (the complete recitation of the Rosary, songs, numerous confessions, Mass with many, many communions) and of joy (particularly in the course of Saturday dinner, where one saw long tables of seminarians and friars with the boys, and the Sisters with the girls). The hope is that the pilgrimage might help the participants in the perseverance of Christian life with some fixed points such as Sunday Mass, and for families, weekly catechism

for children run at Verrua Savoia with internet connections.

On Saturday August 20, 2022, as in every year, the pilgrimage to the Sanctuary of the Madonna of Graces of **Boccardirio (B)** took place, to which a healthy number of faithful attended from various regions, in particular from Tuscany and Emilia Romagna.

From the 14th to the 16th of October, 2022, the pilgrimage to Lourdes took place, organized by the Istituto; more than 230 faithful were present from France, Italy, Belgium, Switzerland, and Austria. Four priests of the Istituto joined Father Pizzocchi who cared for the Italian pilgrims.

On October 29, after two years, we took our regional pilgrimage for Mass and the Rosary at the Holy **Monte di Varese** which reunited about 40 people from Lombardy and the Piemonte on a hot autumn day to the foot of the Blessed Lady.

The oratory of Pescara organized two pilgrimages for the Abruzzi faithful: March 26, 2022 at the **Scala Santa di campli (TE)**, an imitation of the Holy Stairs of Jerusalem at the Lateran in Rome and on October 22, 2022 at the sanctuary of **Volto Santo di Manoppello (PE)**, where important relics are preserved and venerated.

On September 17, 2022 the faithful of Annecy and Switzerland gathered at **Annecy** for the 400th anniversary of the death of Saint



*Pilgrims at the S. Monte di Varese (oct 29, 2022)*

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Francis de Sales. After having visited the early convent of the Visitation and the churches in which Francis de Sales worked his apostolate, they gathered at the grotto where Saint Germain lived, whose relics Saint Francis placed there in his honor.

In **Paris**, the traditional torchlight procession for the Feast of the Immaculate Conception at Montmartre took place in December, 2021 after the interruption for health reasons. For some time we had been planning a pilgrimage to **Montligeon**, also impeded by sanitary restrictions; finally we were able to organize it on February 26, 2022: seventy faithful, mostly at the chapel in Paris and Le Mans, prayed to Mary for the souls in Purgatory. On September 3, 2022, eighty faithful at Le Mans, but also from Paris, Nantes and other chapels gathered at **Laval** and then at **Pontmain** in Mayenne, on the initiative by a faithful devoted to this sanctuary of Our Lady, joined by two of our priests: at Laval the pilgrims could pray recalling the miracle made by Our Lady of Pontmain to stop the advance of the Prussians in January of 1871, and also to venerate the “martyrs of Laval” (various refractory priests and nuns killed during the French revolution). On this occasion, Mr and Mrs Loïc Gosse, occasional faithful of the chapel of Le Mans, generously opened their doors to the many pilgrims to celebrate the pilgrimage Mass and to have a very convivial picnic at their home, although our guest was still hospitalized. We take this opportunity to thank them and assure them of the fervent prayers of the IMBC and of our faithful for the long and painful ordeal of the hospitalization of Mr. Loïc Gosse in Brest since August. On June 6, 2022, a group of pilgrims gathered from Paris and the north of France to visit Amiens Cathedral, a masterpiece of our Gothic cathedrals, which houses the head of Saint John the Baptist. Again at the Sisters of Christ the King, in Serre-Nerpol, after two years of forced pause, the pilgrimage to the **Madonna dell'Osier**, in Dauphine, resumed on May 7th. The devotion to the Madonna animated

the fervor of the pilgrims; as every time, the prayer intentions were placed at the feet of Mary Most Holy.

