

CHURCH POLITICS

Bishop lends Brindisi parish to Imam, a left politician

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With numerous Friday festivities for Ramadan being held in parishes across Italy, the bishop of Brindisi could hardly miss out and so lent one of a parishes to the Muslims which for a whole Sunday was turned into the house of Islam. The feast took place in the

parish of San Carlo Gesù, where the most sensational event of this latest round of 'Catholic -Islamism' took place: the bishop and the imam, together in the parish to celebrate the end of Ramadan, and with them the ANPI (National Association of Italian Partisans) and the ARCI (Italian Recreational Association). The association of communist partisans and the well-known leisure association, also of communist origin, had much to do with this event: Islamo-communism now mixes happily with the good intentions of inter-religious dialogue, where Catholics systematically make fools of themselves.

In fact, the imam who took part in the Sunday meal was a candidate for the Democratic Party in the local elections in 2023. Today he is an imam but clearly his former political activity caused no problems for his hosts, the parish priest and the Bishop of Brindisi, Giovanni Intini.

The invitation says it all: 'The Muslim community is honoured to invite you to its Ramadan festival'. Some people might think then that the event would be held in a meeting place for the Muslims of the Apulian city, but here's the first surprise: no, it would be held in the parish of San Carlo. Then comes the curious twist, it's not the parish that invites the Muslims, but the Muslims that invite the Christians to the parish. Into their own house. A real gift to the Muslims, at least for that day, Sunday, a day dedicated to the Lord. For one day, His house becomes the conquest of Islam, and we know what that signifies in the mind of a Muslim, even if he is not necessarily radical or observant.

In the photos published for the event, one cannot help but notice a table decorated in the shape of a crescent, while on the wall behind it hang two small paintings of the Virgin Mary. And if anyone thinks that this is out of place, just look at the photo of Bishop Intini next to the Imam.

Usually we think that in Islam the imam represents our priest, a religious figure, but as we know, apparently not for the fools of Brindisi, Islam is not a religion but a political project. In fact, it turns out that the imam in question, Khaled Bouchelaghem, is not a religious figure at all, but something else.

It takes just a quick research on Google, to discover that, in addition to his entrepreneurial activities in Brindisi, he was the Democratic Party's candidate for the municipal council in the last administrative round, in which the 5-Star Party's candidate, Roberto Fusco, was defeated at the polls.

So Khaled Bouchelaghem was, at least until two years ago, a political activist

for the Democratic Party, so much so that he even became a candidate for Elly Schlein's left party. Today, in his new role as imam, he is photographed next to the bishop, as if he were a religious leader detached from political projects and ideologies. Nothing could be further from the truth, but this is proof, if it were ever needed, that these initiatives have nothing to do with the authentic spirit of interreligious dialogue, but are the prerogative of political Islamism, which occupies spaces and imposes its sociality by force of persuasion and thanks to the ignorance of many Catholics, who still think that dialogue is a commandment to be respected at all costs.

But the fact that this is a political operation, carried out under the eyes of a bishop who can hardly be seen as anything other than an accomplice, is also demonstrated by the presence of other people at the Ramadan lunch.

Drissa Kone, for example, is a Malian immigrant who heads the African community. He is also a member of the provincial board of ANPI (the Italian National Association of Partisans and Resistance). The fact that the partisan movement had a nerve centre in one of the southernmost regions of Italy, enough to justify the presence of an ANPI to keep the memory alive, is something that doesn't appear in the history books.

But the ANPI (National Association of Italian Partisans) has been in existence for at least 10 years, by which time all the partisans had died, and in order to stay alive it has to justify a fascism that doesn't really exist. So it readily supports all those causes which, in the eyes of civil society, justify the risk of fascism which must be fought. And so we find young Drissa involved in campaigns against fascism in Italy, but also in Ethiopia, as we can see on the poster for an exhibition organised by the ANPI (Italian Association of Partisans and Resistance Fighters), which was attended by the representative of the local African community and a member of the ANPI.

In short, between Islamic-communism and Islamist partisans, the Bishop saw fit to open the doors of a place owned by the Church to this questionable union, in an inextricable mixture of religious and political syncretism.

But this is only one of the more sensational aspects of Ramadan, which has just ended. As the *Daily Compass* has documented, many parishes have been the scene of Ramadan dinners. To this list we can add the most recent event, which took place in Prato, where the bishop gave the Muslims no less than the courtyard of the church of San Domenico, where Muslim prayers were held on Sunday.

And this is nothing if you consider that in some countries Muslims are even taking over churches.

As happened in the Molenbeek district of Brussels. They were given the church of St John the Baptist, which for a day became the refectory for the iftar.

Long gone are the days when Muslims were stopped and disarmed at Lepanto and Vienna. Today, thanks to parties such as the Democratic Party that willingly open their structures to Islamist militants, they easily penetrate a society that is getting used to them.

But also thanks to the complicity of a Church that no longer knows what it means to affirm its own identity. The case of Brindisi illustrates this, and when you consider that a few kilometres away lie the skulls of the martyrs of Otranto, who gave their lives rather than bow to Islam, the grotesqueness becomes even more disturbing.