



poche parole

The Italian Cultural Society of Washington D.C.
Preserving and Promoting Italian Culture for All

www.italianculturalsociety.org

ICS EVENTS

Social meetings start at 3:00 PM on the third Sunday of the month, September thru May, at the Friendship Heights Village Center, 4433 South Park Ave., Chevy Chase, MD (See map on back cover)

Sunday, April 21: Dr. Davide Pirrera Rosso di Cerami will present “La Sicilia di Demetra e Kore”, as well as his efforts at restoring his family’s ancestral home in Sicily. (See page 11)

Sunday, May 19: Alison Luchs, Curator of Early European Sculpture will speak on “Michelangelo’s David-Apollo: An Offer He Couldn’t Refuse” (See page 11)

Movie of the Month at 1:00 PM: IL GIOVANE MONTALBANO

Italian Lesson and Conversation on April 21 at 2:00 PM

PRESIDENT’S MESSAGE

Luca Paschina from Barboursville Winery near Charlottesville, VA, wasn’t available for our March meeting, but his young counterpart Daniele Tessaro, an accomplished vintner with a degree in enology from Italy, came instead to provide us a virtual tour and history of viticulture in our own area. Daniele made a very well-informed presentation on what it takes to grow fine wines in Virginia that was really appreciated by our audience, eliciting a host of questions. Sitting at tables for four with refreshments, about 50 members were served four different Barboursville wines for tasting as they sampled the food: two whites, a chardonnay and a viognier, and two reds: a san giovese and a merlot. Daniele discussed the wines as we tasted and compared. It was an enlightening and enjoyable event.

In April we will have an election for members of the board. Interested parties should send a brief statement about their qualifications to me (ron.cappelletti@gmail.com) for presentation to the board as we prepare a slate.

Our April social meeting will feature Davide Pirrera Rosso di Cerami, visiting from his family estate near Enna, Sicilia. Davide is an accomplished archeologist and historian with an interest in the Greek history and mythology of Sicily, about which he will speak, and he has also published a book on Norman castles on the island. He will also tell us about tourism to the family’s historic estate which you can view at <http://www.feudorossodicerami.com>. The Rosso di Cerami family stretches back to the time of the Hautville Normans who conquered Sicily from the Saracens about the time their counterpart William the Conqueror was having his way in England. Davide’s mother, Emilia,

comes from the town of Sperlinga which was reputedly a redoubt of Angevin soldiers escaping the wrath of the Sicilians during the Sicilian Vespers. The town still retains French traces in its Galloitalic dialect.

Ron Cappelletti, president



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is now on the **AMICO** website. Get news from Italy and information on Italian and Italian-American events as well as music & commentary in streaming audio. Log on any time at Pino Cicala's web site

www.italianamericancommunications.org

WELCOME TO NEW ICS MEMBERS

It is with great pleasure that we welcome those Members who have joined us recently. As we welcome them we hope that they will take advantage of all that the Society has to offer and that they will contribute with their knowledge and expertise to the success of the Society's mission:

*Nancy Corsiglia, Maria D'Andrea, Marie Giovanelli,
Rahaf Kaylani, Carmine D. Oddone*

Buonvenuti!

Ron Cappelletti

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LOCAL EVENTS OF INTEREST

National Gallery of Art:

Guided tours of the Italian Renaissance collection, West Building, main floor rotunda Mon., Fri. and Sat. 2:30, Sun. 1:30

Italian Language guided tours Tues. April 9 and Sat. April 13, West Building main floor rotunda at 12:00 and East Building, ground level info. desk at 2:00. RSVP 202-842-6247

Italian Cultural Institute:

Parables, Poetry, and Czardas an eclectic mix of works that, as the title of the program suggests, will include the telling of stories through music, the conjuring up of poetic images through sound and the call to dance through infectious rhythms.: Wed., April 3, 7 PM, RSVP

Next Stop Italy: Photographic works by both established and up-and-coming Italian artists have been paired with a quintessential selection of lines from highly regarded Italian poets. Thru April 28

The Next Wave: Industrial Design Innovations in the 21st Century: events featuring Italian designers, including Alberto Palomba, Italian Industrial Designer Experience this unique opportunity to meet one of the world's most prolific and sought-after product designers, direct from Milan. Roberto Palomba founded Milan-based Palomba Serafini Associati in 1994 with Ludovica Serafini. The high quality of their projects is their distinctive mark. They collaborate with the most prestigious design brands all over the world and the majority of their products designed since 1994 are still in production. Wednesday, May 15. at Artisphere, 1101 Wilson Blvd. Arlington, free, see

http://www.iicwashington.esteri.it/IIC_Washington/webform/ScchedaEvento.aspx?id=443&citta=Washington .

For more information, on the above three items check the web site:

http://www.iicwashington.esteri.it/IIC_Washington/Menu/GliEventi/Calendario/

Piazza Italia: <http://www.meetup.com/DCItalian/> Italian Language meetup group. See website for details and an excellent calendar of Italy-related events

Abruzzo and Molise Heritage Society:

General meeting and dinner, **Alpini, Past and Present**, with Pietro Tornabene, Brigadier General in the Italian Army. Sunday, April 7, 1 PM at Positano Ristorante Italiano, Members, \$30, non members \$35, reserve by April 1 Go to www.abruzzomoliseheritagesociety.org or call Joe Novello, 301-926-7792

Catholic University:

Piano Concerto by ICS scholarship winner Esther Nyberg. Ward Recital Hall at The Catholic University of America, Benjamin T. Rome School of Music. Sunday, April 21, 8 pm-Program featuring Prokofiev's Piano Concerto in C major, Op. 26; accompanied on the second piano by Hsiang-Ling Hsiao. Free, no need for reservations.

