



Regarding the Crypt Matters: A Proposed Compromise

1 message

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To: sebastian.caruana@maltadiocese.org, archbishop@maltadiocese.org, j.galea.curmi@maltadiocese.org

To: Rev. Sebastian Caruana, Archpriest of Mosta,
CC: Mgr. Charles J. Scicluna, Archbishop of Malta,
CC: Mgr. Joe Galea Curmi, Auxiliary Bishop,

A few days ago, I presented you with [cost estimates](#) for restoring the titular statue of Santa Marija of Mosta to its original form. Upon sharing photos on social media to gauge public interest, the "usual enthusiasts" made it clear they oppose the idea — primarily because they did not conceive it themselves, and because of their personal bias against me. My suggestion that the original was lost due to amateurism drew insults; it was in this context that I raised the recent negligence regarding the mummified remains in the crypt, which stems from that same amateurism.

My history with the crypt dates back to 2013/14. Driven by a desire to document what remains of the Old Church of Mosta, I entered the crypt at night using keys I made myself to take photographs and measurements. Following my arrest on other matters, I was framed for the "violation of graves" at that site. Despite Church authorities knowing exactly who I was — and knowing I had neither stolen nor disturbed anything — they remained silent. They failed to issue a single statement to clear the air. Instead, they so much relished the speculation; it was as if they saw me being cast into the sea with a millstone around my neck, finding pleasure in watching me drown.

In the 2017 feast annual, I published an article on the remains of the Old Church as a first step toward clearing my name. By April 2018, I began developing a [website](#) to document the abuses I suffered in my court cases. On November 2, 2019 — All Souls' Day — I returned to the crypt to verify some of my earlier measurements. It was then I discovered that part of the ossuary had been cleared. From what I have gathered, the mummified remains were unceremoniously crammed into whichever graves happened to be vacant.

Given that Church authorities and these "enthusiasts" took such silent pleasure in seeing me framed for violating graves in 2014 — an act they have now committed themselves — I seized the opportunity to report their actions. I wanted to see them held accountable for the destruction of our heritage; specifically, the loss of the naturally mummified remains I witnessed with my own eyes. Beyond the destruction, there is the staggering disrespect toward the dead — among whom my own ancestors are buried.

In 2014, under Archpriest Albert Buhagiar, the Church and its loyalists weaponized their silence. They allowed me to be framed for crimes they knew I did not commit, permitting a total assassination of my character simply because I had entered "their field" - the church they treat as their private property. Naturally, their bitterness only intensified when, under the current Archpriest Sebastian Caruana, I reported them for this genuine and grave violation. I exposed their amateurism and the resulting devastation of these mummified remains. If they cannot tolerate an "outsider" entering their domain, they certainly cannot stomach someone who criticizes them and exposes their negligence — especially since they operate under the arrogant assumption that they are above interference. It is hardly surprising, then, that they would reject my proposal for the original titular statue; their resentment has only festered.

In light of this, my initial impulse was to reciprocate by escalating my reports of this defacement — on a far greater scale — to the civil authorities, the Holy See, and every power imaginable. Especially now, in the heat of an election campaign, such a scandal is ripe for political exploitation. They may choose silence today, but the record remains. They risk the same fate as Pope Benedict XVI and others whose past failures were unearthed years later. Unlike those eras, we now live in the age of digital footprints; emails make it impossible to deny that you were informed, making incrimination an eventual certainty.

I had already begun documenting similar cases or abuses of heritage by the clergy to draw a direct comparison. These precedents include:

- January 2011: The discovery at Casa Lanfreducci (Valletta), where remains of Knights who likely fell in the Great Siege were found discarded in cardboard boxes ([link1](#), [link2](#)).
- July 2019: The conviction of Addolorata Cemetery gravediggers for dumping human remains in rubbish skips — a case where it was admitted that "small bones" were routinely treated as refuse, exactly as I warned in my previous emails ([link](#)).
- October 2019: The Archpriest of St. Augustine's admission in court to fraud involving the theft of an incense boat and paintings, which he replaced with copies ([link](#)).
- September 2022: The case of a priest caught with a stolen reliquary from the Senglea Parish Church in his vehicle ([link](#)).

In every one of these instances, the public spoke up and the law took its course: individuals were brought to court, suspended, and the heritage was recovered or remedied.

