

Chapter 1 : What is the meaning of the cross?

A history of the Christian Democratic movement in Italy, and its relations with the Church and the State.

It is perverted Kamite ancient Blak Egyptian Ritual-ology in mechanized form. Some folks believe the "lawful American government" is not in operation; they say that in its stead is Some Thing Else, a "corporation government" posing as "the government. It used to be that only Blak neighborhoods were "police states. Capitol and are found in other U. Notice the back of the Chair resembles a golden AX blade pointing up, while the Flag-stripes resemble the rods of the fasces. Like the crucifix, holey rituals are involved in its use. Euro-portraits of Christ often show him holding a Sphere. Like people make the sign of the Cross to ward off "evil", when House Members get unruly, the Mace is lifted off its pedestal and presented before offenders to "restore order". Click here for more details. Compare this with the POPE holding a phallic crucifix, big as that Mace, before throngs of worshippers. We will look at Eagle-Gesus in Zodiak Christ. On many churches the crucifix is mounted in a Sphere. As shown earlier, the U. Capitol dome got a Sphere. S Great Seal depicted on back of the U. Same FIST is also a clever " 3skor ". In , some 26, were minted. The reverse displays two shields separated by a doubleblade fasces. Obverse portrays a Confederate and Union veteran. Though dressed in common clothes Lincoln has a generous regal robe draping the arms of his chair, a symbol often associated with Roman emperors. LINKon must be mighty special to be so decked with elite power-symbols. Click here for more info. Not a single female has ever come from a male. But every natural, NatureReal male in the world came from a female. Liberty has the face of a young strong looking Anglo man. His big LIT torch is his big Ejaculating phallus. Like the Yoni, a book "opens. It is a big "TAU" T , emblem of the male genitals. A big Yoni Circle be there too! Who or what do you think is the "Projecting Ax"? Until I determine otherwise, the apparent "Projecting Ax" is You know what "InterNIC" is? InterNIC is the organization responsible for holding the registration and routing of Internet domain names. InterNIC is owned by the U. In his article he states: The reverse vibration of "NET" 12 times is With first 4 vibes reduced, the crowned quinta skor-vibration of "NET" 12 times is With skors reduced, the inverse skor-vibration of "NIC" 12 times is YesItGot multiple s, as does "www". Its vibration, is a form of 6x6x6. Both versions are ed.

Chapter 2 : Fasces - Wikipedia

The original symbol of fascism, in Italy under Benito Mussolini, was the calendrierdelascience.com is an ancient Imperial Roman symbol of power carried by lictors in front of magistrates; a bundle of sticks featuring an axe, indicating the power over life and death.

The Fasces and the Cross Published in La Rassegna nazionale, by Ugo Ciuchini In the present time every Italian of the home front, whatever place he occupies in the social hierarchy, must have a greater sense of responsibility and justice, and indeed feel more alive, in his dealings with fellow citizens, that sense of human brotherhood, which is not only a Christian duty, but the spontaneous expression of national and racial solidarity, cemented now by the blood spilled by our generous brothers on the battlefield. In order to win the war we need austere virtue, not the unleashing of vulgar passions. At the forefront of these is the religious sentiment of the Italian people, the religious sentiment that we were nursed with on our mothers knee, and which is the purest and noblest heritage we have received from our fathers. Let us imitate the example of our ancestors, beginning with the ancient Romans, who Livy calls "men filled with religion, who did not undertake any civil or military venture without having propitiated the gods with sacrifices and without consulting the priests. The Italian people "the heir of the Roman people" is intimately Catholic; and, also looking at things from a simply pragmatistic point of view when the light of faith is not shining in the soul, it is necessary to capitalize on this most powerful spring of religious feeling. This, combined and fused with the love of Fatherland, creates miracles of superhuman fortitude and heroism, like that of the Alcazar. Italy is Catholic by right and by fact, Catholic in mind and in heart. Fascism from the outset understood the importance of harmony between the sentiment of Fatherland and the sentiment of Religion of the Italians. Italy, which has the immense privilege of having in her bosom the Chair of St. Peter, knows its vocation. While remaining in a distinct field and autonomous of its civil, political and economic realizations, in the designs of Providence it is destined to cooperate in the restoring and civilizing work of the Church over Europe and the world; especially by the effectiveness of example, realizing its own political life and Christian social order as it does now, brandishing the sword against Bolshevism "the denier of all Christian and civil principles. Owing to close links existing between Italy and the Church, the cause of Italy, which recognizes its own vocation, becomes the cause of God and the cause of God always ends in triumph; to fight for the Fatherland is to fight also for the Faith of the Fatherland, "pro aris et focus" for God and country, according to the classical Roman motto; it is to fight for a better Europe, more harmonious, more just and happier; it is to fight for Christ. Europe "has needs and is thirsting for a new inner discipline and a new spiritual unity" and "no one can say what to prepare to history the magnificent Christian vitality. For the regeneration of Europe it is necessary to reconstruct intellectual and moral unity the remote "but fundamental" cause of the current war is due precisely to this lack of spiritual unity, based on a single criterion of morality and justice universally accepted; this arduous task can not be accomplished without Rome, to which all European nations can look towards with confidence, as that which always keeps alive and vital the ferments Christianity and Romanity which previously, having merged with the peculiarities of the strong and loyal Germanic race, produced European civilization. The biggest problem of the unitary reconstruction of the Europe of tomorrow is to unite Latinity and Germanism. And this union, while remaining distinct "each of the two worlds with their particular characteristics" may be accomplished, in an intimate and permanent way, under a "unified religious conception", which Hitler Mein Kampf lamented as missing in modern society and considered it necessary, because "for the masses, faith is almost always the only foundation of a moral conception of the world", and without moral foundations the world can not exist. The history of Rome itself teaches us that empires are formed not only by the sword, but also with virtue, and that when there is no virtue, they become corrupt and come apart. This means that the Cross in the center of the flag must not be a mere heraldic symbol, but the expression of an entire program. Already in Ciriaco De Mita in his plan of the revolutionary movement entitled "Ideas for organizing the intelligences of all the cities of Italy for their independence, unity and freedom," he stated that "the banner of three colors, green, red and white" which was to be the flag of the