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Study the history and richness of regional Italian food in an Italian restaurant setting. Students will also get to try out a different recipe each week. (Carlo Ellena.)*

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A POPE RESIGNS: THE PRECEDENTS (Part Two)

by
Luciano Mangiafico

In Part One of this article, in the March issue of Poche Parole, the author describes the period from 1378 to 1419, which ended with the resignation, under pressure, of Gregory XII, one of three popes who claimed the title at the time.

The only true case of papal resignation occurred in 1294.

The second half of the 13th century saw a rapid succession of popes, with thirteen ruling in less than fifty years. In 1292, when Pope Nicholas IV died, the conclave of twelve cardinals, unable to agree on the selection of a new pope, finally moved to Perugia to avoid interference from the powerful Roman Orsini and Colonna families. Reconvening there in October 1293, they came under new pressures from the King of Naples and Sicily but were still unable to come to a decision. Finally, 27 months after they had started the process, one Cardinal, Latino Malabranca, proposed that a saintly hermit, Pietro Angeleri, called "del Morrone", be selected as pope. And so, on July 5, 1294, unknown to him, Pietro del Morrone became pope.

Pietro, who was born in 1215, the eleventh child of peasants, became a Benedictine monk at seventeen, and was subsequently ordained as priest. He loved the ascetic life, praying and fasting in solitude, and made his home in a grotto in the wilderness of Monte Morone in the Abruzzi.

His model was Saint John the Baptist. He fasted everyday, except Sunday, devoted his time entirely to prayer and work, and wore a haircloth tunic made rough with knots and held by around him by an iron chain.

Soon his fame of saintliness spread wide and other kindred spirit sought to join him and he was forced to found six monasteries, housing six hundred monks called the Celestines.

In 1284, Pietro, weary of directing the affairs of the Celestines, appointed a vicar and returned to his beloved mountain cave. It was there that in early July 1294 three cardinals headed by Cardinal Colonna, who had trudged up the mountainside to locate him, informed Pietro that he had been elected pope unanimously. Pietro was stunned and started to cry, but after praying he decided to accept the

UN PAPA SI DIMETTE: LE PREMESSE (Seconda Parte)

di
Luciano Mangiafico

Nella prima parte di questo articolo pubblicata nel numero di febbraio di Poche Parole, l'autore esamina il periodo dal 1378 al 1419 che si concluse con le dimissioni forzate di Gregorio XII uno dei tre Papi che allora si arrogavano quel titolo.

L'unico caso di un Papa che desse le dimissioni avvenne nel 1294.

La seconda metà' del secolo XIII vide una rapida successione di Papi, 13 in meno di 50 anni. Nel 1292 alla morte di Papa Nicolo' IV un Conclave di dodici cardinali, incapace di trovare un accordo sulla scelta di un nuovo Papa, si spostò a Perugia per evitare interferenze dalle potenti famiglie romane degli Orsini e dei Colonna. Riunitisi in quella città' nel 1293, i cardinali si trovarono soggetti alle pressioni del re di Napoli e Sicilia ma comunque non riuscirono a raggiungere una decisione. Alla fine, 27 mesi dall'inizio del procedimento, un cardinale, Latino Malabranca, propose di scegliere un santo eremita, Pietro Angeleri, detto "del Morrone". E così' il 5 luglio 1294 Pietro del Morrone divenne Papa senza che lui lo sapesse.

Pietro, nato nel 1215, undicesimo figlio di contadini, divenne monaco benedettino a 17 anni e più' tardi ricevette l'ordine sacerdotale. Amava la vita ascetica, pregando e digiunando in solitudine e stabilì' la sua dimora in una grotta isolata nel Monte Morrone in Abruzzo.

Si ispirava a San Giovanni Battista. Digiunava quotidianamente eccetto le domeniche, dedicava tutto il suo tempo alla preghiera ed al lavoro ed indossava una tunica resa ruvida da nodi e tenuta legata con una catena di ferro.

La sua fama di santità' si divulgò' velocemente, altri con simile ispirazione lo seguirono e Pietro fu costretto a fondare sei monasteri che ospitarono fino a seicento monaci chiamati "Celestini".

Nel 1284 Pietro, affaticato dalla gestione dei Celestini, nominò' un vicario e ritornò' alla sua amata grotta di montagna. Era lì che all'inizio del 1294 tre cardinali guidati dal cardinale Colonna salirono faticosamente sulla montagna per raggiungere Pietro ed informarlo che era stato

burden as a sacrifice to God.

Meantime, as the news spread, a crowd estimated at 200,000 gathered near by the grotto and accompanied the new pope, travelling down the mountainside, to the city of L'Aquila, Abruzzi. Pietro was riding a humble donkey whose bridles were held by the King of Naples and his son, the king of Hungary. The Cardinals had been summoned but only three were present when Pietro was crowned in L'Aquila and took the name of Celestine V.

Unfamiliar with Latin and the ways of the Roman Curia, Celestine set up his residence not in Rome but in Naples, where he lived in Castelnuovo ("New Castle"). There he fell under the thumb of King Charles II, appointing all his favourites to church offices, showed no knowledge or care for the church's administration, and wished only to continue his simple life in a wooden shack built for him in one of the castle's large halls.

Celestine was too good and too simple for the Church, and many derided him, while his subjugation to the power of the Neapolitan king disturbed many others.

