

Lippolis, Gian Luigi (Giovanni Luigi)

(1880–1969)

STEFANO CALÀ

Stefano Calà, M.A. (Italian Adventist University), began his pastoral ministry in 2012 in the Italian Union. He and his wife, Maria Barbuscia, have two children.

Gian Luigi Lippolis was a colporteur, evangelist, pastor, publisher, composer, and the president of the Union of Italian Missions and the Central Italy Mission.

Early Life

Gian Luigi (Giovanni Luigi) Lippolis was born November 22, 1880, in Gravina di Puglia (Gravina in Puglia), Bari, in what was once the Kingdom of Italy, into a fervent Catholic family. He recounted that he “belonged to a family in which there were four priests, including two canons”.¹

The name of one sister is known: Mariangela Mastrodonato (1891-1989). Lippolis grew up in Gravina, married Maria Raffaella Marrulli (1879-1908), and began working as a railway employee.²

On February 8, 1908, his three-year-old daughter died of measles [...]. After eight days, on February 16, the second daughter of 20 months died. Because of these unexpected losses, his wife [...] expecting their third child, was pretty worn out. On March 4 their third daughter was born, [Maria] Francesca, a birth that did not bring the expected joy; in fact, after 18 days, due to the onset of septicaemia [his wife] died. [...] Desperate, he tried to fill the void that death had created, by making the cemetery say, at the 22nd of each month, the chantries to free the deceased from purgatory. The cousin priest distributed communion to specially paid women, who went to the grave of the deceased to pray the rosary. This ritual was performed regularly for six months.³

Conversion

Soon afterward, Lippolis abandoned Catholicism and accepted the Adventist message. In September 1908, while returning from the cemetery, he saw a notice announcing meetings on “The State of the Dead.”⁴ A cousin of his, Pietro Creanza, had organized them. Creanza, the son of a Baptist minister, had emigrated to the United States in 1901. There he had accepted the Adventist message and had recently returned to Italy, intending to present it to his family and his hometown. Creanza had invited the American Pastor Charles T. Everson, president of the Italian Mission which was at that time directly under the General Conference, to conduct meetings that Creanza

translated himself. Lippolis attended and accepted their teachings, first the biblical doctrine of the state of the dead and later all of the Adventist beliefs. From the beginning, he sought to share his new faith with others, starting with his family, his priest cousin included. Together with his sister Mariangela, he was publicly attacked by a local priest and even spit upon when they walked down the street.⁵

On October 25, 1908, Adventist believers inaugurated their first worship hall in Gravina. Until then, they had conducted meetings in homes. Charles T. Everson baptized Lippolis on May 8, 1909;⁶ thus making him one of the founders of the church of Gravina, formally constituted on the same date with 12 members.⁷ In 1910 the entire Kingdom of Italy had only 52 Adventists.⁸ Life as a believer was challenging at that time. In the winter of 1909, during a public confrontation that saw Pastor Everson attacked by four Baptist pastors, Lippolis shielded the American from the Baptists' beatings with his own body. Unable to get Saturdays off, he quit his job as a railway employee in 1910 and became a literature evangelist.⁹

Family

Maria Francesca Lippolis (1908-1999), the only daughter of his first marriage (with Maria Raffaella Marrulli) who reached adulthood, would later marry Pastor Riccardo Bongini. After the death of his first wife, Lippolis married her sister, Carmela Marrulli (1884-1965), with whom he had six daughters: Maria (1911-1999), Anna (1912-2015),¹⁰ Grazia (1915-1996), Ester (1917-2016),¹¹ Rachele (1919-1929), and Lidia (1926-).¹² They all contributed to the development of the Italian Adventist Church in various capacities.¹³