regenerated Italy, was "also composed of the Cross", because it is these are his own words "the symbol of Liberty and of Religion". The evidence demonstrates that, since the beginning of the Risorgimento, the holy ideals of Fatherland and Religion were inextricably united in the hearts of the vast majority of those who aspired and conspired for the independence and unity of Italy. It was always the radiant ideal of the divine Alighieri, perennial interpreter and tutelary genius of the Italian race, which dominates our history: As with Dante, love for the Fatherland and love for Christ has always been united in the heart of the Italian people, whom "in its flower never withered" as writes Giovanni Papini "was more Dantesque" than many of his representatives. And therefore the union of the Fasces and the Cross, symbols of the universal ideas of law and of God, is sealed in the fate of Italy and the Europe of tomorrow; because the new world that will emerge from the war will be the harmonization of Fascism and Christianity, that is, from the union of justice and love, the only two principles capable of reorganizing the world of tomorrow. The Fasces and the Cross, symbolizing Romanism and Catholicism, are and forever will be so long as Italy will be as the genius of the Duce is today, at the height of its destiny the ideals that will guide her to true greatness. The Emperor Constantine, after impressing on the shields and banners of his legionaries the Cross of Christ, "ad Saxa rubra" defeated Maxentius; and from that day, in which the Fasces and the Roman Aquila were joined to the Cross, there appeared in the world the most splendid of auroras, the dawn of Christian civilization. In this grave hour for the fate of the Fatherland and European civilization, let us look up. In the bluish skies of Italy there is still ideally shining, radiant with superhuman splendors and consoling as a divine promise, the Cross that appeared to Constantine O Italy, "in hoc signo vinces" in this sign you shall conquer.

Chapter 3 : FASCES - crossword answers, clues, definition, synonyms, other words and anagrams

A few artifacts found showing a thin bundle of rods surrounding a two-headed axe point to a possible Etruscan origin for fasces, but little is known about the Etruscans themselves.