## ADMINISTRATION OF SACRAMENTS

### • Baptisms

21/12/19, Ève, Marie, Degusseau at Lyon.  
07/11/21, Odilon Kalmar at Estaimpuis.  
13/11/21, Jean-Marie, Clément Bolliger at Buchillon (CH).  
15/11/21, Tommaso Michelotti a Borgo at Buggiano (PT).  
20/11/21, Luka Jakubiak at Paris.  
21/11/21, Benedetta Maria Elena Paola Bogge at Sanfrè (CN).  
21/11/21, Dominik Franz Krzan at Lasse (A).  
04/12/21, Louis Jutard e Marius Chevallier at Paris (with the rite of adults).  
18/12/21, Marie Ballot at Paris.  
27/12/21, Matthieu Ramis at Serre-Nerpol (F).  
In 2022, congratulations on the baptism of 13 faithful.  
22/01/22, Raphaël Bilouet at Condé-sur-l'Escaut (F).  
29/01/22, Alexandre, Arthur Georges at Lyon.  
29/01/22, Nathanaël, Joseph, Pierre Degusseau at Lyon.  
05/02/22, Aymeric Poireau at Serre-Nerpol (F).  
17/02/22, Licia Maria Veridiana D'Arco at Santarcangelo (RN).  
19/02/22, Lucia Consonni at Bergamo.  
19/02/22, Mathilde Aumage at SerreNerpol (F).  
19/02/22, Thomas Grzes at Raveau (with the right of adults).  
26/02/22, David Corjon at Serre-Nerpol (F) (with the right of adults).  
05/03/22, Michele Quagliarella at Pescantina (VR).  
13/03/22, Giorgia Maria e Lucia Ferrero at Verrua Savoia.  
16/03/22, Nathan Lercier at Dendermonde (B).  
16/03/22, Sam Duhayon at Dendermonde (B).  
17/03/22, Martial Lesueur at Arc-Ainières (B).  
19/03/22, Gregorio Massimo Giuseppe Prandi at Rovereto (TN).  
19/03/22, Lucie, Thérèse, Marie Gastin at Lione.  
19/03/22, Pietro Molinari at Roma.  
20/03/22, Maria Luisa Belmonte at Potenza.

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04/04/22, Floriane Moreau at Blaasveld (B).  
06/04/22, Richárd Nándor (Richard Ferdinand)  
Balog at Mány (H).  
23/04/22, Francesco Carli, at Adria (Rovigo)  
(conditional).  
02/05/22, Lucie Vezin, at Meymans (Drôme) (F).  
11/05/22, Delia Caterina Benedetta Ceccanti at  
Gualdo Tadino (PG).  
23/05/22, France Bonnand at Serre-Nerpol (F).  
26/05/22 Patrick Cretton at Servion (CH).  
28/05/22, Raphaël Loyer at Paris.  
08/06/22, Veronika Simó at Zsámbék (H).  
12/06/22, Erwin Nicolas Ploch at Le Mans (F).  
17/06/22, Elvina Marie Mootoosamy at Parigi (with  
the rite of adults).  
23/06/22, Martina Pipoli at Foggia.  
24/06/22, Manon Cochois at Annecy (with the rite  
of adults).  
25/06/22, Beatrice Ambrosi at Verrua.  
02/07/22, Louis Le Palud at Lyon (with the rite of  
adults).  
02/07/22, Fanny e Hugo Lindholm at Dendermonde  
(B).  
02/07/22, Jaden Munoz Velasquez at Dendermonde  
(B).  
02/07/22, Reine Douchez at Tourcoing (F).  
03/07/22, Gabriel, Daniel, Michel Gleizal at Lyon  
(F).  
08/07/22, Morgane T. at Paris (with the rite of  
adults).  
16/07/22, Johan Becot at Paris (with the rite of  
adults).  
23/07/22, Jean Herrouin at Combleux near Orléans  
(F).  
31/7/22, Benedetta Viviana Di Giovanni at Potenza.  
14/08/22, Jean-Michel Girard at Paris (with the rite  
of adults).  
15/08/22, Ignace Gillis at Estaimpuis (B).  
27/08/22, Benjamin Roussel at SerreNerpol (F)  
(with the rite of adults).  
08/09/22, Cécile Niakate at Paris.  
10/09/22, Bibiana Iatalin (Katharina) at  
Nagykovácsi (H).  
02/10/22, Martial Laiguedé at Raveau.  
10/10/22, Amalia e Agata Aleccia at Verrua Savoia.  
15/10/22, Amelia Vittoria Luchi at Rovereto (TN).  
22/10/22, Solenn Autret at Raveau.  
05/11/22, Clémence Marc at Serre-Nerpol (F).