Ministry

The new president of the Italian Mission, Luigi Zecchetto, soon sent Lippolis to Genoa as a colporteur together with Elia Bertalot. He served here until 1911, when, because of the premature death of Pietro Creanza in Gravina, he went to Puglia for 20 months, working as a colporteur in the provinces of Bari, Lecce, Potenza, and Taranto, as well as among military sailors.¹⁴ On January 1, 1912, Lippolis received a call to Florence to work with Zecchetto. In the summer of that same year, six baptisms resulted in the first church organized in the city. Also in 1912, he became an evangelist in Torre Pellice along with Alfred Vaucher. He attended the first congress of the Adventist Church in Italy, held in Gravina in September 1912. It appointed him to pastoral ministry and sent him to Pisa.¹⁵ From the arrival of the Adventist message in Italy in 1864 and up to then Italy had had primarily foreign pastors, but Lippolis represented one of the first full-fledged indigenous pastors.¹⁶ In the meantime, the European Division organized. Its Latin Union supervised the Italian Mission.

When World War I broke out, the authorities conscripted Lippolis into the army, and he worked in the hospital of Altamura, Bari. He then had the opportunity to serve various communities in Puglia. In 1915, he took part in a public debate with a priest of Gravina following a discussion between a church member and a friar.¹⁷ After the war, Lippolis returned to Pisa, where his family had remained and where he tried to reach the local community.

In 1921, while continuing to pastor the church in Pisa, he took care of a small group of members in Montevago, Agrigento, recently baptized by Pastor Rosario Calderone, followed by Marianna Infranco (1898-1978), who then became a Bible instructor. It marked the official beginning of the Adventist presence in Sicily. Here Lippolis had the assistance of the new president of the Italian Mission, Pastor Diolode G. Werner, who baptized six other people.

The archpriest of Montevago, Don Giuseppe Amodeo, published a booklet entitled “Brevi Risposte agli Avventisti del 7° Giorno” (“Brief Responses to Seventh-Day Adventists”). Lippolis, during his travels to Montevago, while planning to present evangelistic meetings, found himself involved in two public debates with Father Giuseppe Raimondo, a teacher of sacred theology and rhetoric in Palermo and originally from Montevago. On this occasion Lippolis risked being stoned. Despite the danger, he participated in the public debate. With this encounter, Lippolis opened the doors of Adventism in Sicily. Back home, he printed a small book: “La luce dirada le tenebre. La Chiesa Romana giudicata dalla Bibbia dalla storia e dalla ragione. Risposta all’arciprete di Montevago: Giuseppe Amodeo” (“The light diffuses the darkness, The Roman Church judged by the Bible by history and reason. Reply to the Archpriest of Montevago: Giuseppe Amodeo”).¹⁹ In the same year he collaborated on the first issue of the periodical *L’Araldo della Verità* and was appointed to the administrative committee of the Italian Mission.²⁰

Major political changes shook Italy in 1922 as Benito Mussolini and Fascism came to power. After being ordained in 1923 in Florence, on the occasion of the third congress of the Italian Adventist Church, Lippolis transferred to Genoa.²¹ He was the first Italian ordained to pastoral ministry²² and for some time he remained the only one in the country.²³ A congress in Florence sent two telegrams, one of greetings to the Italian king and the other to Mussolini, who had managed to escape an assassination attempt.²⁴ “On this occasion the two Italian members of the committee were outvoted by the three foreigners. It is probable that the three foreigners felt the need to show respect to the regime, thinking perhaps it would foster better relationships with the authorities.”²⁵

In 1926 Lippolis celebrated two baptisms in the river at Cassano D’Adda (Milan area). Newspapers reported the news. It was certainly the first instance in which the Italian press gave space to such an event.²⁶ On September 3, 1927, he baptized six people in Gaeta (Latina Province).²⁷ In 1928, Pastor Werner returned to the United States. For a short period of time, Ela Bertalot assumed the role of president of the Italian Mission. On August 17, 1928, in Darmstadt, church leadership voted to divide the European Division into three missions, assigning to the nascent Southern European Division the Union of Italian Missions, consisting of three missions: Northern, Central, and Southern. The delegates appointed Lippolis president of the Central Mission as well as the Union of Missions, based in Florence.²⁸ Italy had about 350 members at the time.²⁹ Beginning in 1928, Lippolis also had charge of *L’Araldo della Verità*.³⁰ Issue VIII of 1928 had as its cover a photo of Benito Mussolini, followed by a series of quotes by him about peace, war, and the relationships between nations.³¹