Thus, he had to go. One of his advisors who thought he should have been pope, Cardinal Benedict Caetani, devised a way to convince Celestine to resign. Caetani had a hole bored in one of the walls of the Pope's wooden shack, and using a speaking tube in the dark of night kept whispering to the insomniac Pope: "Celestine, Celestine, lay down your office. It is too great a burden for you to bear". Soon Celestine was convinced that the nightly messages were coming from the Holy Ghost, and consulted Caetani on whether it was possible for a pope to resign and what procedures should be used. Caetani, a canon lawyer, was more than happy to proffer his advice and, convening the College of Cardinals, did not encounter any opposition in agreeing that the pontiff could freely resign.

When the news of Celestine's imminent resignation spread, the King of Naples, who would thus lose control of the pope, clamoured for Celestine to change his mind and organized public protests around the castle. But Celestine's mind had been made up and he resigned on December 13, 1294, after only 5 months and 6 days in office.

Ten days later, the new conclave elected none other than Cardinal Caetani as the new pope and he took the name of Boniface VIII (1294-1303). The poor former pope had only one desire: to return to his mountain grotto and a simple life of prayer. Boniface VIII, the new Pope, who feared that his enemies would use Pietro to cause a schism, however, did not grant the request. Thus, Pietro was confined in a castle; he managed to flee but was recaptured several months later and confined again in the Castle of Fumone near Anagni. There, he died of an abscess on May 19, 1296.

In his Divine Comedy, Dante Alighieri placed Celestine in hell because of his lack of courage, saying, "...and knew the shade of him, who to base fear yielding, abjured his high estate..." (Inferno, III; 60-61). However, despite Dante's judgement, Celestine was canonized as a saint in 1313. He is buried in the Church of Saint Maria di Collemaggio, the church in L'Aquila in which he had been elevated to the papacy.

The new Pope, Boniface VIII, soon moved back to Rome,

eletto Papa all'unanimita'. Pietro rimase ammutolito e si mise a piangere ma, dopo aver pregato, decise di accettare quel peso come un sacrificio a Dio.

Nel frattempo, divulgatasi la notizia, si riuni' vicino alla grotta una folla di circa 200.000 persone che accompagnò il nuovo Papa giù dalla montagna fino alla città dell'Aquila, negli Abruzzi. Pietro era a cavallo di un umile asino le cui briglie erano tenute dal re di Napoli e da suo figlio, il re d'Ungheria. Furono convocati i cardinali ma solo tre erano presenti quando Pietro fu incoronato a L'Aquila prendendo il nome di Celestino V.

Non conoscendo ne' il latino ne' l'ambiente della curia romana, Celestino sistemò la sua residenza non a Roma ma a Napoli nel Castelnuovo. Lì cadde sotto l'influenza di re Carlo II e, assegnando a tutti i favoriti del re gli incarichi ecclesiastici, dimostrò ignoranza e disinteresse dell'amministrazione della chiesa desiderando solamente di continuare la sua semplice vita in una capanna di legno costruita per lui in una delle ampie sale del castello.

Celestino era troppo buono e troppo semplice per la chiesa e, mentre molti si beffavano di lui, altri erano turbati dalla sua sottomissione al potere del re di Napoli.

Insomma doveva andarsene. Uno dei suoi consiglieri, il cardinale Benedetto Caetani, che riteneva che avrebbe dovuto essere lui il Papa, trovò un modo di convincere Celestino a dare le dimissioni. Caetani fece fare un foro su una delle pareti della casupola di legno del Papa e nel mezzo della notte bisbigliava al Papa insonne tramite un tubo: "Celestino, Celestino, lascia andare il tuo incarico. E' un peso troppo grande per te da sopportare". Presto Celestino si convinse che quei messaggi notturni provenivano dallo Spirito Santo e consultò Caetani se un Papa potesse dare le dimissioni e quali fossero le procedure. Caetani, un avvocato di legge canonica, era più che felice di dare il suo consiglio e, chiamato il Collegio cardinalizio, non incontrò alcuna opposizione affinché il Papa si potesse liberamente dimettere.

Quando si sparse la voce delle imminenti dimissioni del Papa, il re di Napoli, che avrebbe così perso il controllo su di lui, si mise in moto per far cambiare idea a Celestino ed organizzò proteste pubbliche davanti al castello. Ma Celestino aveva già preso la sua decisione e diede le dimissioni il 13 dicembre 1294, dopo solo 5 mesi e 6 giorni dalla nomina.

Dieci giorni dopo un Conclave elesse come nuovo Papa proprio il cardinale Caetani, che assunse il nome di Bonifacio VIII (1294-1303). Il povero Papa dimissionario aveva solo un desiderio: di ritornare nella sua grotta in montagna ad una vita semplice di preghiera. Bonifacio VIII, il nuovo Papa, nel timore che i suoi nemici usassero Pietro per creare uno scisma, non cedette a questa richiesta. Così Pietro rimase isolato in un castello; riuscì a fuggire ma alcuni mesi più tardi fu ricatturato e rinchiuso nuovamente nel Castello del Fumone, vicino Agnani. Lì morì per un ascesso il 19 maggio 1296.

Nella Divina Commedia Dante Alighieri mise Celestino all'inferno per la sua mancanza di coraggio dicendo: "vidi e conobbi l'ombra di colui - che fece per viltade il gran rifiuto" (Inferno, canto III, versi 60-61). Comunque, nonostante il giudizio di Dante, Celestino fu dichiarato Santo nel 1313. E'

fired the King of Naples' protégés that Celestine V had appointed to offices, and attempted to curb the power of the powerful Roman families, while arguing with kings all over Europe concerning his primacy and prerogatives.