### • Confirmations

17/10/21, at Paris (23 confirmandi).  
21/05/22, at Verrua Savoia (48 confirmandi).  
11/09/22, at Lyon (13 confirmandi).  
At Dendermonde e ad Estaimpuis, on different dates  
(20 confirmandi).  
9/10/2022, at Paris (26 confirmandi).  
19/10/22, at Charritte-de-Bas (18 confirmandi)

### • Weddings

02/10/21, Vincent and Marie Laiguedé at  
Serre-Nerpol (F).  
29/01/22 Jérémy Redon and Pauline Suteau at  
Paris.  
26/02/22, Giovanni Guarente and Silvana  
Bettineschi at Verrua Savoia.  
26/02/22, David Corjon and Marie Genevay at  
Serre-Nerpol (F).  
30/04/22, Olivier Gastin and Angèle Brunet, at  
l'Œuvre de l'Etoile de Nîmes (F).  
10/05/22 Jérôme Przybylski and Clémence Remacle  
at Paris.  
02/06/22, Damiano Luchi and Aurora Pompermaier  
at Pastrengo (VR).  
18/06/22 Jérôme Venutolo and Elvina Mootoosamy  
at Paris.  
25/06/22, Manon Cochois and Steven Cantinha at  
Epagny (F).  
30/07/22 Guillaume Connier and Diana  
Matchutadze at Etoutteville in Normandia (F).  
04/08/22, Luka Michaletti and Maria Vittoria Coppi  
at Rimini.  
17/08/22, Kevin Gandolfi and Mélanie Flandrin at  
Estaimpuis (B).  
20/08/22, Priscilla Lafolie and Anthony Traullé at  
Lyon.  
20/08/22, Jean-Michel Girard and Elise Cirion at  
Chérisy near Dreux (F).  
15/09/22, Ralph Bilouet and Constance Dhénin at  
Péruwelz (B).  
13/10/22, Yann Bourguet and Hélène Garnier,  
widow of Fuin, at Notre-Dame de Salérans (F).  
15/10/22, Mattia Piras and Zinaida Stinga at  
Modena.  
22/10/22, Vito Aleccia and Marta Amato at Verrua  
Savoia (TO).  
29/10/22, Matthieu Talbot and Camille Boillet at  
abbazia di Fontaine-Chaalis, near Compiègne (F).

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29/10/22, Thierry Georges and Isabelle Duzan at Lyon.

- **First Holy Communions**

21/11/21, Jeanne Bétend at Epagny (F). 08/12/21, Atanasia Fabbretti at Rimini.

13/03/22, Giorgia Maria Ferrero at Verrua Savoia.

26/05/22, Davide Toscano at Pescara.

05/06/22, Tiziano Kamguia and Filippo Signoretto at Rovereto (TN).

16/06/22, Stefano and Benedetta Lorenzi at Verrua Savoia

25/06/22, Ines Bertaglia, near Modena.

17/07/22, Caterina Bocchetti at Verrua Savoia.

17/07/22, Joseph Théry at Paris.

26/07/22, Jeanne Buliard and Louise Vigand at Paris.

05/09/22, Agostino Mazzasette in Loc. Pecorone at Castel Giorgio (TR).

02/10/22, Maria Camilla Lorenzi at Torino.

29/10/22, Antonio and Maurizio Romano at Verrua Savoia

- **Anniversaries**

On May 13, 2022 Angelo Bichiri and Teresa Camposeo celebrated their 50th wedding anniversary (they were married young). Sunday, May 15 at Turin, at the end of Mass, Father Sergio Di Lello imparted to them the blessing provided by the Roman Ritual.

On June 2, 2022 Giuseppe and Valentina Rubechi celebrated 10 years of marriage; the following Sunday they thanked the Lord assisting at Holy Mass in Loro Ciuffenna.

Twenty years after her death on 9 June 2002 in Florence, the Mater Boni Consilii Institute remembers and recommends Professor **Liliana Balotta** to your prayers. From the earliest days she was a defender of the Roman Mass, participating in the Pentecost pilgrimages to Rome; she organized the coming to Florence of Archbishop Lefebvre in which the French prelate qualified for the first time at the new mass was “the mass of Luther”; she directed for many years the magazine of *Una Voce Firenze* and actually headed its section; she organized the celebration of Mass in Tuscany, exercising a

widespread apostolate among the priests. When the institute was born, and separated itself from the Society of Saint Pius X, Mrs. Balotta was among the very first faithful to support us, opening her house to host the celebration of the Mass and the overnight accommodations for the priests. The dear professor, worthy descendent of a family faithful to the Church (she was related to the Patriarch of Venice, Trevisanato), to Fatherland and King (her father, general of artillery was dismissed for remaining faithful to the oath), many did not know her, many have forgotten, but we will never forget her.

