



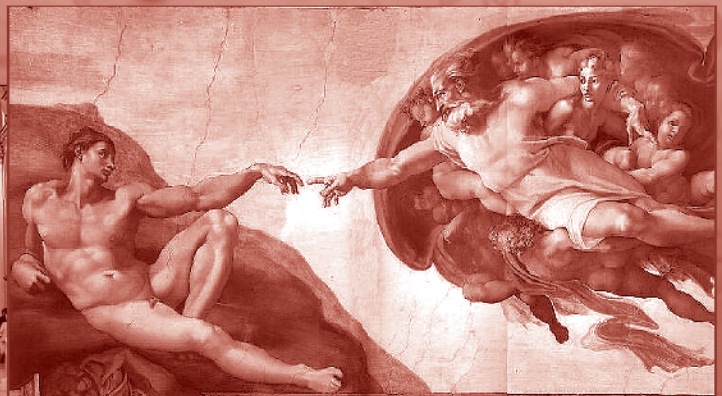
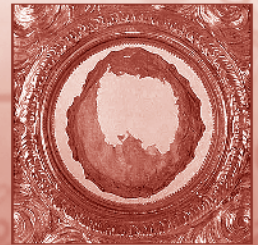
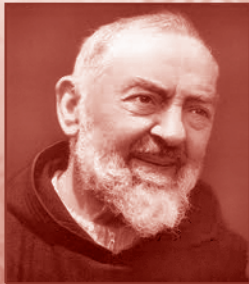
# TRUE LIFE IN GOD

## 8TH ECUMENICAL PILGRIMAGE

### ST. PETER & ST. PAUL GLORIFYING GOD

*Assisi*

*Lanciano*  
Eucharistic Miracle



St. Mary Major Basilica

SEPTEMBER 3 - 11, 2011



## SAINT PETER & SAINT PAUL GLORIFYING GOD

**ST. PETER'S SOJOURN IN ROME** <sup>17</sup> He said to him the third time: Simon, son of John, do you love me? Peter was grieved because he had said to him the third time: Do you love me? And he said to him: Lord, you know all things: you know that I love you. He said to him: Feed my sheep. <sup>18</sup> Amen, amen, I say to you, when you were younger, you girded yourself and walked where you would. But when you shall be old, you shall stretch forth your hands, and another shall gird you and lead you whither you would not. <sup>19</sup> And this he said, signifying by what death he should glorify God. And when he had said this, he said to him: Follow me.  
**John 21: 17-19**

Although the fact of **St. Peter's** activity and death in Rome is so clearly established, we possess few details of his Roman sojourn. It is generally held that Peter paid a first visit to Rome after he had been miraculously liberated from the prison in Jerusalem in 42 AD. Into the Roman list of bishops dating from the 2nd century, there was introduced in the "Chronograph of 354" the notice of a twenty-five years' pontificate for St. Peter, but we are unable to trace its origin and thus it is possible but not certain that he remained there 25 years, ie till his death during the Neronian persecution. (64-68 AD).

Concerning the manner of Peter's death, we possess a tradition - attested to by Tertullian at the end of the 2nd century and by Origen (in Eusebius, Church History II.1) that he suffered crucifixion. Origen says: "*Peter was crucified at Rome with his head downwards, as he himself had desired to suffer*". Clement of Rome in his Letter to the Corinthians (Chapter 5), written c. 80-98, speaks of Peter's martyrdom in the following terms: "*Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death... Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.*"

The place of execution was probably the Neronian Gardens on the Vatican, since there, according to Tacitus, were enacted the gruesome torture and executions of the Neronian persecution; and in this district, in the vicinity of the Via Cornelia and at the foot of the Vatican Hills, the Prince of the Apostles found his burial place. Of this grave Caius already speaks in the 3rd century.

For a time the remains of **St. Peter** lay with those of **St. Paul** in a vault on the Appian Way at the place ad Catacumbas, where the Church of St. Sebastian (which on its erection in the 4th century was dedicated to the two Apostles) now stands. The remains had probably been brought there at the beginning of the Valerian persecution in 258, to protect them from the threatened desecration when the Christian burial-places were confiscated. They were later restored to their former resting-place and, in the 4th century, Constantine the Great had a magnificent basilica erected over the grave of St. Peter at the foot of the Vatican Hill (and another over that of St. Paul on the Via Ostiense).

The Vatican basilica was replaced by the present St. Peter's in the 16th century. The vault with the altar built above it (confessio) has been since the 4th century the most highly venerated martyr's shrine in the West. In the substructure of the altar, over the vault which contained the sarcophagus with the remains of St. Peter, a cavity was made. This was closed by a small door in front of the altar. By opening this door the pilgrim could enjoy the great privilege of kneeling directly over the sarcophagus of the Apostle.

From 258 the principal feast of Saints Peter and Paul was kept on 29 June, on which date solemn Divine Service was held in the above-mentioned three churches from ancient times.

### St. Paul's Captivity Under The Romans

**Paul and the Jewish Leaders in Rome** <sup>17</sup>Three days later he called together the local leaders of the Jews. When they had assembled, he said to them, "*Brothers, though I had done nothing against our people or the customs of our ancestors, yet I was arrested in Jerusalem and handed over to the Romans.*" <sup>18</sup>When they had examined me, the Romans wanted to release me, because there was no reason for the death penalty in my case. <sup>19</sup>But when the Jews objected, I was compelled to appeal to the emperor—even though I had no charge to bring against my nation. <sup>20</sup>For this reason therefore I have asked to see you and speak with you, since it is for the sake of the hope of Israel that I am bound with this chain." **Acts 28:17-20**

Falsely accused by the Jews of having brought Gentiles into the Temple, St. Paul was ill-treated by the populace and led in chains to the fortress Antonia in Jerusalem by the tribune Lysias. The latter having learned that the Jews had conspired treacherously to slay the prisoner sent him under strong escort to Caesarea, which was the residence of the procurator Felix. Paul had little difficulty in confounding his accusers, but as he refused to purchase his liberty, Felix kept him in chains in prison for two years in order to please the Jews, until the arrival of

his successor, Festus. The new governor wished to send the prisoner to Jerusalem to be tried in the presence of his accusers; but Paul, who was acquainted with the snares of his enemies, appealed to Caesar. Thenceforth his cause could be tried only at Rome. The journey of the captive Paul from Caesarea to Rome is described by **St. Luke in the Acts** - there is no doubt that Paul's trial terminated in a sentence of acquittal.