In 1297, angered by the two Colonna cardinals' attempts to call a council to rule on his legitimacy and the Colonnas' hijacking of a convoy carrying a papal treasure, the Pope struck back: he deposed the two Colonna cardinals and had his armies level to the ground the Colonna stronghold of Palestrina, killing about 6,000 people, and levelling the entire town (except for the cathedral), including the ancient country villa of Julius Caesar.

To increase the Church's revenue, Boniface also started the Jubilee, a general pilgrimage to Rome by which pilgrims gained a plenary remission of their sins. The first one was held in 1300.

Scheming also to add Tuscany to his domains, his imbroglions caused Dante's exile from Florence. The poet repaid Boniface in *The Divine Comedy* by placing him in the eighth circle of hell with his head down in burning rocks' fissures. In the scene, Nicholas III (1277-1280), another pope placed in hell, mistakes Dante himself for Boniface (still alive in 1300, but expected in hell momentarily). Dante even makes fun of the one-way traffic system devised by the Pope in 1300 to regulate the Jubilee pedestrian traffic on Rome's Sant'Angelo Bridge, comparing it to the traffic system in hell (*Inferno*, XVIII, 25-33).

In 1303, Boniface's quarrel with Philip IV, the French King, led to the storming of his palace in Anagni and his capture by a French general and by Sciarra Colonna.

Eighty-six years old at the time, standing alone in majestic solitude among his slain retainers, the pope refused to resign or go to France as a prisoner, saying he preferred to die on the spot, and offered his neck and his head to their swords.

Impressed, his captors did not kill him, but despoiled him of his tiara and his costly garments and humiliated him. He took it calmly and kept saying, "The Lord giveth, and the Lord taketh away". Finally, after three days of imprisonment without food, his tormentors left with their loot, and his supporters from the Orsini clan freed him. He was by then reduced to beg for food in the open-air market, saying, "If there is any good woman who would give alms of wine and bread, I would bestow upon her God's blessings and mine". He was taken to Rome, broken by the ordeal, and died in the Lateran Palace a little more than a month later, "dead alone like a dog", as his predecessor Celestine V had prophesized after his resignation and imprisonment.

Boniface was buried in the old Saint Peter's Church and his tomb was opened in 1605 to be moved to a new location within the newly rebuilt church. To everybody's amazement, 302 years after his death, it was found that his mortal remains, apart from a small portion of his nose and lips, were still intact. He looked like he was still sleeping, at peace.

ora sepolto nella chiesa di Santa Maria di Collemaggio, la chiesa a L'Aquila dove fu incoronato Papa.

Il nuovo Papa, Bonifacio VIII si spostò nuovamente a Roma, licenziò dagli incarichi tutti i protetti del re di Napoli nominati da Celestino V e tentò di limitare il potere delle potenti famiglie romane mentre allo stesso tempo dibatteva coi re in Europa riguardo il suo potere e le sue prerogative.

Nel 1297, incollerito dai tentativi dei due cardinali Colonna di convocare un Concilio per stabilire una norma sulla sua legittimità, ed essendosi i Colonna impossessati di un convoglio che portava un tesoro papale, il Papa reagì; fece deporre i due cardinali Colonna e fece radere al suolo il caposaldo di Palestrina dei Colonna, uccidendo circa 6000 persone, distruggendo, ad eccezione della cattedrale, l'intera città compresa l'antica villa di campagna di Giulio Cesare.

Per aumentare le entrate della chiesa, Bonifacio diede inizio al Giubileo, un pellegrinaggio generale a Roma grazie al quale i pellegrini ottenevano l'indulgenza plenaria per i loro peccati. Il primo ebbe luogo nel 1300.

Tramando per aggiungere la Toscana ai suoi possedimenti, i suoi intrighi causarono l'esilio di Dante da Firenze. Il poeta ripagò Bonifacio mettendolo nella Divina Commedia all'ottavo girone dell'Inferno, a testa in giù nelle fessure di rocce infuocate. Nella scena, Niccolò III (1277+1280) un altro Papa messo all'Inferno, confonde Dante con Bonifacio (ancora vivo nel 1300 ma il cui arrivo all'Inferno era previsto a breve). Dante si prende gioco del sistema di traffico a senso unico escogitato dal Papa nel 1300 per controllare il traffico pedonale del Giubileo sul ponte Sant'Angelo paragonandolo al sistema del traffico nell'Inferno (*Inferno*, Canto XVIII, versi 25-33).

La disputa di Bonifacio con il re di Francia Filippo IV, portò nel 1303 all'assedio del suo castello di Agnani ed alla sua cattura da parte di un generale francese e di Sciarra Colonna.

Ormai vecchio di 86 anni, il Papa, solo in mezzo ai suoi seguaci uccisi, si rifiutò di dimettersi o di recarsi prigioniero in Francia dichiarando che preferiva morire sul posto, offrendo collo e testa alle loro spade.

Toccati, gli avversari non lo uccisero ma, per umiliarlo, lo spogliarono della tiara e degli abiti sontuosi. Lui la prese con calma dicendo "Il Signore dà ed il Signore toglie". Infine, dopo tre giorni di prigionia senza cibo, i suoi aguzzini se ne andarono con il bottino ed i suoi sostenitori del clan degli Orsini lo liberarono. A quel punto si era ridotto ad elemosinare cibo al mercato all'aperto dicendo: "se qui ci fosse una brava donna che fa la carità di pane e vino, le darò la benedizione di Dio e la mia". Fu portato a Roma, distrutto da questa prova e poco più di un mese dopo morì nel palazzo del Laterano, "morto da solo come un cane", come aveva profetizzato il suo predecessore Celestino V dopo le sue dimissioni ed il suo imprigionamento.