Our Lady of Bethlehem Priory in Faverney celebrated its own fortieth anniversary on the 15th of August. Together with the Prior, on behalf of the Institute, Father Joseph Mercier, Father Charbel Madi and the seminarian Vincent Gastin were present.

We celebrated the 25th wedding anniversary of Mr and Mrs Benoît Lourdelet in Paris.

We pray for the repose of the soul of Father **Nöel Barbara** on the occasion of the 20th anniversary of his death, October 10, 2022, as we already mentioned in the preceding issue of *Sodalitium*.

- **A new Catholic Bishop**, an adherent to the Thesis of *Cassiciacum*, will be consecrated on November 30, 2022 by Bishop Donald Sanborn in Florida (USA). He is Father **Germàn Fliess** of the Roman Catholic Institute, professor at the seminary of Most Holy Trinity. We regret that we cannot be present at the ceremony with our American confreres, but we send our most sincere wishes to the new bishop: *ad multos annos*.

- **Deceased**

On 9 October **2021 Maria D'Amico De Lorenzo** died in Torre de Passeri (PE). On November 20, 2021, Ignác Ujszászi, father of one of our faithful who had returned to religious practice shortly before his death, was buried in Bicske (Hungary). On November 26, 2021, in St. Pölten (Austria) was celebrated the funeral

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*Michel Pol († April 2, 2022)*

of Walter Wenninger, father of a faithful. On December 8, 2021, **Marian Ostrowski** gave his soul to God at the age of 77 on the feast of the Immaculate Conception. Faithful to Mass in Le Mans, he had to leave Poland with his wife and two children after being imprisoned for more than four months by the communist regime in 1981. After many vicissitudes in France, he knocked on the door of our chapel to find faith there ever after. He was able to receive the last sacraments in the hospital and we celebrated his funeral in Le Mans.

On December 17 in the Azores Islands (Portugal), where he had moved for a few years to enjoy his retirement, Dr. **Mario Dal Buono**, who for many years had attended the oratory of St. Ambrogio in Milan and the activities of our Institute. On January 5, 2022, **Gilbert Dubouchet** passed away, having received the sacraments. On January 16, **Evelyne Vignon** died, endowed with the sacraments of the Church. She had returned, with her now deceased husband, to religious practice through her daughter and granddaughter from Paris. His funeral was celebrated in the beautiful 13th century church of his village in Vexin in France, under these words engraved in gold letters above the main altarpiece: "death, judgment, heaven or hell ". On 19 January, in Nîmes, **Claude Linsolas** died piously at the age of 85. He had

been resident at the Œuvre de l'Etoile for ten years, a former carpenter craftsman, he was an example of piety, faithful to daily Mass, great devotee of the Blessed Virgin and Saint Joseph. Father Cazalas celebrated her funeral at Œuvre de l'Etoile.

On January 21, **Rose Bally** died at the age of 94, comforted by the sacraments of the Church; her funeral was held in Tournan-en-Brie. **André Contard** died on 21 January, in La Mure: he was a friend of our Institute. On January 23, Mrs. **Vittoria Schettino, widow of Schiavone** of Fasano (BR), at the age of 87, who had received the sacraments from Father Carandino.

On January 26, at the age of 94, **Sister Marie Rosaria** returned her soul to God after a long long illness, at Œuvre de l'Etoile. Born in 1927, she was married in 1953 to Conrad Wehrey, an Englishman and a Protestant. Her husband honored his commitments in a very honest way, and she was able to raise her three children in the Catholic faith. At the time of the conciliar reforms, Mr. Wehrey accompanied his family to Mass every Sunday without participating, cautioning his wife that the "new mass" was the same as the Protestant ceremony seen in England. So the family decided to participate in the traditional Mass. The dear lady prayed much for the conversion of her husband, in particular during a retreat preached by Father Guérard des Lauriers, who told her not to worry because her husband would convert: when she returned home, her husband announced that he wanted to become a Catholic. On Easter night 1977, her husband renounced Protestantism, received conditional baptism, and made his first communion. After the death of her husband (1984) and the marriage of her daughter, she lived long years of solitude and prayer. Having met Father Raffalli, occasionally attending L'Œuvre de l'Etoile, in 2005 she renounced the world and became a nun to dedicate the last years of her life to the service of God, which she did for 16 years.