A fasces image, with the axe in the middle of the bundle of rods Fasces , Latin: The axe originally associated with the symbol, the Labrys Greek: To the Romans, it was known as a bipennis. The image has survived in the modern world as a representation of magisterial or collective power, law and governance. The fasces frequently occurs as a charge in heraldry: Mercury dime coin and behind the podium in the United States House of Representatives ; and it was the origin of the name of the National Fascist Party in Italy from which the term fascism is derived. During this period the swastika became deeply stigmatized, but the fasces did not undergo a similar process. The fact that the fasces remained in use in many societies after World War II may have been due to the fact that prior to Mussolini the fasces had already been adopted and incorporated within the governmental iconography of many governments outside Italy. As such, its use persists as an accepted form of governmental and other iconography in various contexts. The swastika remains in common usage in parts of Asia for religious purposes which are also unrelated to early 20th century European fascism. The fasces is sometimes confused with the related term fess , which in French heraldry is called a fasce. Origin and symbolism Ornamentation consisting of fasces held in the mouth of a lion inside the Sheldonian Theatre at Oxford University A few artifacts found showing a thin bundle of rods surrounding a two-headed axe point to a possible Etruscan origin for fasces, but little is known about the Etruscans themselves. There is little archaeological evidence for precise claims. On certain special occasions, the fasces might be decorated with a laurel wreath. A similar story is told about the Bulgar pre-Bulgarian, proto-Bulgarian Khan Kubrat , giving rise to the Bulgarian national motto "Union gives strength" . However, bundled birch twigs could also symbolise corporal punishment see birching. Republican Rome The fasces lictoriae "bundles of the lictors" symbolised power and authority imperium in ancient Rome , beginning with the early Roman Kingdom and continuing through the republican and imperial periods. By republican times, use of the fasces was surrounded with tradition and protocol. A corps of apparitores subordinate officials called lictors each carried fasces before a magistrate , in a number corresponding to his rank. Lictors preceded consuls and proconsuls , praetors and propraetors , dictators , curule aediles , quaestors , and the Flamen Dialis during Roman triumphs public celebrations held in Rome after a military conquest. According to Livy, it is likely that the lictors were an Etruscan tradition, adopted by Rome. Another part of the symbolism developed in Republican Rome was the inclusion of just a single-headed axe in the fasces, with the blade projecting from the bundle. Fasces carried within the Pomerium "the boundary of the sacred inner city of Rome" had their axe blades removed; within the city, the power of life and death rested with the people through their assemblies. During times of emergency, however, the Roman Republic might choose a dictator to lead for a limited time period, who was the only magistrate to be granted capital punishment authority within the Pomerium "a sign that the dictator had the ultimate power in his own hands. There were exceptions to this rule: An occasional variation on the fasces was the addition of a laurel wreath , symbolizing victory. This occurred during the celebration of a Triumph - essentially a victory parade through Rome by a returning victorious general. Previously, all Republican Roman commanding generals had held high office with imperium, and so, already were entitled to the lictors and fasces. Numerous governments and other authorities have used the image of the fasces as a symbol of power since the end of the Roman Empire. It also has been used to hearken back to the Roman republic, particularly by those who see themselves as modern-day successors to the old republic or its ideals. The Ecuadorian coat of arms incorporated the fasces in , although it had already been in use in the coat of arm of Gran Colombia since Italian Fascism , which derives its name from the fasces, arguably used this symbolism the most in the twentieth century. The British Union of Fascists also used it in the s. The fasces, as a widespread and long-established symbol in the West, however, has avoided the stigma associated with much of fascist symbolism , and many authorities continue to display them, including the federal government of the

United States. The fasces typically appeared in a context reminiscent of the Roman Republic and of the Roman Empire. The French Revolution used many references to the ancient Roman Republic in its imagery. During the First Republic , topped by the Phrygian cap , the fasces is a tribute to the Roman Republic and means that power belongs to the people. It also symbolizes the "unity and indivisibility of the Republic",^[9] as stated in the French Constitution. In and after , it appears on the seal of the French Republic, held by the goddess, Liberty. While it is used widely by French officials, this symbol never was officially adopted by the government.

Chapter 4 : Biblioteca Fascista: The Fasces and the Cross

*The Cross and the Fasces: Christian Democracy and Fascism in Italy [Richard A Webster] on calendrierdelascience.com *FREE* shipping on qualifying offers. Book by Webster, Richard A.*