### Paul Preaches in Rome

*<sup>23</sup>After they had fixed a day to meet him, they came to him at his lodgings in great numbers. From morning until evening he explained the matter to them, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. <sup>24</sup>Some were convinced by what he had said, while others refused to believe. <sup>25</sup>So they disagreed with each other; and as they were leaving, Paul made one further statement: The Holy Spirit was right in saying to your ancestors through the prophet Isaiah,<sup>26</sup>-Go to this people and say, "You will indeed listen, but never understand, and you will indeed look, but never perceive. <sup>27</sup>For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their heart and turn—and I would heal them. <sup>28</sup>Let it be known to you then that this salvation of God has been sent to the Gentiles; they will listen."* **Acts 28:23-28**

### Last years of St. Paul

This period is wrapped in deep obscurity for, lacking an account in the Acts, we have only an often uncertain tradition and the brief references of the Pastoral epistles. Paul had long cherished the desire to go to Spain (*Romans 15:24, 28*) and there is no evidence that he was led to change his plan. When towards the end of his captivity he announces his coming to Philemon (22) and to the *Philippians* (2:23-24), he does not seem to regard this visit as immediate since he promises the Philippians to send them a messenger as soon as he learns the result of his trial; he therefore plans another journey before his return to the East. The following spring he must have carried out his plan to return to Asia (*1 Timothy 3:14-15*). Here occurred the obscure episode of his arrest, which probably took place at Troas; this would explain his having left with Carpus a cloak and books which he needed (*2 Timothy 4:13*). He was taken from there to Ephesus, capital of the Province of Asia, where he was deserted by all those on whom he thought he could rely (*2 Timothy 1:15*). When sent to Rome for trial, he left Trophimus sick at Miletus, and Erastus, another of his companions, remained at Corinth, for what reason is not clear (*2 Timothy 4:20*).

*In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: <sup>2</sup>proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching. <sup>3</sup>For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, <sup>4</sup>and will turn away from listening to the truth and wander away to myths.*

*<sup>5</sup>As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully. <sup>6</sup>As for me, I am already being poured out as a libation, and the time of my departure has come. <sup>7</sup>I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup>From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day, and not only to me but also to all who have longed for his appearing.* **2 Timothy 4:1-8**

When Paul wrote his Second Epistle to Timothy from Rome, he felt that all human hope was lost (4:6); he begs his disciple to rejoin him as quickly as possible, for he is alone with Luke. We do not know if Timothy was able to reach Rome before the death of the Apostle. Ancient tradition makes it possible to establish the following points: Paul suffered martyrdom near Rome at a place called *Aquae Salviae* (now *Abbazia delle Tre Fontane*), somewhat east of the Ostian Way, about two miles from the splendid Basilica of San Paolo fuori le mura (*St. Paul outside the walls*) which marks his burial place. The martyrdom took place towards the end of the reign of Nero, in the twelfth year (*St. Epiphanius*), the thirteenth (*Euthalius*), or the fourteenth (*St. Jerome*). According to the most common opinion, Paul suffered in the same year and on the same day as Peter.

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## SUNDAY, 4<sup>TH</sup> SEPTEMBER

### St Peter's Square

*St Peter's Square* has an elliptical shape and is bordered by a monumental Tuscan marble colonnade, four columns deep, which symbolically represents the two open arms of the Church embracing the world. From the air, the square and the *Via della Consolazione* resemble a key. **Gian Lorenzo Bernini**, master of high baroque sculpture, designed and built the

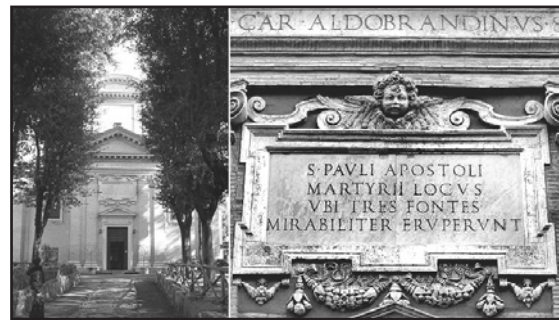


square between 1656 and 1667. The fountain to the north of the square was added in 1677. The other beautiful fountain located at the southern-left was designed by **Carlo Maderno** 50 years earlier.

Near the stairs to the basilica at the front of the square are colossal statues of Saints Peter and Paul, the patron saints of Rome. Every Sunday the **Pope** delivers his blessing including the recital of *the Angelus* from a window of the Vatican overlooking the square.

### Chiesa del Martirio de San Paolo all' Abbazia della Tre Fontane

**The Abbey of the Three Fountains** is located in a valley known in ancient times as **Acque Salvie** (wild waters) on the southbound route of the Via Laurentina. The **Carlo Magno** arch leads to a tranquil garden from where all the monastery buildings may be seen. These include the 12th century **Church of Saints Vincent and Anastasio**, the small **Church of Santa Maria Scala Coeli** (originally a chapel

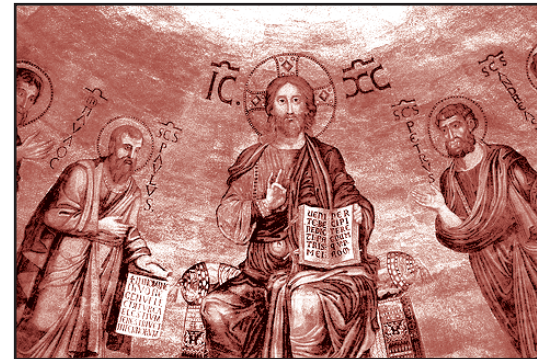


dedicated to the 298 massacre of St. Zenone and his 10,000 soldiers by Diocletian), and the church dedicated to the **Martyrdom of St. Paul** which is reached via a treelined walk. This most holy place of the complex recalls the beheading of St. Paul. Both of the last two churches were rebuilt on

their existing ancient sites towards the end of the 16th century by **Giacomo Della Porta**, commissioned by Cardinal Pietro Aldobrandini. The abbey complex was formed in 1140 when **Pope Innocent II** initiated the restoration of the abandoned churches and gave them to St. Bernard of Clairvaux, a founder member of the Cistercian monastic order.

The elegant façade of St. Paul's Church is a combination of bricks and travertine and is overhung by statues of St. Paul and St. Peter, works by the sculptor **Nicolas Cordier** known as **Franciosino**. The two saints are also the subjects of two reliefs in the lateral walls of the vestibule, gifts of **Pope Pius IX** in the 19th century. An ancient mosaic occupies part of the vestibule floor. A big marble plaque on the façade bears witness to the martyrdom of St. Paul who was beheaded because being a Roman citizen demanded a more merciful execution. According to tradition, his head rebounded three times after being severed and each time a fountain sprang up in the place where it had fallen.

Inside the Church, on each side of the nave there is a chapel. Over the altar on the left is a copy of St. Peter's **Crucifixion** by **Guido Reni** (the original is in the Vatican



Art Gallery) and on the right in the chapel dedicated to St. Paul is a painting by **Bartolomeo Passarotti**, illustrating St. Paul's decapitation. To its left is a truncated column where, according to tradition, the Apostle was bound to be beheaded. The three fountains (sealed since 1950) are in a line along the wall of the nave at different levels.