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On January 27, **Luisa Piovesana in Colombera** died in Poland, where she had moved to be near her son Federico; in the past she regularly attended the Institute's Masses in the province of Padua. On January 31, **Luis Vives Surià**, a friend and benefactor of the Institute in Barcelona, died. On February 2, **Giuseppina Rossi** passed away in Raimondi, with the sacraments. She was mother to our faithful Turinese, Walter.

On 4 February in Teramo **Mrs. Sofia Conti, Widow of Barraccini** passed away: she had been receiving the sacraments from our Institute for years, first at the oratory in Pescara and then during her illness at her home in Teramo. Father Carandino celebrated her funeral on February 7 in Montoro al Vomano. On February 12, **Mrs. Gabrielle Richard** died in her sleep at the age of 83. We recalled with emotion in the previous issue of *Sodalitium*, on the occasion of the death of her dear husband in June 2021, how they had been faithful supporters of the IMBC chapel in Paris since the first Mass in 2006, and the providential role they already had played in placing our new Mass location in Paris at rue Bleue. May all the faithful of Paris keep them in memory and in their fervent prayers. On 27 February in Turin, **Maria Rosa Rocca, Widow of Fontan** passed away, for whom Father Piero had administered all religious comforts. On the same day, **Mirella Martel, Widow of Lazzari**, sister of our friend Nadir Martello, died in Vigevano. Our priests brought her Communion several times at home. On March 30, **Mrs. Amparo Cots** was called back to God, provided with the sacraments of the Church. Born in 1938 during the Spanish civil war to republican parents, she fled to France and had rediscovered her usual faith. Very pious, she loved to talk about the Catholic Spain of the past, and she accompanied our Parisian apostolate for more than ten years. The faithful of Paris will not forget her. On April 2, after a long illness, **Michel Pol**, a great friend and benefactor of the Institute, as well as of other religious institutions, passed away at the



*Adriana Tardani, widowed of Pizzocchi (†July 7, 2022)*

age of seventy. A Convert, thanks to the intervention of his religious sister, and the Spiritual Exercises made with Father Vinson, he completely changed his lifestyle. Given that his work in the restaurant business involved activities especially on Sundays, he decided to sell his important business: "if I don't go to Mass on Sundays, he said, I know that I won't be able to persevere in the grace of God". So he abandoned all the vain or harmful things for the soul that he had sought for so many years, and decided to follow that God whom he had, until then, neglected. With his work, with his goods, he wanted to help maintain both the religious of Cristo Re as well as our Istituto. After taking care of his parents, who had become elderly and infirm, a terrible illness tried him for over ten years. After so much suffering, his beautiful soul left this earth, surrounded by the people who had held so much affection and gratitude for him. The funeral was held at the Maison Saint-Joseph on April 7, in front of family members and a large number of people who had loved him and who had received spiritual and material goodness from him: those who had turned back to God thanks to him, those who had received good counsel, those a good example; all had been built up by his life. We pray for him and for all the people he prayed for.

On March 15, **Luigi Berselli**, already one of our faithful when Mass was celebrated in Bologna, passed away. On April 6, **Frédéric**

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*David Fattor († August 3, 2022)*

**Stoyanoff**, who had received the sacraments on the previous March 26, died in his home near Anney. On April 12 **Gisèle Dumas** died, wife of Berchmans Rodrigue: they lived in Saint-Georges de Beauce in Canada. A Requiem Mass was celebrated in Verrua. On October 19, her twin sister, **Hélène Dumas**, wife of Jean Paquet, died in Champlain-de-l'Assomption in Canada; she had lived with her husband in Saint-Côme-Linière. Both sisters were over 90 years old. The two families followed *Sodalitium* and shared its positions. On April 14 (Holy Thursday) **Mrs. Corradina Barone, Widow of Russo**, died in Pachino (SR), mother of our dear Santana, to whom Father Piero had administered all religious comforts on February 26.. Also in Pachino, on July 31, **Mr. Mauro Russo**, father of our dear Giuseppe. On June 17, **Battista Vioglio** died in Serralunga d'Alba, after having received the last sacraments. His family is assiduous at the Sunday Mass celebrated in Verrua.