Contrast this with the situation in Mosta. Following my vindictive confinement to Mount Carmel Hospital in 2014 — and in my subsequent effort to clear my name — I published that article in 2017 detailing my new findings of the Old Church remains within the crypt. It appears those same "enthusiasts," spurred by my research and joined by Archpriest Sebastian Caruana, went down there and decided to "clear out" the ossuary.

In that crypt, we possessed naturally mummified corpses — a rarity likely preserved by winter burials and the use of lime. Instead of restoring these remains, they were treated as a mere "encumbrance." They showed a staggering lack of respect for the ancestors of Mosta — the very people who likely impoverished themselves to build the monument of a church we see today. To gain space, they treated these ancestors as an inconvenience to be discarded, unceremoniously cramming as many remains as possible into the few remaining vacant graves.

Consider the temperament required for the work of a gravedigger. Imagine the defacement they likely committed when entrusted with this task — viewing these remains as "dirt and clutter" to be cleared as quickly as possible to avoid disease. In the case of these mummified remains, this likely involved dragging, kicking, and slamming them against the stone floor; treading on them and beating them with wooden sticks to shatter bones that had fused over decades. This was also done so that the fragile, desiccated skin would peel away, allowing the clothes and smaller remains — ribs, fingers, and delicate internal structures — to be swept into the trash. Thus, a once-intact mummified corpse is reduced to a mere skull and a few long bones, with the rest of the person discarded as refuse.

Proving this would be simple. A comparison of the burial registers against an inventory of the remaining bones would reveal the truth. For every skull, there should be a corresponding set of skeletal remains. I highly doubt the ancestors of Mosta were a population of the disabled, missing jaws, hands, and feet. If I were to pursue justice for these forgotten, voiceless souls by exposing these details, those involved would certainly come out with "flying colors." It is particularly vile to consider that the Church, which likely used the terrors of Purgatory and Hell to coerce these people into bequeathing their wealth for masses and artworks, has now — after these remains survived wars and decades of neglect — allowed them to be scattered in a rubbish skip within a matter of days.

Such a scandal would be "sweet as honey" for an international media already critical of the Church. It presents a narrative of two Archpriests who should be forced to resign: one who maintained a strategic silence while I was framed for macabre crimes in his own church, and another who, guided by "enthusiasts," oversaw the desecration of mummified remains — sacrificing one heritage to destroy another. Both remained silent as I documented many abuses in particular from the psychiatric malpractice I endured. This silence was intentional; it was designed to keep me vindictively confined while they evaded justice for the very crimes they allowed.

Furthermore, there is the role of the Curia Lawyer, Archbishop Charles Scicluna, and Auxiliary Bishop Joe Galea Curmi. In a deliberate effort to avoid investigating, incriminating, or losing two more of their own, they chose to make themselves accomplices through their inaction when [I presented these matters to them](#).

This betrayal is made worse by the fact that, as a direct result of their silence, I was victimized only days later by the very psychiatric abuses I had warned them I would suffer — abuses that were subsequently realized ([11](#), [12](#), [a](#), [b](#), [c](#), [d](#)). This stands in blatant contrast to the Church's willingness to intervene in other public controversies. Their silence in my case is nothing but a move to protect high-ranking individuals and ensure my continued, innocent confinement. It exposes the Church's "righteousness" as hollow hypocrisy. How can the Archbishop fall any lower? He publicly posts that "[one cannot remain neutral in the face of evil](#)," yet his absolute silence on my case and the victims of Psychiatry confirms a staggering double standard.

Therefore, should I choose to escalate this matter, it would do more than just draw attention to my current confinement — where I sit forgotten, attempting to be a voice against the systemic abuses of Psychiatry. It would cast a blinding light on the contrast of my 2014 frame-up. At that time, I was falsely accused of violating graves, and the Church maintained a strategic silence specifically to see me drugged and institutionalized. Contrast that with the Church's current silence: a calculated cover-up to ensure that those who committed an actual crime — the destruction of mummified heritage and violation of graves — remain free. These remains could have been preserved and exhibited, like those of Fra Krispin in Floriana; instead, they were treated with such profound disrespect that parts of our ancestors were simply thrown in the trash.

However, rather than seizing this opportunity to attack, I am seeking a compromise. I recognize that spite and perpetual conflict will not realize the dream of restoring the original titular statue. Therefore, I am asking the following of you:

1) Acknowledgment of Injustice:

As shepherds of the flock, is it possible for you to remain silent in the face of such blatant abuse? If four widows in your parish were being blackmailed, beaten, and silenced by a powerful factory owner, would the Church ignore their evidence just to avoid "stepping on the toes" of a powerful man? Does the prospect of facing God's judgment no longer frighten you, or does that fear only apply to the common man?