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Fascist movements are led by a "Leader" i. A number of fascist movements use a straight-armed salute. The use of symbols, graphics, and other artifacts created by fascist, authoritarian and totalitarian governments has been noted as a key aspect of their propaganda. Italy[edit] Flag of the National Fascist Party, bearing the fasces, which was the premier symbol of Italian Fascism. A perched eagle clutching a fasces was a common symbol used on Italian Fascist uniforms. The original symbol of fascism, in Italy under Benito Mussolini , was the fasces. This is an ancient Imperial Roman symbol of power carried by lictors in front of magistrates ; a bundle of sticks featuring an axe , indicating the power over life and death. Before the Italian Fascists adopted the fasces, the symbol had been used by Italian political organizations of various political ideologies ranging from socialist to nationalist , called Fascio "leagues" as a symbol of strength through unity. Italian Fascism utilized the color black as a symbol of their movement, black being the color of the uniforms of their paramilitaries, known as Blackshirts. But it equally gave importance to the purity of race, as Mussolini at multiple times expressed alarm towards a possible extinction of white people. Consolidation of gained territory in the northeast of Italy led to state-sanctioned persecution and ethnic cleansing of Slovenes , while closer ties with Hitler caused Mussolini to collaborate in sending Italian Jews to die in the Holocaust. In , he noted the high birth-rate of blacks in the United States, and that they had surpassed the population of whites in certain areas, such as Harlem in New York City. He described their greater racial consciousness in comparison with American whites as contributing to their growing strength. Nazism was different from Italian Fascism in that it was officially racist. Its symbol was the swastika , at the time a commonly seen symbol in the world that had experienced a revival in use in the western world in the early 20th century. As the Italian Fascists adapted elements of their ethnic heritage to fuel a sense of Nationalism by use of symbolism, so did Nazi Germany. The black-white-red tricolor of the German Empire was utilized as the color scheme of the Nazi flag. The color brown was the identifying color of Nazism and fascism in general , due to it being the color of the SA paramilitaries also known as Brownshirts. Other historical symbols that were already in use by the German Army to varying degrees prior to the Nazi Germany, such as the Wolfsangel and Totenkopf , were also used in a new, more industrialized manner on uniforms and insignia. Although the swastika was a popular symbol in art prior to the regimental use by Nazi Germany and has a long heritage in many other cultures throughout history - and although many of the symbols used by the Nazis were ancient or commonly used prior to the advent of Nazi Germany - because of association with Nazi use, the swastika is often considered synonymous with National Socialism and some of the other symbols still carry a negative post- World War II stigma in some Western countries, to the point where some of the symbols are banned from display altogether. Symbols of Francoism Flag of the Spanish Falange, bearing the yoke and arrows, the premier symbol of Falangism. The fascist Falange in Spain utilized the yoke and arrows as their symbol. It historically served as the symbol of the shield of the monarchy of Ferdinand and Isabella and subsequent Catholic monarchs, representing a united Spain and the "symbol of the heroic virtues of the race". Militarist uniforms with nationalist insignia[edit].

Chapter 6 : The cross and the fasces | Open Library

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In short, it views political violence, war, and imperialism as a means to achieve national rejuvenation. The aforementioned characteristics of fascism are embodied in the symbol of the fasces which is constructed with a Labrys axe that is surrounded by a bundle of 13 sticks or faggots that are bound together in unity. The fasces also signifies the union of the 13 Bloodlines who are collectively stronger together than apart. Consequently, Roman lictors were civil servants tasked carrying the fasces inside and outside the Pomerium in Rome. This public display symbolized the power of the 13 Bloodline as their minions executed both policy and anyone who would dare to question their authority.

Cretan Shaped Fasces Although modern historical accounts insist that the fasces originated in the Etruscan civilization of northwestern Italy prior to being adopted by the Roman Empire, it most certainly originated on the Island of Crete which topographically exhibits the same exact shape as the fasces symbol. The northwest corner of the island of Crete unmistakably appears to take on the shape of the fasces-axe blade while the rest of the island serves as its handle see photo. More specifically, the system of fascism was born in the city of Chania , allegedly the oldest city on earth , which is located directly on the symbolic blade of the Crete-shaped fasces. The current flag of Crete actually depicts a double-sided fasces ax i. Coincidentally, the airport of Chania is unmistakably fashioned in the form of the fasces see photo , further indicating that the city of Chania on the island of Crete was in fact the birthplace of fascism. Consequently, the Crete-shaped fasces were proudly displayed on the original flag of the Roman Empire which was flown over every battlefield and atop every Roman ship for 1, years B. The reasoning behind attributing the fasces to the Etruscans rather than the Cretans was to dispel any notion that Ancient Greece and Ancient Rome are in fact one and the same entity. By attempting to split up the histories of Greece, Sumerian, Babylon, Rome and the Vikings into separate entities, the collective and continuous history of the fascistic Greco-Roman Empire can both be celebrated and hidden at the same time. It was eventually added to the aforementioned 13 sticks or faggots to form the modern fasces symbol. In Crete , the symbol of the double-axe always accompanied goddesses for it symbolized the beginning of the creation. The word labyrinth , which the Greeks used for the palace of Knossos , was originally derived from "Labrys". Legend states that the goddess of the double-axe presided over the Minoan palaces, namely the palace of Knossos. However the designation "The house of the Double Axe" cannot be limited to the palace of Knossos because the Labrys were discovered in other palaces on te Island of Crete. Some Cretan Labrys have been found that are taller than humans and may have been used during blood sacrifices. In Greek vase paintings, a Labrys appears in the scenes of animal sacrifice , particularly as a weapon for the sacrifice of bulls. The slaying of the bull is symbolic for it represents Babylon , the former capital of the Roman Empire, which was sacrificed in the underworld after the discovery of Greenland. According to modern historical accounts, of all the Minoan religious symbols, the axe was the holiest.