Bonifacio fu sepolto nella vecchia chiesa di S. Pietro. La sua tomba fu aperta nel 1605 per essere traslocata in un posto nuovo nella chiesa appena ricostruita. Con lo stupore di tutti, 302 anni dopo la sua morte le sue spoglie mortali erano ancora intatte salvo una piccola porzione delle labbra e del naso. Sembrava in pace, come se stesse dormendo.

PICTURES FROM THE WINE TASTING



THE SICILY OF DEMETRA AND KORE

A book by Davide Pirrera Rosso di Cerami

Book review by Riccardo R. G. Cannavo'

The Sicily of Demetra and Kore - Cultural Tourist Routes is a book published in 2011 by the publishing house La Moderna Edizioni of Enna in Sicily. The book has the format 9.5x6.5 in. and consists of 158 pages. The book's author, Dr. David Pirrera Rosso of Cerami has two degrees in archeology and preservation of cultural heritage at the University of Urbino (Umbria, Italy) and Tourism at the University of Messina (Sicily, Italy), he also studied at the State University of Tennessee and at First Colonial High School VA. He participated in the Italian archaeological expedition to Cyrene in Libya.

In the first part of the book the author talks about the myth of Demetra and Kore showing a great cultural background and in-depth scientific research. According to mythology Demetra was the goddess of nature and controlled the life cycle of all living beings, she was the daughter of Kronos and Rhea and sister of Zeus; she had a daughter from Zeus, Persephone, also called Kore.

According to the myth Kore, while picking flowers in the plain below mount Nysa, was kidnapped by Hades, king of the underworld. Demetra, the mother tried to find the daughter for nine days, travelling all over the known world. Exhausted at the end, she stopped at Eleusis (in Attica, Greece), at the well of Callicoro to rest, taking on the form of an old woman. Seeing her desperate, the daughter of King Celeus, danced

to distract her, and took her to her father's palace, where she was received with great kindness.

In return, the goddess gave to Triptolemus, the eldest son of the king, a grain of wheat that no other mortal had ever seen, and told him how to make it grow, laying the groundwork for the development of agriculture. Helios (the sun god), a rival of Hades, revealed to the goddess that her daughter had been kidnapped by Hades

and that Zeus decided to give her in marriage to Hades. The angry goddess made every plant wither and caused a terrible drought, threatening all forms of life.

Zeus tried to appease the goddess but she replied that she would not resume her work as the nature goddess so long as Kore was forced to live in the underworld. Therefore, all forms of life on earth would be dead in no time.

The father of the gods then called Hades and ordered him to return the girl to her mother, Hades agreed, but before releasing her he succeeded in forcing her to eat a pomegranate seed, the food of the dead.



LA SICILIA DI DEMETRA E KORE

Un libro di Davide Pirrera Rosso di Cerami

Recensione Riccardo R. G. Cannavo'

La Sicilia di Demetra e Kore – Itinerari Turistico Culturali è un libro pubblicato nel 2011 dalla casa editrice La Moderna Edizioni di Enna in Sicilia. Il libro ha il formato 24x17 cm. ed è composto da 158 pagine. L'autore del libro, il dott. Davide Pirrera Rosso di Cerami è laureato in archeologia e in conservazione dei beni culturali presso l'università di Urbino e in Turismo presso l'università di Messina, ha anche studiato presso l'università statale del Tennessee e presso la First Colonial High School, in Virginia, negli USA. Ha partecipato alla spedizione archeologica italiana a Cirene in Libia.



Nella prima parte del libro l'autore tratta del mito di Demetra e Kore dimostrando una grande preparazione culturale ed una approfondita ricerca scientifica. Secondo la mitologia Demetra era la dea della natura e controllava il ciclo della vita di tutti gli esseri viventi, era figlia di Kronos e Rhea e sorella di Zeus, proprio da Zeus ha avuto una figlia, Kore chiamata anche Persefone.

Secondo il mito mentre Kore raccoglieva fiori, nella pianura sotto il monte Nysa, fu rapita da Ade, re degli inferi. Demetra, la madre, cercò la figlia per nove giorni, girando per tutto il mondo conosciuto. Esausta, alla fine, si fermò ad Eleusi (nella regione dell'Attica, in Grecia), presso il pozzo di Callicoro, per riposare prendendo le sembianze di una vecchia. Vedendola affranta, la figlia del re Celeo, danzò per distrarla, e la portò presso la reggia del padre, dove fu accolta con grande benevolenza.

In cambio la dea donò a Trittolemo, primogenito del re, un chicco di grano che nessun'altro mortale aveva mai visto, e gli rivelò il modo per farlo fruttare, gettando le basi per lo sviluppo dell'agricoltura. Elios (il dio del sole), rivale di Ade, rivelò alla dea che la figlia era stata rapita da quest'ultimo e che Zeus aveva deciso di dargliela in sposa. La dea arrabbiata fece appassire ogni pianta e provocò una terribile siccità, minacciando ogni forma di vita.

Zeus tentò di calmare la dea ma lei rispose che non avrebbe ripreso il suo lavoro di dea della natura fino a quando Kore fosse stata costretta a vivere nel mondo sotterraneo. Di conseguenza tutte le forme di vita sulla terra sarebbero morte in poco tempo.

Il padre degli dei allora chiamò Ade e gli ordinò di restituire la ragazza alla madre, Ade acconsentì, ma prima di liberare Kore riuscì a farle mangiare in chicco di melograno, cibo dei morti. Come conseguenza Kore avrebbe dovuto trascorrere almeno una parte dell'anno nel mondo sotterraneo, proprio come il seme che vive nel sottosuolo, per germogliare poi

As a result Kore would have to spend at least part of the year in the underworld, just as the seed lives under the soil, then to germinate in the sunlight and bear fruit. Kore was then returned to the mother, with the condition that she would have to spend a third of the year with Hades in the underworld. The return of Kore on earth ended the drought, wheat sprouted again, and the cycle of nature restarted regularly.