It is a moral atrocity to remain silent when a man is framed for the violation of graves — only for Church authorities to later commit that very same act on a massive scale. If the desecration of the dead is shameful, then your silence in the face of psychiatric abuses against the living is utterly condemnable.

I understand that it is in the interest of the Archpriest, the enthusiasts, and the Bishops to see me remain locked up and drugged so that my evidence remains buried. But I am not asking for a national circular focused on the crypt's defacement. I am asking that you occasionally use your platform to speak on the nature of truth and justice.

Perhaps you could comment on how a man can [maintain a website for years](#), exposing specific abuses by Magistrates and Psychiatrists, without ever being sued for libel or having the site shut down. If the evidence is there, why is there no investigation? Why is the protection of "high-ranking people" placed above the lives of victims who are currently being drugged and abused under the guise of "treatment"?

2) Access to the Church Archives:

I am asking for free and unencumbered access to the church archives — a right I assume is already granted to many and those within your "inner circle." When one writes to the Archpriest regarding historical records and is met with total silence, the audacity of the Church becomes clear. It is remarkable how the Church has a knack for transforming its own children into its greatest enemies. You claim to want to draw people toward the faith, yet wherever there is no financial gain, you slam the door in their faces.

In an era of dwindling vocations and pews filled only by the elderly, such gatekeeping is self-destructive. My interest is not the registers of the dead to further incriminate those involved in the defacement of the crypt — what is done is done, and we cannot bring back what has been lost. My goal is to possibly produce articles on themes of Mosta's history that have never been explored or documented before.

3) Excavation of the Old Church Remains:

I am calling for a targeted excavation of the remains of the Old Church. To have demolished the original structure in a single week, a vast amount of material must have been buried beneath the flooring of the Rotunda and the parvis (zuntier).

I am not suggesting we close the church for a year to possibly find a fragment of a sculpture the size of a pea. I am proposing that if some marble flooring eventually needs replacing — particularly in the footprint of the Old Church — we clear the area further down to see what lies beneath. This work could be conducted at night, with the floor secured by scaffolding during the day to avoid interfering with liturgical functions. Once the area is cleared and structural supports are in place with the Rotunda pavement reinstated, the lower sections of the Old Church could be made accessible via the ossuary. This would create a "church within a church" — a unique historical site for the faithful and visitors to admire, transforming a site of past demolition into one of future discovery.

4) Restoration of the Titular Statue:

I propose that a copy be commissioned of the original titular statue of Mosta, sculpted so beautifully by Salvatore Dimech. This reproduction should take the place of the current statue, which could instead be displayed in the museum currently under construction or elsewhere in the church. The [provisional estimates](#) I have obtained are not extraordinary; I believe if a few contractors were to take on the project, the costs — VAT and transport included — would hardly be felt. While we can never correct the mistake of destroying the naturally mummified corpses, we can rectify the loss of the old titular statue. Doing so would serve as indirect compensation for the recent defacement and as an act of respect toward those who had their ancestors buried there.

The Deadline for Resolution:

Provided that we reach a compromise on these four points by June 26th — the 12th anniversary of the [vendetta Magistrate Carol Peralta carried out against me](#) — and that we agree on a definitive timeframe for these projects, I am prepared to hold back. I will refrain from: posting this email online as I have with others; testifying about the devastation in the crypt should the opportunity arise; and further escalating matters by reporting to additional authorities.

What I am doing is drawing your attention to where the Church has failed miserably; where it should have spoken up for me and the many voiceless victims of Psychiatry. Yet, I also see where Mosta stands to gain. The current Archpriest is unlike any we've seen before. For all his shortcomings and his many merits, his energy is boundless as he moves restlessly from one project to another. I understand the dynamics perfectly. During the Feast of the Immaculate Conception in 2011, I suggested a project to capitalize on our tourist visitors — a proposal made during the handover between Archpriests Tong and Buhagiar — but I was completely ignored.

Furthermore, I recognize that by continuing to weaken and criticize the Church, I would only be creating a void for other ideologies to infiltrate. If we leave spite and fighting behind us and instead reach an agreement through "the right word" of diplomacy, it will be better for both parties. I am offering you the chance to replace a legacy of condemnable silence, destruction of naturally mummified corpses, violation of graves, and disrespect for the dead, with one of discovery and restoration.

I await your response.

Nicholas Grech