End of Fascism The Crete-shaped Greco-Roman fasces and the despotic fascist system for which it stands for is in essence evil in its purest form. The simple fact that the fasces are found worldwide conclusively proves that fascism is a totalitarian system in the most literal sense of the word. Fascism does not discriminate between black and white, Jew and Gentile; it uses all races, creeds and classes against each other in order to achieve its own ends of reigning supreme and unabated in Greenland while the rest of humanity suffers collectively. Although Greco-Roman fascism currently hides behind countries and their respective flags, it can no longer rule the world with an iron fist behind a cloak of secrecy. For the first time in history, the Cretan born system of fascism which has ruled the world for over 1, years has been fully exposed.

Chapter 7 : Fasces | Revolv

The cross and the fasces by Webster, Richard A., , Stanford University Press edition, in English.

What is the meaning of the cross? Simply put, the meaning of the cross is death. From about the 6th century BC until the 4th century AD, the cross was an instrument of execution that resulted in death by the most torturous and painful of ways. In crucifixion a person was either tied or nailed to a wooden cross and left to hang until dead. Jesus Christ is the Lamb of God who takes away the sin of the world John 1: The Israelites were commanded to sacrifice an unblemished lamb and smear the blood of that lamb on the doorposts of their homes. One might ask why Jesus had to die in the first place. This is the over-arching message of the Bible—the story of redemption. God created the heavens and the earth, and He created man and woman in His image and placed them in the Garden of Eden to be His stewards on the earth. Furthermore, they have passed the curse of sin on to their children so that everyone inherits their sin and guilt. God the Father sent his one and only Son into the world to take on human flesh and to be the Savior of His people. Born of a virgin, Jesus avoided the curse of the fall that infects all other human beings. As the sinless Son of God, He could provide the unblemished sacrifice that God requires. However, Jesus called His followers to take up their cross and follow Him Matthew However, we must keep in mind that Jesus is calling His disciples to engage in radical self-denial. The cross meant only one thing to a 1st-century person—death. Galatians reiterates this theme of death of the sinful self and rising to walk in new life through Christ: It is no longer I who live, but Christ who lives in me. There are places in the world where Christians are being persecuted, even to the point of death, for their faith. They know what it means to carry their cross and follow Jesus in a very real way. For those of us who are not being persecuted in such fashion, our job is still to remain faithful to Christ. Even if we are never called to give the ultimate sacrifice, we must be willing to do so out of love for the One who saved us and gave His life for us.