Also to be seen is the **The Glory of the Apostle** reflecting the revelation of St. Marie d'Oignies (AD 1213) who described the soul of St. Paul being presented to the Holy Trinity by the first martyr, St. Stephen. In the lunette, a fresco depicts St. Paul in Cesaerea standing in front of Festus, the Roman Governor who accepted Paul's appeal to present his cause to Caesar.

### Chiesa di San Paolo Fuori le mure: Church of St. Paul Outside the Walls

After his execution and burial in Rome in the 1st century AD, St. Paul's followers erected a shrine (*cella memoriae*) over his grave, located on the Via Ostiense some two miles from the place of his martyrdom, a burial place owned by a Christian woman named Lucina. Early Christians frequently visited the site to honour the great Apostle to the Gentiles and author of more than half of the New

Testament. The first church on the site was a small one, founded by Emperor Constantine and consecrated on November 18, 324. In 386 Emperor Theodosius demolished the original church and began the construction of a much larger basilica. According to the inscription on the triumphal arch, it was consecrated in 390

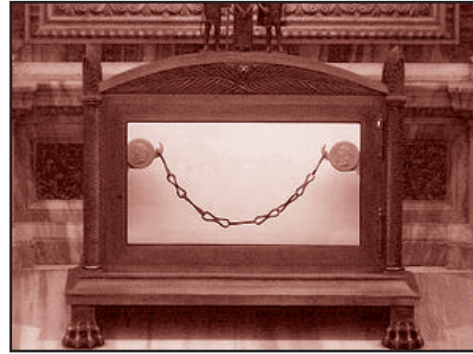


by Siricius, and completed in 395 under Emperor Honorius. Although heavily restored, the present basilica looks much the same as it did in the 4th century.

The basilica of St Paul outside the walls is the largest church in Rome after St Peter's. In recent years, archaeologists have been excavating underneath the altar to remove two huge slabs of marble and nowadays, for the first time in almost 1,700 years, the sarcophagus of St. Paul is on public view. The original inscription on the top reads: **Paulo Apostolo Mart (Paul Apostle Martyr)**. The holes through

which the ancient pilgrims would have pushed pieces of cloth to touch the relic are clearly visible.

The chapel of relics contains numerous relics, the most notable of which are a set of chains said to be the prison chains of St. Paul, used in the last days before his execution.



Throughout the centuries the Basilica continued to be restored and embellished by the Popes. In 1823 a great fire was started through the negligence of a workman who was repairing the roof and resulted in the destruction of the basilica. It had preserved its primitive character for 1,435 years. The fire destroyed this unique testimony to the Paleo-Christian, Byzantine, Renaissance and Baroque periods. The whole world contributed to its restoration. The Viceroy of Egypt sent pillars of alabaster, the Emperor of Russia the precious malachite and lapis lazuli of the tabernacle. The work on the principal façade, looking toward the Tiber, was completed by the Italian government, which declared the church a national monument. Every year on the feast of the Conversion of Saint Paul, January 25, the universally celebrated Octave of Prayer for Christian Unity solemnly ends. The Pope has specified two privileged tasks for St. Paul's Basilica: promulgation of the Sacrament of Reconciliation and the development and organization of ecumenical initiatives.

St. Paul is mentioned several times in the messages of True Life in God on: 30.04.90, 26.02.91, 27.06.91, 20.07.92, 16.04.93 and 24.10.94. St. Paul himself, even gave a message to Vassula on 04.09.96

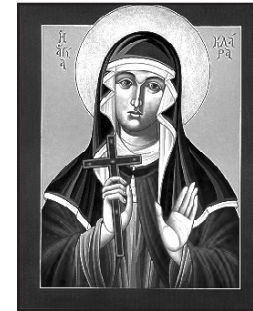
## MONDAY, 5<sup>TH</sup> SEPTEMBER

### St Francis of Assisi

**Francis of Assisi** is honored by the Catholic Church as the patron saint of animals and ecology. He was born at Assisi in Umbria in 1181 or 1182. His father was a prosperous merchant, and Francis planned to follow him in his trade, although he also had dreams of being a troubadour or a knight. In 1201 he took part in an attack on Perugia, was taken hostage, and remained a captive there for a year. As a result of his captivity and a severe illness, his mind began to turn to religion but, around 1205, he enlisted in another military expedition, to Apulia. However, he had



a dream in which God called him to His service, and he returned to Assisi and began to care for the sick. In 1206, he had a vision in which Christ called him to repair His Church. Francis interpreted this as a command to repair the church of San Damiano, near Assisi. He resolved to become a hermit, and devoted himself to repairing the church. His father, angry and embarrassed by Francis' behavior, imprisoned him and brought him before the bishop as disobedient. Francis abandoned all his rights and possessions, including his clothes. Two years later he felt himself called to preach, and was soon joined by companions. When they



numbered eleven he gave them a short Rule and received approval from **Pope Innocent III** for the brotherhood, which Francis called *the Friars Minor*.

In 1212 **Saint Clara Sciffi**, a girl from a noble family of Assisi, left her family to join Francis. With his encouragement she founded a sisterhood at San Damiano, the *Poor Ladies*, later the *Poor Clares*.

The friars traveled throughout central Italy and beyond, preaching for people to turn from the world to Christ. In his life and preaching, Francis emphasized simplicity and poverty and humility before God, relying on God's providence rather than worldly goods. The brothers worked or begged for what they needed to live, and any surplus was given to the poor. Francis turned his skills as a troubadour to the writing of prayers and hymns.

He worked to care for the poor, and one of his first actions after his conversion was to care for lepers. Thousands were drawn to his sincerity, piety, and joy. In all his actions, Francis sought to follow fully and literally the way of life demonstrated by Christ in the Gospels. His respect and appreciation for creation was so profound because it always led him to the Creator.

One of Francis's most famous sermons is one he gave to a flock of birds. He saw the trees full and *"left his companions in the road and ran eagerly toward the birds"* and *"humbly begged them to listen to the word of God."* One of the friars recorded the sermon, which overflows with Francis' love for creation and its Creator: *"My brothers, birds, you should praise your Creator very much and always love him; he gave you feathers to clothe you, wings so that you can fly, and whatever else was necessary for you. God made you noble among his creatures, and he gave you a home in the purity of the air; though you neither sow nor reap, he nevertheless protects and governs you without any solicitude on your part."*

Thomas of Celano records that the birds stretched their necks and extended their wings as Francis walked among them touching and blessing them and *"from that*

*day on, he solicitously admonished the birds, all animals and reptiles, and even creatures that have no feeling, to praise and love their Creator.”*

For Francis, the Eucharist became the deepest source of support for his desire for cosmic peace and reconciliation. Just two years before he died, St. Francis said: *“I beseech all of you, by whatever charity I can, that you show reverence and all honour to the most Holy Body and Blood of our Lord Jesus Christ, because in Him all things, whether on earth or in heaven, have been pacified and reconciled with Almighty God”.*

In time the brotherhood became more organized. As large numbers of people joined him, attracted to his preaching and example, Francis had to delegate responsibility to others. Eventually he wrote a more detailed Rule, which was further revised by the new leaders of the Franciscans. He gave up leadership of the Order and went to the mountains to live in secluded prayer. There he received the Stigmata, the wounds of Christ. He returned to visit the Franciscans, and Clara and her sisters, and a few of his followers remained with him. He died at the Porziuncola on October 3, 1226, at the age of 45.

Saint Francis of Assisi consented to being ordained to the Diaconate but not to the Priesthood. Probably no saint has affected so many in so many different ways as the gentle Saint of Assisi who, born to wealth, devoted his life to poverty, concern for the poor and the sick, and so delighted in God’s works as revealed in nature. *“If you have men who will exclude any of God’s creatures from the shelter of compassion and pity, you will have men who deal likewise with their fellow men.”*

### **Church of Santa Maria degli Angeli, Assisi**

Built between 1569 and 1679 in Mannerist (pre-Baroque) style, the **Church of St.**



**Mary of the Angels** in Assisi is much venerated as the place of St. Francis’ death. Inside the grand basilica are two small, humble structures: **the Capella del Transito and the Porziuncola**. The Porziuncola is a chapel donated by the Benedictine monks and restored by St. Francis himself. In it he founded the order of Friars Minor that would later be known as the Franciscans. It was also here that St. Clare embarked on her monastic life on March 28, 1211.

And, in 1216, Francis had a vision in the little chapel in which he was granted the **“Pardon of Assisi.”** As he prayed, a light filled the chapel and he saw

above the altar Christ, the Virgin Mary and a company of angels. He was asked what he wanted for the salvation of souls, and Francis replied: *“I ask that all those persons who have repented and confessed their sins who will come to this church, may obtain a full and generous pardon, and a complete remission of all their faults.”* The request was granted based on Francis’ worthiness, and the indulgence was officially approved by **Pope Honorius III**.

Nearby, in the humble cell now known as the **Cappella del Transito**, St. Francis died on October 3rd, 1226. It is a simple hut that served as an infirmary for the sick in the community. He asked to be brought here when he felt himself near death. Above the small altar in a glass case is the rope belt of St. Francis.

The number of pilgrims to the Porziuncola and Transito were so numerous that it became necessary to build a church around the humble chapels. In fact, Santa Maria degli Angeli is one of the largest sanctuaries of the Christian world, measuring 126 metres long, 65 metres wide and 75 metres high at the level of the 1680 cupola. It consists of a wide central nave with side aisles and ten side chapels, leading into a transept and long choir, and culminating in an apse at the east end.

Outside the basilica is the **Rose Garden**, all that remains of the forest where Francis and the other friars lived. As depicted in the Porziuncola fresco, tradition has it that Francis rolled naked in thorns there to combat doubt and temptation. Another early tradition says that on contact with the saint’s body, the thornbushes turned into roses without thorns. This is the origin of the *Rosa Canina Assisiensis*, which flowers only at the Porziuncola.

### **Basilica di San Francesco di Assisi**

The grandiose, gorgeously embellished **Basilica of St. Francis** in Assisi is a memorial to a man who preached and lived a simple life of poverty, abstinence and renunciation of worldly goods in search of greater spirituality.

Nowadays the bi-level basilica is one of the world’s focal points of both high art and intense spirituality. Begun in 1228, immediately after his canonization, it is built into the side of a hill and comprises two churches known as the **Upper Church** and the **Lower Church**, and a **crypt** where the remains of the saint are interred. The main part of the lower church was completed by May 25, 1230,



when the body of St. Francis was transferred from San Giorgio to its new resting place. Upon arrival, the body was immediately hidden in the earth beneath the high altar and sealed up with stone, to prevent any part being stolen. This is usually said to have been done by Brother Elias, although Elvio Lunghi attributes it to “the citizens of Assisi.” In 1818, the tomb of St. Francis was rediscovered beneath the high altar, after lying hidden for almost 600 years. When the coffin was opened,



Francis' skeleton was found fully intact.

The lower church was built first and contains the papal High Altar under which St. Francis was buried. It can be entered from stairs inside the church or via a Gothic portal on the Piazza Inferiore. The dimly-lit, cryptlike church is covered in frescoes by artists of the early Sienese school,

which depict St. Francis' life in parallel with the life of Christ. A doorway in the right transept of the lower church opens into the 13th-century chapter house, which contains a 1340 **Crucifixion** by **Puccio Capanna** and a magnificent collection of relics associated with St. Francis. Halfway up the nave of the lower church, stairs on both sides descend to the crypt. In the centre, rising like a thick tower to the High Altar above, is the venerated stone tomb of St. Francis, facing which are the graves of four disciples of Francis - Fra Leone, Fra Masseo, Fra Rufino and Fra Angelo - who had previously been buried in the lower church. Completed in 1280, the **upper church** is a striking contrast to its downstairs neighbour. The interior is a magnificent example of the Italian Gothic style: light-filled, airy, joyful and alive with colour. **The Giotto frescoes**, which are based on stories of St. Francis recorded by St. Bonaventure, are what most art aficionados travel to see.

On September 26, 1997, Assisi was struck by an earthquake which caused four fatalities. The Basilica of St. Francis was badly damaged (part of the vault collapsed, carrying with it a fresco by Cimabue), and was closed for two years for restoration.

St. Francis is mentioned twice in the messages of True Life in God, on 27.09.87 and on 22.10.89.

## TUESDAY, 6<sup>TH</sup> SEPTEMBER

### The Appian Way & the Catacombs

In 312 BC, Capua, a 600 year old Etruscan town, was connected with Rome by the construction of the southbound **Via Appia**, at that time the most important of the military highways of Italy. Capua was located just north of Naples (Neapolis) which

was at that time still occupied by the Greeks. The gate by which the Appian Way left the Servian walls of Rome bore the name Porta Capena. Appius Claudius, appointed censor in 312 BC, had begun bold public works to address the army supply problem. The first aqueduct (the Aqua Appia) secured a potable water supply to the city of Rome. By far the best known project was the road, which ran across the Pontine Marshes to the coast northwest of Naples, where it turned north to Capua. On it, any number of fresh troops could be sped to the theatre of operations, and supplies could be moved en masse to Roman bases without hindrance by either enemy or terrain. The Romans built very good quality roads. The Via Appia reached Brindisi via Taranto within 50 years (by 264 BC).



The road began as a leveled dirt road upon which small stones and mortar were laid. Gravel was laid upon this, which was finally topped with tight fitting, interlocking stones to provide a flat surface. Some of the stones were said to fit so well that you could not slide a knife into the cracks. The road was crested in the middle (for water runoff) and had drainage ditches on either side which were protected by low retaining walls on sunken portions. The Via Appia is believed to have been the first Roman road to feature the use of lime cement. The materials were volcanic rock. The surface was said to have been so smooth that you could not distinguish the joints. The Roman section still exists and is lined with monuments of all periods, although the cement has eroded out of the joints and the stones have moved, leaving a very rough surface.

Burials were forbidden within the city walls of ancient Rome as early as the 5th century BC. The Romans—pagan and, later, Christian, began a habit of burying their dead along and around the Via Appia Antica, the Ancient Appian Way. Though most patrician Romans built their tombs aboveground, the early Christians hewed miles of tunnels—or catacombs—out of the soft tufa stone beneath the surface to bury their dead and, during the worst times of persecution, to hold church services discreetly out of the public eye.

### The Catacombs of St Callixtus in Rome

Among the most important of Rome, the Catacombs of **St. Callixtus** originated about the middle of the 2nd century and are part of a cemeterial complex which occupies an area of 90 acres, with a network of galleries about 12 miles (19kms.) long, in four levels, more than twenty metres (65ft.) deep. In it were buried tens of martyrs, **16 popes** and very many Christians. They are named after the deacon



Callixtus who, at the beginning of the 3rd century, was appointed by **Pope Zephyrinus** as the administrator of the cemetery and so the Catacombs of St. Callixtus became the official cemetery of the Church of Rome.

In the open area are two small basilicas with three apses, known as the “Trichorae”. In the Eastern one were perhaps laid to rest

Pope Zephyrinus and the young martyr of the Eucharist, **St. Tarcisius**. The underground cemetery includes several areas. The Crypts of Lucina and the area of the Popes and of **St. Cecilia** are the most ancient areas (2nd c.). The other areas are named after **St. Miltiades** (first half of the 3rd c.), **St. Gaius** and **St. Eusebius** (end of 3rd c.), the Western Area (first half of the 4th c.) and the Liberian Area (second half of 4th c.).

### **Basilica di San Giovanni in Laterano**

Rome’s cathedral church, the **Basilica of Saint John in Lateran**, is also the city’s oldest. Its earliest foundation was built by Emperor Constantine in 312 AD on the site of a 1st century palace and a 2nd century barracks, and dedicated to the **Holy Saviour**. In the following centuries, it was continually expanded and embellished, particularly after a damaging 9th century earthquake. Between the 10th and 12th centuries, **Saints John the Baptist** and **John the Evangelist** were both added to the basilica’s dedication. When the papacy was transferred to Avignon, the Basilica temporarily lost its importance and was damaged by two destructive fires. When the popes returned to Rome from their long absence at Avignon in 1377, they found the city deserted and the churches almost in ruins. Great works were begun at the Lateran by **Pope Martin V** and his successors.

The palace, however, was never again used by them as a residence, the Vatican, which stands in a much drier and healthier position, being chosen in its place.

It was not until the 16th century, that the ruined Basilica was rebuilt under the orders of **Pope Sixtus V**, who also had the world’s largest Egyptian obelisk placed in the piazza outside the Basilica. In the middle of the Basilica stands a valuable late-Gothic tabernacle built in the 14th century. The gilded silver busts representing **St. Peter** and **St. Paul** kept in the upper part contain venerable relics of the two Apostles.



**Scala Santa** The Holy Stairs are, according to Christian tradition, the steps that led up to the Praetorium of Pontius Pilate in Jerusalem, on which Jesus Christ walked during His trial. The stairs were, reputedly, brought to Rome by **St. Helena** in the 4th Century. For centuries, the Scala Santa has attracted Christian pilgrims who wish to honour the Passion of Jesus, often climbing the stairs on their knees. The twenty-eight white marble steps, now encased in protective walnut wood boards, are located in a building which incorporates part of the old Lateran Palace, opposite the Basilica of Saint John Lateran.

### **Basilica di Santa Croce in Gerusalemme**

**The Church of the Holy Cross in Jerusalem** was built into part of the Imperial Palace of the **Empress St. Helen** (c.255-330), Constantine’s mother. From the end of the 4th century, it was said that St. Helen had made a pilgrimage to the Holy Land, during which she discovered the True Cross and many other relics. According to tradition, she wished to set up a shrine in Rome for pilgrims who could not travel to Jerusalem.

Despite the fact that, while the papacy was based in Avignon in the 14th century the Church of the Holy Cross of Jerusalem was abandoned, eventually it gained renewed importance, owing in particular to a dramatic discovery made in 1492. In the course of repairs to a mosaic, a brick inscribed with the words TITULUS CRUCIS (Title of the Cross) was found. Sealed behind the brick was a fragment of an inscription in wood, with the word “Nazarene” written in Hebrew, Latin and Greek. It is not known how the relic came to the church or who placed it behind the brick, but one possibility is that it was hidden in the wall around 455, when the clergy needed to protect it from the attacking Visigoths.



In 1930, the relics enshrined in the **Chapel of St. Helen** were moved to a new chapel upstairs, the **Chapel of the Holy Relics**. The chapel is reached by a wide stairwell flanked by the Stations of the Cross, also dating from 1930. The relics include: a large fragment of the Good Thief’s cross, the bone of an index finger, said to be the





incorruptible Finger of St. Thomas that he placed in the wounds of the Risen Christ, two thorns from the Crown of Thorns, three fragments from the True Cross and one nail used in the Crucifixion.

Down a flight of stairs to the right of the high altar is the original Chapel of St. Helen. In the 4th century, this room was adapted into a

chapel, possibly for her personal use. The floor level here is the original floor level of the Roman palace, which is 1.98 metres beneath the modern basilica. The first room of the chapel has a Roman-Era statue of St. Helen holding the cross. Beneath the statue is a floor believed to contain soil from the Holy Land.

## WEDNESDAY, 7<sup>TH</sup> SEPTEMBER

### Fontana di Trevi

The Trevi Fountain is the largest Baroque fountain in the city and is one of the most famous fountains in the whole world. The fountain marks the terminal point of the Aqua Virgo, one of the ancient aqueducts that supplied water to ancient Rome. In 19 BC, supposedly with the help of a virgin, Roman technicians located a source of pure water some 8 miles from the city. This Aqua Virgo led the water into the Baths of Agrippa.



In 1629 **Pope Urban VIII**, finding the earlier fountain insufficiently dramatic, asked **Gian Lorenzo Bernini** to sketch possible renovations, but when the Pope died, the project was abandoned. **Bernini's** lasting contribution was to resite the fountain from the other side of the square to face the Quirinal Palace (so the Pope could look down and enjoy it). Though Bernini's project was torn down for **Salvi's** fountain, there are many **Bernini** touches in the fountain as it was built. In 1730 Pope Clement XII organized a contest in which **Nicola Salvi** initially lost to the Florentine Alessandro Galilei — but due to the outcry in Rome was awarded the commission anyway. Work began in 1732, and the fountain was completed in 1762, long after Clement's death, when **Pietro Bracci's** Oceanus (god of all water) was set in the

central niche. Salvi died in 1751, with his work half-finished. The Trevi Fountain was finished by **Giuseppe Pannini**, who substituted the present allegories for Salvi's planned sculptures of Agrippa and "Trivia", the Roman virgin.