According to the myth the kidnap would have taken place on the shore of Lake Pergusa, now in the province of Enna, Sicily, at which point kidnapper and kidnapped would have traveled in part of Sicily on the surface to descend into the underworld near Siracusa, where since then the Ciane spring flows.

The Ciane spring is a perpetual spring that flows from the ground and feeds the river Ciane in the province of Siracusa in Sicily, the river is also famous because it is the only place in Europe where the papyrus plant grows naturally along its course. Papyrus hand working is still important in the province of Siracusa. Since 1984 the course of the River Ciane has been a natural reserve of the Sicilian Region.

After the description of the myth, the author moves on to talk about the great sanctuary of Eleusis in Greece (about 14 miles from Athens), the most important religious center for this myth. The Mystera were celebrations for Demetra and Kore taking place twice a year in February-March (Little Mysteries) and September-October (Great Mysteries). During the days of celebration the initiation of new recruits took place. The festival reached its most important part in the nights between 21 and 23 October, when those who were not initiates had to move away, while the recruits underwent secret ceremonies that took place in the sanctuary, to be reborn symbolically. The ritual was secret and it was strictly forbidden to divulge it.

The most important part of the book examines how, following the Greek colonization of Sicily, the island began to spread the myth and the celebrations dedicated to Demetra and Kore. These myths often blended together in the celebrations of the local populations (Siculi, Sicani, etc.), dedicated to mother earth and nature.

The author examines with great care and in-depth historical and archaeological research many of the shrines dedicated to Demetra and Kore which were active in Sicily in Greek and Roman times. Sequentially, the author examines the sites of Monte Saraceno, Sabucina, Monte Giulfo, Enna, Montagna di Marzo and Morgantina in central Sicily; sites Ciminna and Selinunte in western Sicily; sites Siracusa, Eoro, Akrai, Terravecchia Grammichele, Ramacca, Lipari and Salina in eastern Sicily and the sites Monte Adranone, Agrigento, Kamarina, Licata and Gela in southern Sicily.

The author focuses especially on the shrine of Enna, probably the most important place of Demetra worship in Sicily. Many testimonies of ancient scholars speak of this shrine: Aristotle, Diodorus Siculus, Ovid, Cicero, Valerius Maximus and others. In central Sicily the myth of Demetra and Kore assumed such importance that Enna minted coins with the effigy of the goddess. Even the Romans, after the conquest of Sicily, showed great respect and devotion to the shrine of Enna recognizing Demetra as the goddess Ceres of their mythology that then became the Ceres Ennese

alla luce del sole e portare frutti. Kore venne quindi restituita alla madre, con la condizione che un terzo dell'anno avrebbe dovuto trascorrerlo con Ade nel regno dei morti. Il ritorno di Kore sulla terra pose fine alla siccità, il grano tornò a germogliare e il ciclo della natura riprese regolarmente.

Secondo il mito il rapimento sarebbe avvenuto sulla riva del lago di Pergusa, oggi in provincia di Enna, in Sicilia, a questo punto rapitore e rapita avrebbero percorso una parte della Sicilia in superficie per scendere negli inferi nei pressi di Siracusa, dove da allora sgorga la sorgente Ciane.

La sorgente Ciane è una fonte perpetua che sgorga dal sottosuolo e alimenta il fiume Ciane in provincia di Siracusa in Sicilia, il fiume è anche famoso perchè è l'unico posto in Europa dove la pianta di papiro cresce spontanea lungo il suo corso, la lavorazione tradizionale del papiro è ancora oggi una attività artigianale importante nella provincia di Siracusa. Dal 1984 tutto il corso del fiume Ciane è una riserva naturale della Regione Siciliana

Dopo la descrizione del mito, l'autore passa a parlare del grande santuario di Eleusi in Grecia (circa 25 km. da Atene), il centro religioso più importante per questo mito. I Mystera erano le celebrazioni per Demetra e Kore che avvenivano due volte l'anno a febbraio-marzo (Piccoli Misteri) e a settembre-ottobre (Grandi Misteri). I riti avevano carattere misterico e durante i giorni delle celebrazioni avvenivano le nuove iniziazioni degli adepti. La festa raggiungeva il culmine nelle notti tra il 21 e 23 ottobre e coloro che non erano iniziati dovevano allontanarsi, mentre gli iniziandi si sottoponevano a cerimonie segrete, che si svolgevano nel santuario per rinascere simbolicamente. Il rito era segreto ed era strettamente vietato divulgarne il contenuto.

La parte più importante del libro esamina come a seguito della colonizzazione greca della Sicilia anche sull'isola cominciarono a diffondersi il mito e le celebrazioni dedicate a Demetra e Kore, spesso questi miti si fondevano insieme alle celebrazioni delle popolazioni locali (Siculi, Sicani, etc.) dedicate alla madre terra e alla natura.

L'autore esamina con grande attenzione e approfondita ricerca storico-archeologica molti dei santuari dedicati a Demetra e Kore che sono stati attivi in Sicilia in epoca greca e romana, seguendo l'ordine del libro l'autore esamina i siti di Monte Saraceno, Sabucina, Monte Giulfo, Enna, Montagna di Marzo e Morgantina nella Sicilia centrale; i siti di Ciminna e Selinunte nella Sicilia occidentale; i siti di Siracusa, Eoro, Akrai, Terravecchia di Grammichele, Ramacca, Lipari e Salina nella Sicilia orientale; i siti di Monte Adranone, Agrigento, Kamarina, Licata e Gela nella Sicilia meridionale.

L'autore si sofferma in modo speciale sul santuario di Enna che probabilmente ha costituito il più importante luogo di culto Demetriaco della Sicilia, molte testimonianze di autori antichi parlano di questo santuario: Aristotele, Diodoro Siculo, Ovidio, Cicerone, Valerio Massimo ed altri. Nella Sicilia centrale il mito di Demetra e Kore assunse un'importanza tale che Enna batteva monete proprie con l'effigie della dea. Perfino i Romani, dopo la conquista della Sicilia, mostrarono grande rispetto e devozione al santuario di Enna riconoscendo Demetra come la dea Cerere della loro mitologia che a quel punto divenne la Cerere Ennese.

(meaning the Ceres of Enna). Even today, the University of Enna is called Enna Kore.

The myth of Demetra-Ceres is still important today, the word cereal derives from Ceres commemorating her association with edible grains. Statues of Ceres top the domes of the Missouri State Capitol and the Vermont State House serving as a reminder of the importance of agriculture in the states' economies and histories. There is also a statue of Ceres on top of the Chicago Board of Trade Building, which conducts trading in agricultural commodities. Ceres is also depicted on the official seal of New Jersey as a symbol of prosperity.

In the last part of the book the author talks about the advent of Christianity and the transition from these ancient traditional celebrations of the new Catholic worship. Very interesting in this part is how both the periods of the year and the manner of operation of the religious parades overlap. Often the places are the same; on the old temples new churches were built, often using the same materials and existing structures.

In general, I have a very positive opinion about this book. It is clear that the book is the result of extensive historical and archaeological research. It is pleasant and not at all difficult to read. The author skillfully balances the information that we have from traditional sources with modern archaeological evidence. The book contains about 50 illustrations mostly photos of the author taken at the sites he examined. Overall evaluation: Definitely a good read. Maybe we could think of an English translation to market it in the U.S.!

Riccardo R. G. Cannavo' is a member of the ICS board of directors

MOLTO MONTALBANO

by Joe Onofrietti, Hospitality Chairman

The world has been watching Chief Detective Salvo Montalbano (Luca Zingaretti) for years. We enjoy seeing the Sicilian Kojak take his trademark morning swim before running the Vigata police department. We follow his long distance relationship with Genoese architect Livia Burlando (Katharina Böhm). We love his no murders before my meal motto.

Due to popular demand, author of the international bestselling Detective Montalbano series Andrea Camilleri has written the prequel series, which recently aired on the Megahertz channel. **The Italian Cultural Society April film of the month is IL Giovane Montalbano (2012)**. In this episode, a promotion brings rookie cop Salvo Montalbano (Michele Riondino) from a small mountain village to the town of Vigata. His first case is to investigate a young female homicide suspect (Katia Greco), who may be smarter and angrier than anyone believes. In Italian with English subtitles

Ancora oggi l'università di Enna si chiama Enna Kore.

Il mito di Demetra-Cerere è importante ancora oggi, la parola cereale deriva da Cerere e sottolinea la sua associazione con il grano. Statue di Cerere sono presenti sopra le cupole del parlamento statale del Missouri e sulla camera dei deputati del Vermont come simbolo per ricordare l'importanza dell'agricoltura nell'economia e nella storia degli stati americani. Un'altra statua è presente sull'edificio del commercio di Chicago in cui si svolgono gli scambi commerciali legati al settore agricolo. La dea Cerere è anche raffigurata sullo stemma ufficiale dello stato del New Jersey come simbolo di prosperità.

Nell'ultima parte del libro l'autore parla dell'avvento del cristianesimo e del passaggio da queste antiche celebrazioni tradizionali al nuovo culto cattolico. Molto interessante in questa parte è come si sovrappongono sia i periodi dell'anno, sia le modalità di svolgimento delle nuove processioni religiose. Spesso anche i luoghi rimangono gli stessi, sui vecchi templi vengono costruite le nuove chiese spesso utilizzando le strutture preesistenti e gli stessi materiali.

In generale la mia opinione di lettore è molto positiva, si vede chiaramente che il libro è frutto di un'approfondita ricerca storico-archeologica. La lettura risulta piacevole, scorrevole e per nulla difficile. L'autore bilancia saggiamente le informazioni che ci tramanda la tradizione con i riscontri archeologici moderni, il libro contiene circa 50 illustrazioni in gran parte foto dell'autore scattate nei siti presi in esame. Valutazione finale... da leggere assolutamente... magari potremmo pensare a una traduzione in inglese per metterlo in commercio negli Stati Uniti!

MOLTO MONTALBANO

.di Joe Onofrietti

Gli spettatori della televisione hanno seguito per anni le avventure del Commissario Montalbano. Abbiamo ammirato il Kojac siciliano fare la sua quotidiana nuotata prima di recarsi al commissariato di Vigata. Lo abbiamo seguito nella sua relazione a distanza con l'architetto genovese Livia Burlando (Katharina Böhm) . Siamo innamorati del suo motto: "Non parlare di omicidi durante il pranzo".

A grande richiesta Andrea Camilleri, l'autore dei gialli della serie Montalbano, noti in tutto il mondo, ha scritto il preambolo. **Il film di Aprile della ICS e' "Il giovane Montalbano" (2012)**. Una promozione fa arrivare in città il poliziotto principiante Salvo (Michele Riondino) da un piccolo villaggio montano. Il suo primo caso e' indagare una giovane donna (Katia Greco) sospetta di omicidio, che puo' essere piu' furba ed arrabbiata di quanto non si possa pensare.

In italiano con sottotitoli in inglese.

ICS SCHOLARSHIP AWARD APPLICATIONS

DUE FRIDAY, MAY 17

Applications are being sought for the following awards: Except for the Moriggi/Palumbo award, applicants should be no more than 25 years of age as of Friday, May 18, 2012, the post-marked date for receipt of applications.

1) **The Maria Guarrera Wilmeth Awards:** two awards of \$500 each for outstanding high-school students of the Italian language.

2) **The Elena and Antonio De Luca Award** of \$1000, to be given to an undergraduate or graduate student who has excelled in the study of Latin and/or Greek

3) **The Luciana Montanari-Mendola Awards:** \$1000 for an undergraduate or conservatory student showing promise in piano performance and \$350 for a high school age pianist showing promise in piano performance. Examples of recordings must accompany your application and must include one piece for solo piano by Frederick Chopin.

4) **The Ruggiero Moriggi/Vincenzo Palumbo Artisan Award** of \$500, to be given to a person who has excelled in the fine arts (exclusive of music), or to an artisan who has excelled in a traditional Italian craft (such as ceramics, jewelry, leather-working, furniture-making, musical instruments, lace work, fine fabrics, etc.). Written reviews and/or photographs, etc. of your work must be submitted to the Awards Committee. Age restriction does not apply.

5) **The Anna Menapace Award** of \$300 to a high school student who has excelled in painting.

6) **The Patricia Moore Segnan Award** of \$1000, to be given to an undergraduate or graduate student who has excelled in the study of Art or Art History

Materials to be included in the applications are:

1. College transcripts when appropriate and High School transcripts for no. 1 (These are not required for award no. 4. That person should submit photographs or other examples of his or her work.)

2. Three letters of recommendation

3. An essay describing why the applicant is a valid contender for the award.

4. A short biographical presentation of the candidate (curriculum vitae).

5. Anything that would demonstrate the ability of the candidate, including publications by and/or about the candidate, photographs, CDs etc.

Selection will occur during the last week of May and awards will be presented at the ICS gala dinner, which will take place on June 10 at a location to be announced, as will be advertised in our newsletter Poche Parole and website. Attendance at the dinner is required and awards will be reassigned if the winner is unable to attend, except for exceptional circumstances as determined by the Awards Committee. Winners of the Luciana Montanari-Mendola award may be asked to perform at the gala dinner. Applications must be postmarked no later than Friday, May 17 and sent to: The Italian Cultural Society, Awards section 4827 Rugby Ave., Suite #301 Bethesda, MD 20814

CESARINA HORING AWARDS

In addition to these awards, each year the Italian Cultural Society provides awards to students of Italian at three universities in the Washington, DC area: Georgetown University, The University of Maryland, and George Washington University. The awardees are selected by the Italian language programs at these universities. The awards are funded by donations **in honor of former ILP director, Cesarina Horing.**

PROGRAM OF APRIL 21

Our program of April 21 will feature an illustrated presentation by Dr. Davide Pirrera Rosso di Cerami on the Sicily of Demetra and Kore (Demeter and Persephone), the ancient Greek legend which is said to have unfolded on the island of Sicily. Dr. Pirrera Rosso will also speak about his project to restore his historic family home and grounds which date to the Norman invasion of Sicily.

Davide Pirrera Rosso di Cerami was born at Enna, Sicily in 1981 and took a degree in Tourism at the Università degli studi di Messina in 2010, a degree in archeology at the Università degli studi di Urbino "Carlo Bo" and also in the Preservation of Cultural (historical/artistic) Heritage, with a thesis in medieval archeology. In 2006 he published "Castelli Medievali in Provincia di Enna dai Bizantini ai Normanni" and in 2011 "La Sicilia di Demetra e Kore" which is reviewed in these pages. Davide publishes articles monthly in the areas of archeology and the history of art in the cultural journal "In Arte" which is made available to many Italian museums.

PROGRAM OF MAY 19

Our program of May 19 is cosponsored by ICS, the Italian Cultural Institute, the Abruzzo and Molise Heritage Society, and the Lido Civic Club. Our speaker will be Alison Luchs, who will talk to us about the statue of David-Apollo, until recently on display at the National Gallery of Art. The title of her talk is **"Michelangelo's David-Apollo: An Offer He Couldn't Refuse"**

Alison Luchs is curator of Early European Sculpture at the National Gallery of Art, where she has worked since 1980. At the National Gallery she participated in planning the West Building ground floor sculpture galleries (1999-2002); contributed to catalogues of the sculpture and decorative arts collections; served as co-curator on the exhibition Desiderio da Settignano: Sculptor of Renaissance Florence in 2007, and as curator of An Antiquity of Imagination: Tullio Lombardo and Venetian High Renaissance Sculpture in 2009. A graduate of Vassar College (1970) and the Johns Hopkins University (Ph.D. 1976), she has taught art history at Swarthmore College and Syracuse University, and published articles on Michelangelo, Raphael, Botticelli, stained glass in Italian Renaissance churches, historic sculpture in Prague, French royal garden sculpture, and portrait busts of Lorenzo the Magnificent. Her books include Cestello: A Cistercian Church of the Florentine Renaissance (1977); an English translation of Martin Wackernagel's World of the Florentine Renaissance Artist (1981); Tullio Lombardo and Ideal Portrait Sculpture in Renaissance Venice, 1490-1530 (1995) and The Mermaids of Venice: Fantastic Sea Creatures in Venetian Renaissance Art (2010). She has also written articles about historic buildings in her native city of Washington DC.



**the italian cultural society
of washington, dc., inc.**
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friendship heights village center
4433 South Park Ave., Chevy Chase, MD 20815