Lippolis had a great interest in developing Adventist education: In the autumn of 1929, he appealed to church leaders to start a school in Italy for its pastors who, until that time, had attended Collonges Sous-Salève, Haute-Savoie, France, for their training. Ten years later, on July 10, 1939, a division meeting in Bern, Switzerland, authorized the opening of a four-year school in Florence.³²

On February 11, 1929, Benito Mussolini and Cardinal Gasparri signed the Lateran Treaty, ending the struggle between the Kingdom of Italy and the Catholic Church that had erupted in 1870 with the annexation of Rome and the end of the temporal power of the Papal States. On June 24, 1929, the Italian government enacted a law on government-recognized religious groups, and on February 28, 1930, the process for its implementation. Every pastor had to be approved by a decree of the Italian Ministry of Justice.³³ Nevertheless, during the ingathering campaign of 1929, Lippolis spent a day and a night in prison. On the same occasion other church workers and lay people suffered longer sentences there.³⁴ Following the promulgation of the law dealing with approved religions, Lippolis sent a telegram to Mussolini on behalf of the Adventist pastors, in which he expressed his gratitude for the freedom granted to worship and for the affirmation of the right to religious discussion.³⁵

Attending the 1930 General Conference in San Francisco as the only delegate for the Italian Mission, Lippolis reported on the situation in Italy.³⁶ On May 23, 1931, Lippolis was recognized as “Ministro di culto della Missione Cristiana Avventista di Firenze e Sopraintendente della stessa Missione per l'Italia” (literally, “Minister of Worship of the Adventist Christian Mission of Florence and Superintendent of the same Mission for Italy”).³⁷ In late 1931, he published an article entitled “La libertà religiosa proclamata solennemente dalla Parola di Dio” (“Religious Freedom Solemnly Proclaimed by the Word of God”).³⁸ On February 8, 1932, in Florence, he faced trial for “insulting the State religion” because of some articles published in *L'Araldo della Verità*.³⁹ The case aroused particular interest because it was the first time in Italy that the matter of freedom of religious expression was discussed after the promulgation of the new legal code.⁴⁰

The prosecution demanded that Lippolis receive two months and fifteen days of imprisonment with a suspended sentence and no entry in the criminal record. The defense attorney, Ulisse Contri—a Roman Catholic who had offered to plead the cause free of charge as he found it of great personal interest—demanded full acquittal.⁴¹ He based his argument on three fundamental points:

- (1). “Here it is not only a matter of protection and defense of the State religion: it is also a matter of freedom.
- (2). What is contempt? The presentation of faiths other than the Catholic religion, even if heated and rude, is not contempt.
- (3). For it to be considered a crime, it requires a specific intentional act of the will, that is, to publicly vilify the State religion. The purpose of promoting belief exceeds and excludes such a specific intentionality.”⁴²

Lawyer Contri also pointed out that Lippolis had not published anything of his own. The article “Cristo e l'Anticristo” (“Christ and the Antichrist”) had been translated from a book published several years earlier and already widely spread; “Le statistiche” (“The Statistics”) had previously appeared in the newspaper *L'Evangelista*

in Rome, after the usual examination by the Prosecutor's Office of the King of Rome, and was published while Lippolis was absent from Florence.⁴³ Nevertheless, the court found Lippolis guilty and sentenced him to one month and fifteen days of imprisonment. It was then suspended and would not be included in any criminal record.⁴⁴

Pope Pius IX followed the trial against Lippolis with interest. On the occasion of the only meeting between Mussolini and the pope on February 11, 1932 at the Vatican, it was one of the topics of discussion. Pius IX said, according to what Mussolini later reported, "I am pleased that the Director of the *L'Araldo della Verità* of Florence has been tried and punished, he who had spoken in a way absolutely unworthy toward His Holiness and myself. But my attention is focused on Protestant propaganda, because it makes progress, in almost all the dioceses of Italy, as evidenced by an investigation that I had the bishops do. The Protestants keep a bold attitude, and speak of *missions* to be carried out in Italy. This has benefited from the law on approved instead of tolerated cults."⁴⁵

The sentence was upheld on appeal. Lippolis then went to the Supreme Court of Cassation⁴⁶ and the Southern European Division asked the General Conference to submit a petition to Mussolini through the Italian Embassy in Washington.⁴⁷ Adventist magazines in America also reported on the issue.⁴⁸ Despite his involvement in the court case, church leaders during 1932 reconfirmed Lippolis as president of the Union of Italian Missions, a role he fulfilled until June 1934, when he resigned because of illness and was replaced by Pastor Luigi Beer.⁴⁹

At the end of 1933, Lippolis baptized a person in the port of La Spezia. A newspaper reported the following statement by him: "Our religion is not a new religion. It is a religious movement whose purpose is to bring about a return to primitive Christianity. We teach the personal and visible return of Christ, and the observance of God's commandments". Displeased, the Vatican's *L'Osservatore Romano* commented, "The ecclesiastical authorities raise a voice of alarm. The pontiff, deeply grieved, deplores and protests against the offense toward his rights and his liberty. No one has the right to deceive the people or the liberty to offend the Catholic religion or its noble head".⁵⁰

After his term as president, Lippolis headed the mission's Department of Religious Freedom⁵¹ and assumed the position of pastor in Bologna, the city where he carried out his ministry until retirement.⁵² Here he celebrated the first Adventist religious marriage ceremony recognized as valid for civil purposes.⁵³

On March 24, 1935, a Catholic prelate, Msgr. Catalanotto, discussed again in a newspaper the Lippolis issue on religious freedom and protested the government's official recognition of the Adventist pastor in Palermo, G. Ferraris.⁵⁴ A police document of March 12, 1936, declared Lippolis to be "hostile to fascist politics". On May 28, 1938, the police feared that he was "carrying out devious anti-fascist propaganda." His account was "thoroughly investigated" and roommates questioned. On April 30, 1942, the Prefecture of Bologna asked for the suspension of ministerial recognition for Lippolis. The Ministry, however, rejected such a measure, and the approval remained valid.⁵⁵

Later Life

Little information about Lippolis has survived for the period of the Second World War, the fall of the Fascism regime, the Republic of Salò, the liberation of Italy from Nazi Fascism, and the proclamation of the Italian Republic. On January 1, 1949, Lippolis retired. He spent his last years in Florence, continuing to contribute by writing articles, preaching, and through personal witness. Lippolis preached his last sermon in Florence on November 23, 1968, the day after his eighty-eighth birthday. At the hospital where he later passed away, despite a partial paralysis making it difficult for him to speak, he testified to doctors, nurses, and patients. To several persons he gave Bibles, others he enrolled in Bible study courses, urging everyone to explore the Word of God.⁵⁶ On the morning of February 17, at 9:00 a.m., the earthly life of this faithful pioneer came to its end.⁵⁷

Legacy, Publications

Gian Luigi Lippolis was instrumental in leading the Seventh-day Adventist Church in Italy in its early period, when opposition by the majority of society and harsh measures by the government made ministry and the proclamation of the gospel extremely challenging. In addition to serving as a pastor and administrator in various capacities, he also authored many articles, a number of small books, and dozens of hymns.

Books by Gian Luigi Lippolis

La fine e la restaurazione di ogni cosa

La suprema speranza del mondo e il ritorno di Gesù Cristo

Il re di giustizia viene

Simon Pietro

Hymns composed by Gian Luigi Lippolis

The following appeared in the hymnals of the Italian Adventist Church: *Mio Gesù, la tua parola, Vieni, o Spirito creatore, Nel mio core, Di Gesù sentii la voce, Fra l'onde tetre del mar burrascoso, Son nel deserto, Nei giorni tetri, O Signor da cui scende ogni bene, A Gesù tutto mi dono, La mia vita prendi tu, Com'è dolce la tua voce* (also author of the lyrics), *L'amor del Padre io veggo, Alla patria celeste pensiamo, Gerusalemme aurata, Cara patria, O Signor d'ogni grazia e potenza, Già all'ocaso è giunto il sole.*⁵⁸

Those that are still part of the hymnal currently in use: *O padre, Dio santo* (also author of the lyrics), *Signor, la tua voce* (before "Signor t'udii, m'arresto"), *O Cristo fa che io t'ami ognor di più, Signor che col tuo sangue, Ambasciator di Dio, Cristo è il pane, Gesù, mio buon pastore.*⁵⁹

SOURCES

AA.VV. *Cantate all'Eterno*. Firenze: L'Araldo della Verità, 1933.

AA.VV. *Cantate all'Eterno*. Firenze: Edizioni ADV, 1989.

AA.VV. *Canti di lode*. Firenze: Edizioni ADV, 2003.

Agnello, Silo. "Un altro pioniere che scompare." *Il Messaggero Avventista*, March-April 1960.

Arces, Mario. "Le Chiese cristiane avventiste del 7° giorno in Puglia." (MA thesis, Università degli studi di Bari, 1970).

Calà, Stefano. "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani." (BA Thesis, Italian Adventist University, 2010).

Calà, Stefano. "Pastorale made in sud." *Il Messaggero avventista*, February 2015, 17.

Catalano, Giampaolo. "Imputato: Giovanni Luigi Lippolis. Tribunale di Firenze: 8 febbraio 1932. Reato: Vilipendio alla Religione dello Stato." *Segni dei Tempi*, February 1974.

Caviness, L. L. "A New era in Italy." *ARH*, December 6, 1923.

Caviness, L. L. "Our Work in Italy." *ARH*, August 14, 1924.

Caviness, L. L. "Our Work in Southern Europe." *ARH*, June 1, 1930.

Contri, Ulisse. "Per vilipendio della religione dello Stato. In difesa del pastore Giovanni Lippolis." In *Eloquenza. Antologia Critica. Cronaca*, 1932.

Cupertino Eliseo, ed.. *Centenario della chiesa Avventista di Gravina in Puglia*. Città di Castello PG: Fenice Soluzioni Grafiche, 2008.

De Meo, Giovanni. "Donne di casa Lippolis. Con la tempra del capostipite." In *Libere donne in libera chiesa. 150 anni di presenza femminile avventista in Italia*, eds. Dora Bognandi, Lina Ferrara and Franca Zucca, 22-28. Firenze: Edizioni ADV, 2015.

De Meo, Giuseppe. "*Granel di sale*": *Un secolo di storia della Chiesa Cristiana Avventista del 7 giorno in Italia*. Torino: Claudiana, 1980.

"Eco dalla nostra assemblea." *Il Messaggero Avventista*, May-June 1929.

General Conference Committee, April 1932, 606, General Conference Archives, accessed March 4, 2022, <https://documents.adventistarchives.org/Minutes/GCC/GCC1932-04.pdf>.

Gravina di Puglia, 11 maggio 1909." *L'Ultimo Messaggio*, April-June, 1909.

"History," Italian Adventist University, <https://www.italianadventistuniversity.eu/eng/info/storia.php>. Accessed March 2, 2022.

"Il Cristo e l'Anticristo." *L'Araldo della Verità*, May-June 1931.

"Il Sig. G. L. Lippolis..." *L'Araldo della Verità*, July-August 1931.

Kotz, E. "Mission Board Items. Southern European Division." *ARH*, December 22, 1932.

"La condanna del direttore dell'«Araldo della Verità»." *Segni dei Tempi*, February 1974.

"La Costituente spagnola per la separazione." *L'Araldo della Verità*, January 1932.

Lippolis, Gian Luigi. "Corrispondenza." *L'Ultimo Messaggio*, January 1912.

Lippolis, Gian Luigi. *Il re di giustizia viene*. Firenze: L'Araldo della Verità, 1928.

Lippolis, Gian Luigi. "Italian Union Mission." *ARH*, February 20, 1930.

Lippolis, Gian Luigi. *La fine e la restaurazione di ogni cosa*. Firenze: L'Araldo della Verità.

Lippolis, Gian Luigi. "La libertà religiosa proclamata solennemente dalla Parola di Dio." *L'Araldo della Verità*, November-December 1931.

Lippolis, Gian Luigi. *La suprema speranza del mondo e il ritorno di Gesù Cristo*. Firenze: L'Araldo della Verità.

Lippolis, Gian Luigi. "Quasi lapidato per la verità." *Il Messaggero Avventista*, March-April 1960.

Lippolis, Gian Luigi. *Simon Pietro*. Firenze, L'Araldo della Verità, 1967, second edition.

Mussolini, Benito. "Dove se ne va il mondo?." *L'Araldo della Verità*, September-October 1928.

Notiziario." *Rivista avventista*, July-September 1926.

"Notizie dal campo italiano." *Il Messaggero Avventista*, January-February 1931.

"Notizie dal campo italiano." *Il Messaggero Avventista*, May 1934.

Rasmussen, Steen. "Latest Harvest Ingathering Campaigns Tidings." *South European Quarterly Review*, December 1929.

Rimoldi, Tiziano. "Gian Luigi Lippolis. Predicatore avventista antifascista." In *Scelte di fede e di libertà. Profili di evangelici nell'Italia unita*, edited by Dora Bognandi and Mario Cignoni, 157-160. Torino: Claudiana, 2011.

Rimoldi, Tiziano. "La chiesa avventista del settimo giorno e lo stato fascista." *Annali di storia moderna e contemporanea* 6, 2000.

Schilirò, Marco. "Firenze – Compleanno speciale." Hope Media Italia, November 8, 2016, accessed March 3, 2022, <https://hopemedia.it/firenze-compleanno-speciale-58215/>.

Serbo, Ludovico. "Notizie missionarie." *L'Ultimo Messaggio*, March 1912.

"Si è spenta Anna Lippolis." Hope Media Italia, April 23, 2015, <https://hopemedia.it/si-spenta-anna-lippolis-66870/>. Accessed March 2, 2022.

"Si è spenta Ester Lippolis." Hope Media Italia, April 21, 2016, <https://hopemedia.it/si-spenta-ester-lippolis-59545/>. Accessed March 2, 2022.

"Statistiche sintomatiche negli Stati Uniti." *L'Araldo della Verità*, January 1932.

"Storia. La Domenica del Corriere del 1926 dedica la copertina agli avventisti." Hope Media Italia, June 26, 2013, <https://hopemedia.it/storia-la-domenica-del-corriere-del-1926-dedica-la-copertina-agli-avventisti-53208/>. Accessed March 2, 2022.

Susmel, Duilio "Carteggio segreto Mussolini Vittorio Emanuele, Mussolini visita il Papa l'11 febbraio 1932." *La Domenica del Corriere*, March 31, 1970.

Venerella, E. "Progress of the Work in Gaeta, Italy." *ARH*, December 13, 1928.

Wheeler Freeman, J. "Italy and the Thirteenth Sabbath." *North Pacific Union Gleaner*, June 7, 1932.

NOTES

1. Mario Arces, "Le Chiese cristiane avventiste del 7° giorno in Puglia" (M.A. thesis, Università degli studi di Bari, 1970), 157.
2. Giovanni De Meo, "Donne di casa Lippolis. Con la tempra del capostipite," in *Libere donne in libera chiesa. 150 anni di presenza femminile avventista in Italia*, eds. Dora Bognandi, Lina Ferrara and Franca Zucca (Firenze: Edizioni ADV, 2015,) 22.
3. Eliseo Cupertino ed., *Centenario della chiesa Avventista di Gravina in Puglia* (Città di Castello PG: Fenice Soluzioni Grafiche, 2008), 17, 18.
4. Ibid.
5. See Arces, "Le Chiese cristiane avventiste del 7° giorno in Puglia," 155.
6. See Cupertino ed., *Centenario della chiesa Avventista di Gravina in Puglia*, 19-25.
7. "Gravina di Puglia, 11 maggio 1909," *L'Ultimo Messaggio*, April-June, 1909, 9, 10.
8. Giuseppe De Meo, "*Granel di sale*": *Un secolo di storia della Chiesa Cristiana Avventista del 7° giorno in Italia* (Torino: Claudiana, 1980), 106, 107.
9. See Cupertino ed., *Centenario della chiesa Avventista di Gravina in Puglia*, 23-26.
10. "Si è spenta Anna Lippolis," Hope Media Italia, April 23, 2015, accessed March 2, 2022, <https://hopemedia.it/si-spena-anna-lippolis-66870/>.
11. "Si è spenta Ester Lippolis," Hope Media Italia, April 21, 2016, accessed March 2, 2022, <https://hopemedia.it/si-spena-ester-lippolis-59545/>.
12. Marco Schilirò, "Firenze – Compleanno speciale," Hope Media Italia, November 8, 2016, accessed March 3, 2022, <https://hopemedia.it/firenze-compleanno-speciale-58215/>.
13. See De Meo, "Donne di casa Lippolis," 22-27.

14. Gian Luigi Lippolis, "Corrispondenza," *L'Ultimo Messaggio*, January 1912, 14; Ludovico Serbo, "Notizie missionarie," *L'Ultimo Messaggio*, March 1912, 45.
15. See De Meo, "Granel di sale," 107-110.
16. Stefano Calà, "Pastorale made in sud," *Il Messaggero avventista*, February 2015, 17.
17. Ibid.
18. Tiziano Rimoldi, "Gian Luigi Lippolis. Predicatore avventista antifascista," in *Scelte di fede e di libertà. Profili di evangelici nell'Italia unita*, eds. Dora Bognandi and Mario Cignoni (Torino: Claudiana, 2011), 157.
19. See De Meo, "Granel di sale," 116-119; Gian Luigi Lippolis, "Quasi lapidato per la verità," *Il Messaggero Avventista*, March-April 1960, 11-13.
20. See De Meo, "Granel di sale," 119.
21. Ivi, 120.
22. L. L. Caviness, "A New era in Italy," *ARH*, December 6, 1923, 20.
23. L. L. Caviness, "Our Work in Italy," *ARH*, August 14, 1924, 13.
24. "Notiziario," *Rivista avventista*, July-September 1926, 27; Stefano Calà "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani" (B.A. Thesis, Italian Adventist University, 2010), 69.
25. See De Meo, "Granel di Sale," 123, 124.
26. "Storia. La Domenica del Corriere del 1926 dedica la copertina agli avventisti," Hope Media Italia, June 26, 2013, accessed March 2, 2022, <https://hopemedia.it/storia-la-domenica-del-corriere-del-1926-dedica-la-copertina-agli-avventisti-53208/>.
27. E. Venerella, "Progress of the Work in Gaeta, Italy," *ARH*, December 13, 1928, 11.
28. See De Meo, "Granel di sale," 125.
29. Gian Luigi Lippolis, "Italian Union Mission," *ARH*, February 20, 1930, 20.
30. See Rimoldi, "Gian Luigi Lippolis," 158.
31. *L'Araldo della Verità*, September-October 1928, 1; Benito Mussolini, "Dove se ne va il mondo?," *L'Araldo della Verità*, September-October 1928, 2; see Calà, "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani," 19-20, 77-78.

32. "History," Italian Adventist University, accessed March 2, 2022, <https://www.italianadventistuniversity.eu/eng/info/storia.php>.
33. Tiziano Rimoldi, "La chiesa avventista del settimo giorno e lo stato fascista," in *Annali di storia moderna e contemporanea* 6, 2000, 612.
34. Steen Rasmussen, "Latest Harvest Ingathering Campaign Tidings," *South European Quarterly Review*, December 1929, 10.
35. "Eco dalla nostra assemblea," *Il Messaggero Avventista*, May-June 1929, 12; see Calà "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani," 82.
36. L.L. Caviness, "Our Work in Southern Europe," *ARH*, June 1, 1930, 34.
37. *L'Araldo della Verità*, July-August 1931, 16; see Calà, "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani," 100.
38. Gian Luigi Lippolis, "La libertà religiosa proclamata solennemente dalla Parola di Dio," *L'Araldo della Verità*, November - December 1931, 2, 3; see Calà, "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani," 102, 103.
39. "Il Cristo e l'Anticristo," *L'Araldo della Verità*, May-June 1931, 16; "Statistiche sintomatiche negli Stati Uniti," *L'Araldo della Verità*, January 1932, 14; "La Costituente spagnola per la separazione," *L'Araldo della Verità*, January 1932, 14; see Calà, "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani," 98, 105.
40. Ulisse Contri, "Per vilipendio della religione dello Stato. In difesa del pastore Giovanni Lippolis," in *Eloquenza. Antologia Critica. Cronaca*, 1932, 37.
41. Giampaolo Catalano, "Imputato: Giovanni Luigi Lippolis. Tribunale di Firenze: 8 febbraio 1932. Reato: Vilipendio alla Religione dello Stato," in *Segni dei Tempi*, February 1974, 24.
42. See Contri, "Per vilipendio della religione dello Stato," 39.
43. *Ibid.*, 45-51.
44. "La condanna del direttore dell'«Araldo della Verità»" in *Segni dei Tempi*, February 1974, 26.
45. See De Meo, "Granel di sale," 144; Duilio Susmel, "Carteggio segreto Mussolini Vittorio Emanuele, Mussolini visita il Papa l'11 febbraio 1932," in *La Domenica del Corriere*, March 31, 1970.
46. E. Kotz, "Mission Board Items. Southern European Division," *ARH*, December 22, 1932, 24.
47. General Conference Committee, April 1932, 606, General Conference Archives, accessed March 4, 2022, <https://documents.adventistarchives.org/Minutes/GCC/GCC1932-04.pdf>.

48. J. Wheeler Freeman, "Italy and the Thirteenth Sabbath," *North Pacific Union Gleaner*, June 7, 1932, 5.
49. See De Meo, "Granel di sale," 149, 150.
50. W. A. Spicer, "The Vatican and the Adventists," *ARH*, February 15, 1934, 1.
51. See Rimoldi, "La chiesa avventista del settimo giorno e lo stato fascista," 614.
52. Silo Agnello, "Un altro pioniere che scompare," *Il Messaggero Avventista*, March-April 1960, 9.
53. "Notizie dal campo italiano," *Il Messaggero Avventista*, May 1934, 11; see Calà, "Fatti dell'era fascista nelle pagine dei periodici avventisti italiani," 115.
54. See De Meo, "Granel di sale," 154, 155.
55. *Ibid.*, 155.
56. See Agnello, "Un altro pioniere che scompare," 9.
57. *Ibid.*
58. AA.VV., *Cantate all'Eterno* (Firenze: ADV, 1933); AA.VV., *Cantate all'Eterno* (Firenze: ADV, 1989), 11-22.
59. AA.VV., *Canti di lode* (Firenze: ADV, 2003).

encyclopedia.adventist.org is an official website of the [Seventh-day Adventist World Church](#)

© 2020 General Conference of Seventh-day Adventists 12501 Old Columbia Pike Silver Spring , MD 20904 USA 301-680-6000