On July 7, after a short illness, **Adriana Tardani, widow of Pizzocci**, died in Gravellona Lomellina (PV). Pizzocchi, mother of our dearest Don Marco; Father Ugolino celebrated his funeral on July 9 in Gravellona Lomellina and his burial in Vigevano. Like her husband, she was an artisan in the footwear world. She sacrificed her life for her children, guided in a

particular way by a great love for Our Lady, and she fully shared with her children the suffering for the current situation of the Church, the adherence to the Holy Mass as always and concern for the salvation of souls. Thus she was able to receive the sacraments of the Catholic Church which prepared her for God's judgment. On July 18, in Bergamo **Tiziana Comino in Consonni**, mother of our faithful David, passed away.

On August 3, **Davide Fattor**, a young 46-year-old father of a family who left behind his widow Agnese and four small children, died in Revò (TN) of an incurable disease. He had received the sacraments on July 4 in the hospital in Bolzano. The funeral was celebrated by Father Ugolino Giugni on August 5 at the Revò cemetery in the presence of more than three hundred people under the scorching sun, since the 'bishop' of Trento had refused the town church (which had been requested by the family) for the Mass because the rite of Saint Pius V is forbidden according to the new dispositions... The modernists who talk so much about ecumenism had had no charity or pity towards the young widow and 4 small children. The story had a certain echo in the local newspapers, with a statement from the Trentino bishop's Curia (see the Institute section and the press). Davide Fattor, engineer and appreciated apple grower in Val di Non, was deeply Catholic and had been following the Institute for many years. He was married in the Tridentine rite (celebrated by Father Ugolino) in Poland in 2010 to Agnese and had his 4 children baptized in it; he had prepared well for death, and for this difficult moment he had also admirably prepared his children: *Beati mortui qui in Domino moriuntur*. On August 15, **Christian Revol**, who had attended Mass in Serre-Nerpol, died. On August 23rd, at the age of 62, **Mr. Charles Canadas**, passed away after a long illness. He had converted in 2019 at Œuvre de l'Etoile, with his two sons, Vincent and Fra Guillaume, who is a Stellamaris religious. Since his conversion he has been an example of fidelity, of

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piety, especially in regularity receiving the sacraments. His funeral was celebrated by Father Michel at Œuvre de l'Etoile and the inhumation in Bourgoin-Jal lieu by Father Cazalas. At the end of August, **Mrs. Pascale Bafoil**, a faithful of the Paris chapel, had to be hospitalized in Amiens and gave up her soul to God a few days later, on August 31, at the age of 59, after having received the last sacraments from our Belgian confrere. We will remember her joy and generosity in helping the elderly (she made us come to the bedside of many of them to give the sacraments). Her funeral was solemnly celebrated in a magnificent church in the Oise; many faithful and the choir of the Paris chapel were present. We offer our sincere condolences to her son (let us not forget that it was her son's conversion that brought Mrs. Bafoil back to the faith).

On September 30, **Miss Anne Marie Leberquier** was called back to God at the age of 96 at Fécamp in Normandy, where we had previously been able to bring her the aid of the last sacraments (we will never forget her appearance as her face lit up with joy as she was brought the viaticum). She had attended the chapel in Paris as often as she could due to the distance. She lived a life of deep faith, in the poverty she maintained through creature detachment. On October 8, **Johannes Antonius Josef Hauptmeijer** died in Rijen, born in Raalte (Netherlands) on 22 April 1932, receiving the last

rites. A fervent faithful, he rendered various services to the priests who led the battle for the faith. His funeral was held in Molenschoot. On October 10 in Baasrode, **Christina Verhoeven** passed away, born in Westdorpe (Netherlands) on December 2, 1918, she received the last sacraments. Twice she moved her home to stay near a "non una cum" chapel. Her funeral was celebrated in the Dendermonde chapel. On October 30, at the age of 103, **Maria Alejos** passed away: the Institute often celebrated the Holy Mass in Spain with her and her sister Pilar. The N.H. **Donato Cerretta** from Calitri

(AV), born in 1928, died on November 1. In recent years he attended Mass celebrated by Father Carandino in the chapel set up in his house and received the sacraments. The same priest celebrated his funeral in Calitri on November 3. On November 4, in Pontelagoscuro (Ferrara), **Beatrice Piacenti, Widow of Fabbri**, passed away, who had received the sacraments during her illness. On November 23, **Jean Dubouchet**, brother of Charles (†) and Pierre passed away; he had received the sacraments in the hospital two days earlier.