### The Spanish Steps – Piazza di Spagna

**Piazza di Spagna** is one of the most popular meeting places in Rome. The Square is connected to the French church of **Trinità dei Monti** on top of the hill via a long



staircase, known as the Spanish Steps. The idea of connecting the church with the square below originates from the 17th century, when the French also planned a statue of King Louis XIV of France at the top of the staircase. Papal opposition caused the plans to be shelved until 1723, when the monumental staircase was built by **Francesco de Sanctis** without the statue. In its place, **Pope**

**Pius VI** placed an obelisk. The elegant staircase consists of 137 steps over twelve different flights. It has an irregular albeit symmetric structure. At the bottom of the Spanish Steps, the long, triangular square is named Spanish Square after the Spanish Embassy to the Holy See. In the 17th century, the area around the embassy was even considered Spanish territory.

### Piazza Navona - Navona Square

From the shadows of the ancient, winding streets of the historic centre you suddenly come upon the breathtaking magnificence of **Piazza Navona**. Site of a stadium under the emperor Domitian in 86 A.D., it is an architectural wonder. Filled with masterpieces which display the **genius of Bernini and Borromini**, it is one of the finest **Baroque Masterpieces of papal Rome**. Its harmony and colors, combined with its elegance, give it a charm that is enhanced by the surprising contrast of architecturally sober houses alternating with a number of monumental buildings. Soon after being elected Pope, **Innocent X** (1644-55) decided to embellish the piazza in honour of his family, the **Pamphili**, just as **Urban VIII** had revamped part of **Quirinal hill** to glorify the **Barberini family**. With this in mind, he had his family palace and the church of Sant'



Agnese in Agone rebuilt, ordered the restoration of the two fountains (Nettuno and Moro) that **Gregory XIII** (1572-85) had installed at either end of the piazza, and commissioned the colossal *Fontana Dei Quattro Fiumi* in the centre.



### The Pantheon

The Pantheon is the best preserved of all Roman buildings and has been in continuous use throughout its history. Almost two thousand years after it was built, the Pantheon's dome is still the world's largest unreinforced concrete dome. Originally built as a temple to all the gods of Ancient

Rome, it was rebuilt circa 125 A.D. during Hadrian's reign. Since the 7th century, the Pantheon has been used as a Roman Catholic church dedicated to "St. Mary and the Martyrs" and is known locally as *Santa Maria Rotonda*. The building is circular with a portico of three ranks of huge granite Corinthian columns under a pediment opening into the rotunda, under the coffered, concrete dome, with a central opening to the sky.

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## THURSDAY, 8<sup>TH</sup> SEPTEMBER

### San Giovanni Rotondo

**Padre Pio** (Francesco Forgione) was born in the small farming town of Pietrelcina in 1887. Even as a young boy, Francesco had already shown signs of extraordinary gifts of grace. When he was fifteen years old, he was admitted to the novitiate of the Capuchin Order of the Friars Minor in Morcone. In 1910, at the age of 23, Padre Pio was ordained to the priesthood.



Padre Pio suffered from poor health his entire life. After his ordination to the priesthood, he remained in his hometown of Pietrelcina and was separated from his religious community for more than 5 years due to his precarious health. Although the cause of his prolonged and debilitating illnesses remained a mystery to his doctors, Padre Pio did not become discouraged. Because of his great holiness and gifts, the devil waged war on the friar throughout his life, which included physical attacks resulting in cuts, bruises and other visible marks.

The marks of the stigmata, the five wounds of Christ, appeared on Padre Pio's body, on Friday, September 20, 1918, while he was praying before a crucifix. He

was 31 years old and became the first stigmatized priest in the history of the Church. With resignation and embarrassment, he bore the painful wounds in his hands, feet, and side for fifty years. These signs disappeared miraculously a few days before his death. He offered all of his bodily sufferings to God as a sacrifice, for the conversion of souls.

He also experienced many spiritual sufferings. Shortly after his ordination, he wrote a letter to his spiritual director, Father Benedetto Nardella, saying: *"For a long time I have felt in myself a need to offer myself to the Lord as a victim for poor sinners and for the souls in Purgatory. This desire has been growing continually in my heart so that it has now become what I would call a strong passion. It seems to me that Jesus wants this."*



Padre Pio was endowed with many extraordinary spiritual gifts and charisms including the gift of healing, bilocation, prophecy, miracles, discernment of spirits, the ability to abstain beyond man's natural powers from both sleep and nourishment, the ability to read hearts, the gift of tongues (the ability to speak and understand languages that he had never studied), the gift of conversions, the grace to see angelic beings in form, and the fragrance which emanated from his wounds and which frequently announced his invisible presence. Although he received more than his share of spiritual gifts, he never sought them, never felt worthy of them, never put the gifts before the Giver. He always remained humble and constantly at God's disposal.

His day began at 2:30 a.m. when he would rise to begin his prayers and to make his preparation for Mass. The celebration of the Holy Mass was for Padre Pio the centre of his spirituality. Due to the long pauses of contemplative silence into which he entered at various parts of the Holy Sacrifice, his Mass could sometimes last several hours. Everything about him spoke of how intensely he was living the Passion of Christ.

He was able to carry on a busy apostolate with only a few hours of sleep each night and a small amount of food. Between Mass and confessions, his workday lasted 19 hours. His parishioners were deeply impressed by his piety and one by one they began to come to him, seeking his counsel. For many, even a few moments in his presence proved to be a life changing experience. As the years passed, pilgrims began to come to him by the thousands, from every corner of



the world, drawn by the spiritual riches which flowed so freely from his extraordinary ministry. To someone who asked him what legacy he wished to leave to his spiritual children, his brief reply was, *“My child, the Rosary.”* He encouraged everyone to pray for the souls in Purgatory.

The prayer groups that Padre Pio established have now spread throughout the world. Moreover, his great love for the sick led him to the founding in 1956 of a hospital which he called *“The Home for the Relief of Suffering”*,

built thanks to the donations of all his spiritual children from all over the world. Padre Pio saw the image of Christ in the poor, the suffering and the sick and gave himself particularly to them. He once said, *“Bring God to all those who are sick. This will help them more than any other remedy.”*

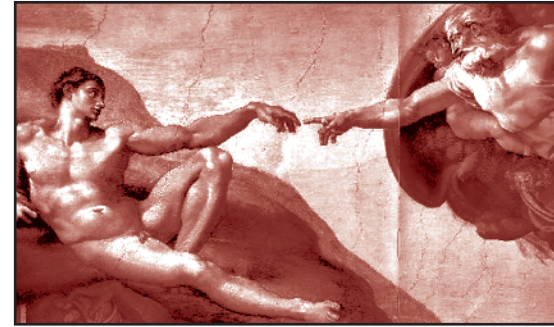
In his monastery in San Giovanni Rotondo, he lived the Franciscan spirit of poverty, detachment and modesty. Serene and well prepared, he surrendered to Sister Death on September 23, 1968, at the age of 81. He died as he had lived, with his Rosary in his hands. His last words were —Gesú, Maria (Jesus, Mary) which he repeated over and over until he breathed his last. He had often declared, *“After my death I will do more. My real mission will begin after my death.”*

Padre Pio appeared several times to Vassula to encourage her, on 12.06.89. He was also referred to in the message of 14.11.88, 19.06.87, 22.10.89 and 19.03.96.

## FRIDAY, 9<sup>TH</sup> SEPTEMBER

### Vatican Museums

The Vatican Museums are among the greatest museums in the world, displaying works from the immense collection built up by the Roman Catholic Church throughout the centuries. They were founded under the patronage of two 18th century popes - **Clement XIV** and **Pius VI** – who were among the first to open collections of art to the general public for viewing. As the decades passed, more popes added to the already impressive collection of diverse artworks owned and displayed by the Vatican. Today, there are 13 museums in about 14 Vatican palaces that are included on tours of the Vatican Museum complex. The building complex is worth a visit in itself as all rooms and hallways are lavishly decorated with marble and frescoes.



### Cappella Sistina

One of the highlights of the Vatican Museums is the famous Sistine Chapel. Commissioned in 1475 by **Pope Sixtus IV**, from whom it derives its name, it was designed to be the pope’s chapel and the site of papal elections. In 1508 **Pope Julius II** della

Rovere commissioned **Michelangelo** to repaint the ceiling, where nine stories of Genesis are depicted. From 1537 to 1541 Michelangelo worked on the **Last Judgment fresco** on the altar wall of the Sistine Chapel. The work is massive and spans the entire wall. It is a depiction of the second coming of Christ and the apocalypse. The souls of humans rise and descend to their fates, as judged by Christ surrounded by his saints.

### Basilica di San Pietro

In the 1st century A.D. the site of St. Peter’s Basilica hosted the Circus of Nero and a cemetery. According to ancient tradition, St. Peter was martyred in the Circus and buried nearby. His simple grave was remembered and visited by the faithful and, in 324, Emperor Constantine began construction of a great basilica over the tomb.



Construction on the current building began under **Pope Julius II** in 1506 and was completed in 1615 under **Pope Paul V. Bramante** was to be the first chief architect, but many other famous artists also worked on the *“Fabbrica di San Pietro”*. **Michelangelo**, for example, who served as main architect for a while, designed the dome, and **Bernini** designed the great St. Peter’s Square. The grand façade was designed by **Carlo Maderno**. The central balcony is called the Loggia of the Blessings, and is used for announcing the names of new popes. The relief under the balcony represents Christ giving the keys to St. Peter. St. Peter’s is perhaps the largest church in the world — it covers an area of 23,000 m<sup>2</sup> and has a capacity of over 60,000 people. Along the floor of the nave are markers with the comparative lengths of other churches, starting from the entrance.



Immediately beyond the entrance to the right is **Michelangelo's** beautiful **Pietà** (1499). The sculpture, completed when Michelangelo was just 24, is the first of a number of works of the same theme by the artist. Michelangelo's interpretation balances Renaissance ideals of classical beauty with naturalism. The statue is one of his most highly finished works. The structure is pyramidal, and the vertex coincides with Mary's head. The statue widens progressively down the drapery of

Mary's dress, to the base, the rock of Golgotha. Although the figures are quite out of proportion, owing to the difficulty of depicting a fully-grown man cradled full-length in a woman's lap, the relationship of the figures appears quite natural. Michelangelo's interpretation of the Pietà was far different from those previously created by other artists, as he sculpted a young and beautiful Mary rather than an older woman, the marks of the Crucifixion are limited to very small nail marks and an indication of the wound in Jesus' side. Finally, Christ's face does not reveal signs of The Passion. Michelangelo did not want his version of The Pietà to represent death, but rather to show the **"religious vision of abandonment and a serene face of the Son"**, thus the representation of the communion between man and God by the sanctification through Christ.

Up the aisle is the monument of **Queen Christina of Sweden**, who abdicated in 1654 in order to convert to Catholicism.

At the crossing of the transepts is the central focus of the interior, the baldacchino. This monumental canopy shelters the papal altar and the holy relics of **St. Peter**. Artistically, it also serves to fill the vertical space under **Michelangelo's** great dome. Made of 927 tons of dark bronze (removed from the Pantheon's roof in 1633) accented with gold vine leaves, it stands 90 feet (30 m) tall. It was created by **Lorenzo Bernini** from 1624 to 1633 under the direction of Barberini pope **Urban VIII**, who added Baroque embellishment to much of Rome. The spiral



columns derive their shapes from those of the baldacchino in the original St. Peter's Basilica built by **Constantine**, which legend has it came from Solomon's Temple in Jerusalem. At the foot of the baldacchino and papal altar is the sunken **Confessio**, a 17th-century chapel named in honour of the confession of St. Peter that led to his martyrdom.

Although the baldacchino and papal altar stand over St. Peter's tomb, it cannot be seen either from here or in the crypt. It is on the other side of the Niche of the Pallium at the back of the Confessio, and can only be seen in the special tour of the ancient necropolis. The niche contains a silver coffer that actually contains ecclesiastic woven lambswool stoles (each known as a "pallium") blessed on January 21st and given to bishops as a reminder of the Church's unity. Behind the coffer is an early 8th-century mosaic of Christ, placed here by **Pope Leo III** (795-816). In his left hand Christ holds a Bible open at the Gospel of John, which bears the Latin inscription, **"I am the way the truth and the life, the one who believes in me shall live."** Surrounding the baldacchino are four great pillars that support the huge dome. Each has a large niche at its base with a colossal statue of a saint representing each of the basilica's four major relics (Reliquae Maggiori). The crypt underneath the church contains architectural fragments from earlier churches on the site and the tombs of many popes, including the simple tomb of **John Paul II**.

### Basilica of Santa Maria Maggiore

Founded in the 4th century, the Basilica of Santa Maria Maggiore is one of the five great ancient basilicas of Rome. According to tradition, the Virgin appeared to **Pope Liberius** and the patrician Giovanni Patrizio on August 4, 352, instructing them to build a church on the Esquiline Hill. That night, the floor plan was outlined by a miraculous snowfall. Santa Maria Maggiore still retains its ancient layout, but most



of the exterior dates from the 18th century. The interior of the basilica preserves its majestic Early Christian form: a tall, wide nave with side aisles and a round apse at the end.

The Pauline chapel, which houses the tombs of **Pope Paul V** and **Clemens VIII**, is also home to the famous icon of the Virgin Mary known as **Salus Populi Romani**, **"Health of the Roman People."** The name derives from a miracle in which prayers before the icon helped keep plague from the city. Tradition claims that it was painted from life by St. Luke the Evangelist, but most scholars date it to the 13th century.