Chapter 8 : Part of a fasces -- Crossword clue | Crossword Nexus

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Additional Information In lieu of an abstract, here is a brief excerpt of the content: At the same time it should be recognized that Dr. Brecher brings to his study an objectivity which neither British nor Indian writers can be expected to achieve. His book is a very notable contribution to an understanding of the politics of another nation--a contribution of which Canadian scholars can well feel proud. Christian Democracy and Fascism in Italy. Professor Webster, in treating this subject during the fascist period, has tackled it at its most illusive and dangerously controversial. He does so by focussing on the Catholic political leaders themselves and discussing the political groupings they formed. Such an approach permits him to deal with Catholic politics in relation to the wider concerns of Italian society. Webster thus limits his subject and makes it intelligible while still conveying a sense of the subterranean connections so vital to all Italian politics and without making the Church appear a political monolith. This requires a rare sensitivity to the Italian political environment and great knowledge; both are here impressively displayed. This is, then, neither a broad history of the role of the Church in Italian society nor a narrow monograph on a political party. Webster goes only so far as his information takes him. Indeed, he could have been less cautious; for the book itself would give great weight to those further generalizations from which he has restrained himself. Beginning with a review of Catholic politics since the Risorgimento, this study succinctly interweaves the development of a Catholic art, the temptations of Catholics found in the nationalism of the Libyan war, the political confusion during the First World War, and the failure of the Italian political system in face of the needs of mass politics. Such themes are used to cast light on the origins of fascism as well as on the Catholic position itself. This new style, which allows for many a well-turned phrase, rises to eloquence in the analysis of De Gasperi's "political agnosticism" and his quiet exile in the Vatican. The discussion of the Christian Democratic party becomes a kind of summary of what has gone before. A score of its leaders, many of them still prominent in Italy, are neatly analysed; and their own disconcerting flexibility is quietly used to explain the tone and diversity of their amorphous party. A well-controlled monograph of surprising breadth, Mr. The perceptive appendices on Christian Democratic programmes and on some statistics of Italian elections can only make one wish the book were longer. Still, this book merits all the clichés of academic reviewing. It "fills a gap" the filling of which is in fact an achievement. Having reviewed the published materials, and after consulting the still classified German documents held by the Government of the United States, he supplemented his findings by talks in Germany and by correspondence. The result is to add a series of stories which afford interesting, important but generally minor rectifications, but which do not fundamentally alter the over-all picture of the Sea Lion as already put together in some detail by German and British historians. He has been over the ground involved in France and Germany, surveyed the proposed beaches in England, and talked not merely with top brass but with humbler actors too. At the Clarendon Press, --which certainly deserved something more than a B. Not trying for any degree nor writing for a team of official historians, the Admiral has let himself go, and the result is engaging but occasionally bewildering. He gets, nevertheless, full marks for the excitement he communicates, especially in the earlier chapters. The book does not smell of the lamp. And this is a major advantage. It has its difficulties, however. You are not currently authenticated. View freely available titles:

Chapter 9 : Religious Luciferian symbols

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See Article History Cross, the principal symbol of the Christian religion , recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. In ceremonial usage, making a sign of the cross may be, according to the context , an act of profession of faith, a prayer, a dedication, or a benediction. There are four basic types of iconographic representations of the cross: Tradition favours the crux immissa as that on which Christ died, but some believe that it was a crux commissa. The many variations and ornamentations of processional, altar, and heraldic crosses, of carved and painted crosses in churches, graveyards, and elsewhere, are developments of these four types. Crux immissa Latin cross. Cross forms were used as symbols, religious or otherwise, long before the Christian Era, but it is not always clear whether they were simply marks of identification or possession or were significant for belief and worship. Two pre-Christian cross forms have had some vogue in Christian usage. The ancient Egyptian hieroglyphic symbol of life—the ankh , a tau cross surmounted by a loop and known as crux ansata—was adopted and extensively used on Coptic Christian monuments. The swastika , called crux gammata, composed of four Greek capitals of the letter gamma, is marked on many early Christian tombs as a veiled symbol of the cross. Crux ansata ankh cross. Before the time of the emperor Constantine in the 4th century, Christians were extremely reticent about portraying the cross because too open a display of it might expose them to ridicule or danger. After Constantine converted to Christianity , he abolished crucifixion as a death penalty and promoted, as symbols of the Christian faith, both the cross and the chi-rho monogram of the name of Christ. The symbols became immensely popular in Christian art and funerary monuments from c. For several centuries after Constantine, Christian devotion to the cross centred on the victory of Christ over the powers of evil and death, and realistic portrayal of his suffering was avoided. The earliest crucifixes crosses containing a representation of Christ depict Christ alive, with eyes open and arms extended, his Godhead manifest , even though he is pierced and dead in his manhood. Subsequently, Western portrayals of the Crucifixion, whether painted or carved, exhibited an increasing finesse in the suggestion of pain and agony. In the 20th century a new emphasis emerged in Roman Catholicism , especially for crucifixes in liturgical settings. Christ on the cross is crowned and vested as a king and priest, and the marks of his suffering are much less prominent. After the 16th-century Protestant Reformation , the Lutherans generally retained the ornamental and ceremonial use of the cross. The Reformed churches , however, resisted such use of the cross until the 20th century, when ornamental crosses on church buildings and on communion tables began to appear. The Church of England retained the ceremonial signing with the cross in the rite of Baptism. Since the mid-19th century, Anglican churches have witnessed a revival of the use of the cross. The crucifix, however, is almost entirely confined to private devotional use. See also True Cross ; crucifixion. Learn More in these related Britannica articles: