

The Catholic Catechism on Freemasonry

Lecture Series on Freemasonry Through the Light of Catholicism

– Instructor David L. Gray, M.A.T.

The Catholic Catechism on Freemasonry

Session Nine – Dall'alto dell'Apostolico Seggio

The objective of this ninth lecture is to ground the student in the focus of Pope Leo XIII's *Dall'alto dell'Apostolico Seggio*, where he continues to explain how the principles of Freemasonry have inspired Freemasons to infiltrate and plot against the State so that it can be easily manipulated and used as a tool to supplant the Catholic Church.

CATHOLIC
CATECHISM ON
FREEMASONRY
LESSON NINE -
FROM THE APOSTOLIC THRONE

Dall'alto dell'Apostolico Seggio

Historical Background of Papal Encyclical

Areas of Major Contribution & Legacy

DALL'ALTO DELL'APOSTOLICIO SEGGIO - FAST FACTS

- **Author:** Pope Leo XIII (1878 – 1903)
- **Promulgated:** October 15, 1890 from Saint Peter's
- **Purpose:** As with Officio Sanctissimo, here in Dall'alto dell'Apostolicio Seggio, Leo XIII continues to explain how the principles of Freemasonry have inspired Freemasons to infiltrate and plot against the State so that it can be easily manipulated and used as a tool to supplant the Catholic Church. Leo XIII would follow his plea to Italy up two years later with Custodi Di Quella Fede and Inimica Vis.

DALL'ALTO DELL'APOSTOLICIO SEGGIO - HISTORICAL CONTEXT

- The upcoming general elections in Italy on November 23 of this year would have also been on the mind of Pope Leo XIII. The Historic Left had won control of parliament in 1876 and had been led by Freemason Agostino Depretis, until 1887 when Francesco Crispi, a Freemason, and a Deist, had succeeded him as Prime Minister. In the following years, Crispi came to believe that better relations with the Vatican were good for Italy, but such notions won him the threat of being excommunicated by the Grand Orient of Italy in 1894, for what was called a "Masonic apostasy."
- This is a time of restored strength for Freemasonry in Italy – having been banned from 1831 to 1848. By 1870 – 1872, they have a formal agenda.
- This is also the sunset of Freemasonry in Italy with the upcoming rise of Communism, which would bend Mussolini in 1914 to expel Freemasons from the party. In 1923 the fraternal religion would be outright banned. In 1925; following communist persecution, the Grand Lodges would go dark and not return until the end of WWII.
- Into this brief window of Masonic influence in Italy and the fear of it becoming as strong as Freemasonry was in France at the time, enters Pope Leo XIII with three encyclicals to the Italians concerning the plot of Freemasonry against the Catholic Church, beginning with Dall'alto dell'Apostolicio Seggio.

DALL'ALTO DELL'APOSTOLICO SEGGIO - AREAS OF CONCERN

Major Points:

- Paragraphs 1 – 2: Freemasonry is possessed by the Spirit of Satan. The Catholic Church cannot give up ground or adapt (no new normal with abnormality). It is the duty of bishops and the clergy to teach even more powerfully than before in warning about the dangers of Freemasonry; to be defenders of the religion, to be watchful sentinels of the flock of Christ, and be ready “to sacrifice everything, even life itself.”
- Paragraphs 3 – 4: In this section, Pope Leo XIII delineates the various stages in the war with Freemasonry:
 - The war began through a political pretext, which led to the overthrow of the civil powers of the Pope. That is, the stripping away of the Republic of Peter and, thereby, the end of the Papal monarchy.
 - The suppression of Religious Orders, which led to a decline in the number of their vocations and, thereby, their ability to evangelize the peoples.
 - The obligation to military service extended to clerics.
 - The confiscation of Church property, money, and placing taxes and other financial burdens upon religious institutions, which had forced some into poverty.
 - The action of separating Church and State in law and in public manifestation; including annexing control of the instruction of marriage and education away from the Church, which was an attack on the family.

DALL'ALTO DELL'APOSTOLICO SEGGIO - AREAS OF CONCERN

Major Points:

- Paragraph 5: Leo XIII states that, at the moment, Italy has become just like other countries whose governments have fallen under the control of Freemasons. As proof that these anti-Catholic and evil machinations were first “proposed, decided, and resolved in the secret meetings of the sect,” he offers up the example of the monument of “the renowned apostate of Nola.”
- Paragraph 6: Leo XIII calls Freemasonry a religion and lists its three goals under what he labels as a Masonic program. (1) to abolish all religious schools; (2) to craft laws and public policy in a way that achieve the separation of Church and state and separation of Church and social life, so that that state and the people will be absolutely independent and free from clerical influence or elements in any manner, and to replace it with Masonic influences so that Freemasonry will be the “master and controller of everything.” (3) Stop all ecclesiastical bodies of their ownership of the property; thereby, stripping the Church of its own freedom and independence.
- Paragraphs 7 – 11: The solution to this problem is to fight back and not surrender Italy to the Masonic program. Leo XIII implores the bishops to use every resource at their disposal to fight for the Christ-centered formation of their clergy, for Catholic education, for the orthodoxy of the faith, and for the “Christian character and spirit of family life.” Create a Catholic press. Freemasonry is only doing Satan’s philanthropic work.

DALL'ALTO DELL'APOSTOLICO SEGGIO - AREAS OF CONCERN

Major Points:

- Paragraphs 12 – 16: There is no true justice or public or private morality without religion; religion is the basis of true morality. Religion is the thread that binds family, and without religion, “the family bonds grow weak and waste away.”
- Paragraphs 17 – 20: Leo XIII closes this encyclical to Italy with a vision of hope and a promise if they were to give up all the sects that seek to destroy the Catholic Church. He imagines for his readers a beautiful Catholic utopia where the Church was given the freedom to exercise her full rights from God. He imagines an Italy that is in harmony with the Pope would “emulate the glory of its early times” and be a majestic capital of the Catholic world.

DALL'ALTO DELL'APOSTOLICIO SEGGIO - CONTRIBUTION & LEGACY

- Pope Leo XIII is not done fighting for Italy. He loves her far too much to just surrender her to the adulterous forces of evil. Two years later, he will pen *Custodi Di Quella Fede and Inimica Vis* in one final effort to bring his beloved back home.

The Catholic Catechism on Freemasonry

Session Ten – Custodi De Quella Fede

The objective of this tenth lecture is to ground the student in the focus of Pope Leo XIII's *Custodi De Quella Fede*, where, post a successful election for the political right in Italy, Pope Leo XIII seized upon the small victory to publish two encyclicals on the same day that repeated his similar themes. *Custodi Di Quella Fede* was addressed "To the Italian People," and *Inimica Vis* was addressed "To the Bishops of Italy."