We pray for the souls of all our faithful departed and to all their families we offer our sincerest condolences. *Requiescant in pace.*

### **Grievances in the Episcopate.**

During the year 2022, the Church lost two bishops, faithful to Tradition: Bishop Andres Morello, who died March 6 in Argentina, and Bishop Daniel Dolan, who died April 26 in the United States. We knew them both. Bishop Morello, from when he was a seminarian, facilitated the relationship between us, after leaving the Society of Saint Pius X and founding the Compagnia di Gesù e Maria. Oftentimes, Bishop Morello solicited and welcomed counsel from our Italian confreres in a fruitful exchange of views. Bishop Morello collaborated with Bishop McKenna and received his episcopal consecration from Bishop Neville. We offer our condolences to our confreres, in particular to his successor, Father Alfredo Contreras.

On the feast of the Madonna of Good Counsel, Bishop Daniel L. Dolan died suddenly at his residence in Cincinnati (Ohio). Born in 1951 in Detroit, Michigan, he was ordained a priest by Archbishop Lefebvre in the Society of Saint Pius X in 1976 during the famous "summer heat", so called because of the "suspension a divinis" imposed by Paul VI on the French bishop. In 1983, he was one of the nine priests in the United States who left the Society of Saint Pius X (the three principal reasons for the separation were: the refusal of

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*Bishop Daniel Dolan († April 26, 2022) together with Father Anthony Cekada who died in 2020*



*Bishop Andres Morello († March 6, 2022)*

the rubrics of John XXIII, that the Society had imposed on the United States; the refusal matrimonial annulments decreed by the modernists, and the refusal to collaborate with priests doubtfully ordained with the new rite without being newly conditionally ordained). After the departure from the Society of the four Italian priests and the founding of our Istituto, our meeting with Father Sanborn gave rise to a debate among the American priests regarding the vacancy of the Apostolic See (considered no longer to be only an opinion), as well as the legitimacy of the consecrations performed by Archbishop Ngo-Dinh Thuc, rejected for example by Father Kelly and accepted, among others, by Fathers Sanborn, Dolan and Cekada. After a round of Spiritual Exercises preached in Verrua by Father Barbara, Father Dolan received episcopal consecration from Bishop Pivarunas in 1993. A seminary directed by Father Sanborn (later also consecrated bishop, but by Bishop McKenna) was opened, first in Michigan and then in Florida, to welcome vocations who turned to the two bishops, who agreed on the vacancy of the Apostolic See, but not on the Thesis of Cassiciacum's, embraced by Bishop Sanborn and not by Bishop Dolan. The collaboration between the two bishops lasted until last year, when Bishop Dolan, in a change of attitude, no longer accepted collaboration with the supporters of the Thesis of Bishop Guérard des Lauriers. At the time of Bishop Dolan's death, the theological controversy on the Thesis was still quite pressing. Before the consecration of Bishop Stuyver by Bishop

McKenna (January 16, 2002) the Institute turned, for sacred orders, to the same Bishop McKenna since 1991. Due to the distance and the age of the Dominican prelate, however, for orders lower than the priesthood we also turned to Bishop Dolan from 1994 to 1997; Bishop Dolan also consecrated the altar of Verrua Savoia (May 27, 1994) and that of Turin (June 11, 1995) and inaugurated the San Gregorio VII Oratory in Rome (April 21, 1996). The only priestly ordination he conferred on Verrua, an exception to the rule, was that of Father Ercoli on 12 October 1997: it was also the last time that the Institute had recourse to the American bishop. The question of the Cassiciacum Thesis has always divided us from him, even if the friendship with Father Cekada has favored the maintenance of good relations. After the death of Father Cekada and the controversy over the Thesis that had flared up in the United States, our paths had separated. Despite this, we remember the soul of Bishop Dolan in prayer, and we also commend him to the suffrages of our readers; always particularly devoted to Our Lady of Good Counsel, he died on her feast day, after paying homage to her in one of his last writings. The Institute also extends its Christian condolences to Bishop Dolan's priestly confreres, and to his successor in the episcopate, Bishop McGuire. Rest in peace.

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## **Pilgrimage to Loreto 2023**

The next walking pilgrimage to Castelfidardo at Loreto, with a final stop at Osimo, will take place Saturday, May 21, 2023.

We will publish the complete program on the Sodalitium website

All Books of the C.L.S. on [www.sodalitiumshop.it](http://www.sodalitiumshop.it)

### **Notice to our readers**

The costs of sending and printing the magazine increase, the paper is tripled in price. Help us pay them with your offerings. May God and Our Lady of Good Counsel bless you all.

e-mail. [info@sodalitium.it](mailto:info@sodalitium.it) - tel. 0161.839335

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## Holy Masses

### Residences of the Istituto

**Italy - Verrua Savoia (TO): Mother House - Istituto Mater Boni Consilii, Chiesa SS. Pietro e Paolo, Loc. Carbignano, 36.** Mass at 7:30 on weekdays, all Sunday Masses at 6:00 pm. Eucharistic Benediction every Friday at 9:00 pm. Tel: 0161.839335; email: [infor@sodalitium.it](mailto:infor@sodalitium.it)

**San Martino dei Mulini (RN): Casa Saint Pius X -**  
*Father Ugo Carandino*, via Sarzana 86, CAP 47822. Tel. 0541.758.961; email [info.casanpiox@gmail.com](mailto:info.casanpiox@gmail.com)

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

**France - Raveau:** 350 route de Mouchy, 58400 Raveau. For information: Tel. (+33+ 03.86.70.11.14 email: [info@sodalitium.com](mailto:info@sodalitium.com)

### Other Holy Masses in Italy

**Bari (province):** for the calendar masses consult our Website.

**Ferrara:** *Chiesa San Luigi*, via Pacchenia 47, Albarea. Every Sunday at 5:30 pm.

**Gravellona Lomellina (PV):** *Father Marco Pizzocchi*, via Verdi 28. Mass every Sunday. Call for information. Tel. 347.109.7481 Email: [donmarco.pizzocchi@alice.it](mailto:donmarco.pizzocchi@alice.it)

**Imperia (province):** One Sunday per month. Schedule distributed by mail.

**Loro Ciuffenna (AR):** *Fattoria del Colombaio*, st. dei 7 Ponti. The 1st Sunday of the month at 5:30 pm.

**Milano:** *Oratorio S. Ambrogio*, Via delle Torre, 38. Every Sunday and Holy Day at 9:00 am. and 11:00 am. For information: [www.oratoriosantambrogioimbc.it](http://www.oratoriosantambrogioimbc.it)

**Modena:** *Oratorio S. Pio V*, via Savona 75, Every Sunday At 8:30 am. and 11:00 am.

**Padua (province):** The 3rd Sunday of the month 5:00. Schedule distributed by mail.

**Pescara:** *Oratorio del Preziosissimo Sangue*, via Ofanto 24. For Mass calendar, consult our website.

**Pistoia:** The 3rd Sunday of the month 10:30 am.

**Potenza:** *Oratorio San Lorenzo*, via Angilla Vecchia 126. For the calendar of Masses, consult our website.

**Ragusa (S. Croce Camerina):** One Sunday per month at 11:30 am in Belpiano 36.

**Rimini:** *Oratorio San Gregorio Magno*, via Molini 8. For the calendar of Masses, consult our website.

**Rome:** *Oratorio of S. Gregorio VII*, via Pietro delle Valle 13/B. The 1st, 3rd, and 5th Sunday of the month at 9:00 am and 11:00 am.

**Rovereto (TN):** *Chiesa di S. Ignazio*, via Stazione 13 Mori Stazione. The 1st, 3rd, and 5th Sunday of the month. Schedule distributed by mail.

**S. Bonifacio (VR):** The 2nd Sunday of the month at 6:00 pm. Schedule distributed by mail.

**Torino:** *Oratorio del S. Cuore*, via Tesauruso 3/D. Every Sunday and Holy Day at 9:00 am and 11:15 am., and the 1st Sunday of the month at 6:15 pm.

**Valmadrera (LC):** via Concordia, 21.

**Valrese:** The 4th Sunday of the month at 6:00 pm. Schedule distributed by mail.

Confessions 30 minutes prior to the start of Mass.

For more information on the celebrations, consult the pages of the corresponding locality at [www.sodalitium.it](http://www.sodalitium.it). Or call or write to us at:

.Verrua Savoia: [info@sodalitium.it](mailto:info@sodalitium.it)

Tel. 0161.839.335

. Rimini: [info.casanpiox@gmail.com](mailto:info.casanpiox@gmail.com)

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