## San Pietro in Vincoli - Church of Saint Peter in Chains

Saint Peter in Chains was built on older foundations in 432-440 to house the relic of the chains that bound Saint Peter when he was imprisoned in Jerusalem.

*<sup>6</sup>The night before Herod was to bring him to trial, Peter was sleeping between two soldiers, bound with two chains, and sentries stood guard at the entrance. <sup>7</sup>Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. —Quick, get up! he said, and the chains fell off Peter's wrists. <sup>8</sup>Then the angel said to him, —Put on your clothes and sandals. And Peter did so. —Wrap your cloak around you and follow me, the angel told him. <sup>9</sup>Peter followed him out of the prison, but he had no idea that what the angel was doing was really happening; he thought he was seeing a vision. <sup>10</sup>They passed the first and second guards and came to the iron gate leading to the city. It opened for them by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him. <sup>11</sup>Then Peter came to himself and said, —Now I know without a doubt that the Lord has sent his angel and rescued me from Herod's clutches and from everything the Jewish people were hoping would happen. **Acts 12: 6 -11***



According to tradition, when **Pope Leo I** compared these chains to the chains of St. Peter's final imprisonment in the Mamertine Prison in Rome, the two chains miraculously fused together. The chains are kept in a reliquary under the main altar in the basilica.

## Colosseum

The Colosseum, originally the Flavian Amphitheatre, is the greatest amphitheatre of ancient times. It is considered an architectural and engineering wonder, and remains as a standing proof of both the grandeur and the cruelty of the Roman world.



It was built between 70 and 72 AD under the emperor Vespasian and completed in 80 AD under Titus. The Colosseum was a site of Christian martyrdom from the very beginning.

## SATURDAY, 10<sup>TH</sup> SEPTEMBER

### Lanciano

Lanciano is a small, medieval town, halfway between San Giovanni Rotondo and Loreto. **The Church of the Eucharistic Miracle**, now located in the centre of the town, was on its outskirts in the 8th Century, when the Eucharistic Miracle occurred. At the time, it was called the Church of St. Legontian and St. Domitian, and was under the custody of the Basilian Monks of the Greek Orthodox Rite. (This was prior to the Great Schism of 1054.)

According to tradition, a Basilian monk was struggling with his belief in the real presence of Our Lord Jesus in the Eucharist. He prayed constantly for relief from his doubts, and from the fear that he was losing his vocation. He suffered through the routine of his priesthood day after day. The situation in the world did not help strengthen his faith. Many heresies were occurring, some of which were from inside the church. One morning, while he was seized by doubt, he began the Consecration of the Mass for the people of the town. He used the same size host which is used in the Latin Rite masses today. What he beheld as he consecrated the bread and wine caused his hands to shake, indeed his whole body. He stood for a long time with his back to the people, and then slowly turned to face them.



He said; *“O fortunate witnesses to whom the Blessed God, to confound my disbelief, has wished to reveal Himself in this Most Blessed Sacrament and to render Himself visible to our eyes. Come, brethren, and marvel at our God so close to us. Behold the Flesh and Blood of our most beloved Christ.”* The host had turned into Flesh. The wine had turned into Blood.

The people, having witnessed the miracle for themselves, began asking for forgiveness and mercy, declaring themselves unworthy of such a miracle. The miracle that occurred in 700 was just the beginning as the flesh and blood did not subsequently disintegrate, as would have been normal. Pilgrims flocked to Lanciano to venerate the host turned flesh. Belief in the Eucharist was reborn.

Furthermore, the miracle is ongoing. The host turned Flesh, and the wine turned Blood, without the use of any form of preservative, is still present in the reliquary. In 1574 testing was done on the Flesh and Blood and an unexplainable phenomenon was discovered. The five pellets of coagulated Blood are different sizes and shapes but, whether weighed singly or collectively, the weight is the same.

In 1978, a group of scientists from **NASA** performed an intensive examination on the Shroud of Turin, using all the sophisticated scientific equipment available at that time. Among the many findings the scientists made in support of the authenticity of the Shroud, a very significant discovery was found regarding the blood type on the Shroud. It was AB positive, the same blood type as found in the **Eucharistic Miracle of Lanciano**.



### Three Daily Prayers

Jesus asks us to pray these prayers daily

#### Novena of Confidence to the Sacred Heart of Jesus

O Lord, Jesus Christ, to Your Most Sacred Heart I confide this intention. (Here mention your request)

Only look upon me, then do what Your Heart inspires, Let Your Sacred Heart decide, I count on it, I trust in it, I throw myself on It's Mercy. Lord Jesus You will not fail me.

Sacred Heart of Jesus, I trust in Thee.

Sacred Heart of Jesus, I believe in Thy love for me.

Sacred Heart of Jesus, Thy Kingdom Come.

O Sacred Heart of Jesus, I have asked for many favours, but I earnestly implore this one. Take it, place it in Thy Sacred Heart. When the Eternal Father sees it covered with Thy Precious Blood, He will not refuse it. It will be no longer my prayer but Thine, O Jesus. O Sacred Heart of Jesus, I place my trust in Thee. Let me never be confounded. Amen.

#### Prayer to St. Michael

St Michael the Archangel, defend us in the day of battle, be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O prince of the Heavenly Host, by the Power of God, cast into hell Satan, and all the other evil spirits who prowl through the world seeking the ruin of souls. Amen.

**Mary, Queen of Holy Angels, Pray for us!**

### The Memorare of St. Bernard

Remember, O most gracious Virgin Mary that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired by this confidence, I fly unto thee. O Virgin of Virgins my Mother! To thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! Despise not my petitions, but in thy mercy hear and answer me. Amen.

#### The Prayer of Repentance and Deliverance

The Lord said: "Let them repent before Me with these words:"

Lord, you have endured me all these years with my sins, but nonetheless You pitied me; I was led astray in every way, but now I will sin no more; I have wronged You and I have been unjust; I will be so, no more; I renounce sin, I renounce the Devil, I renounce iniquity that stains my soul; free my soul from all that is against Your holiness; I entreat You, Lord, to rescue me from all evil; Come Jesus now, come now and abide in my heart; Forgive me, Lord, and allow me to rest in You, For You are my Shield, my Redeemer and my Light and in You do I trust; From today I will bless You Lord at all times; I repudiate evil and all other gods and idols, for You are the Most High over the world, far transcending all other gods; By Your mighty arm, rescue me from ill health, rescue me from being a captive, rescue me from trouble and defeat my enemy the Devil; come quickly to my help O Saviour! Amen



Rome

*San Giovanni  
Rotondo*

The Catacombs

Vatican Museums



*Trevi Fountain*

The Colosseum

Sistine chapel *Scala Santa*  
(Holy Stairs)

Basilica of St. Peter

SPAGNA SQUARE

*Via Appia*

Santa Croce in Gerusalemme Church

Navona Square

