

In the Footsteps of St. Paul of the Cross in Rome

A Passionist Pilgrim's Guide

Lawrence Rywalt, C.P.



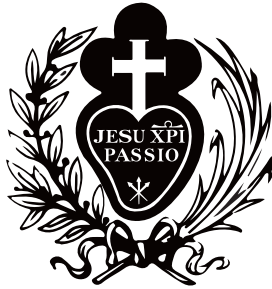
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Congregation of the Passion of Jesus Christ



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Curia Generalizia dei Passionisti,
P.zza SS. Giovanni e Paolo 13
00184 Roma (RM)

Table of Contents

Introduction

Casa mia! Casa mia!	5
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Itinerary 1: The Celio Hill

1.1 The Basilica and Monastery of Sts. John and Paul	7
1.2 The Basilica of Santa Maria in Domnica (the “Navicella”)	10
1.3 The Hospice of the Most Holy Crucifix	12
1.4 The Basilica of St. John Lateran	15

Itinerary 2: The Esquiline Hill and the district of the “Monti” (hills)

2.1 The Basilica of St. Mary Major	17
2.2 The Church of the “Madonna ai Monti”	19

Itinerary 3: The Trastevere district

3.1 The Tiberina Island and the Church and the College of St. Bartholomew	21
3.2 The Hospital of San Gallicano	23
3.3 The Church of Santa Maria in Trastevere	28

Itinerary 4: The Lungotevere district and the Vatican

4.1 The “Ponte Sisto” Bridge and Hospice and Pilgrims’ Church of the Most Holy Trinity (SS. Trinità dei Pellegrini)	30
4.2 The Church of San Giovanni dei Fiorentini	33
4.3 St. Peter’s Basilica -- the Canons’ Chapel of the Immaculate Conception (“l’Immacolata” / dei Canonici) and the Statue of St. Paul of the Cross	36

Itinerary 5: The Quirinale Hill and Montecitorio

5.1 The Palace of the Quirinale	39
5.2 The Church of Sant’Andrea on the Quirinale Hill	43
5.3 Montecitorio Hill and the Pious House of the Mission	46

Appendix

St. Paul of the Cross in Rome - Biographical Timeline	49
Map of Itineraries	50



Basilica of Sts. John and Paul on the Celio.

In December 1744, St. Paul of the Cross and Fr. Thomas Struzzi, were traveling to the Scala Santa in Rome. As they were ascending the Clivo di Scauro, next to the Basilica of Sts. John and Paul, the beautiful bell tower, the church and the monastery came into view. Paul asked his companion if he knew anything about these buildings. When he was told the name of the church, he suddenly became deeply moved, and exclaimed, “Casa mia! Casa mia! Qui ho da venir a star io!” (My home! My home! This is where I need to be!) Years later, this indeed would be Paul’s home, his last earthly dwelling, and the fulfillment of his dreams of a retreat for his religious in the Eternal City. For over fifty years, from 1723 until 1775, whenever he would visit Rome, Paul stayed in many different places, that included the private homes of benefactors, the Pilgrim Hospice of the Most Holy Trinity, the Hospice of the Holy Crucifix and finally

the Retreat of Sts. John and Paul. During these years, he met with Popes, Cardinals, bishops, lay benefactors and his fellow religious. Some of these meetings bore many spiritual and temporal benefits, while others were sources of disappointment and trials.

Here in the diocese of Rome, Paul and his brother John Baptist were ordained deacons and priests. They would have their first experience of living religious life and doing corporate ministry. He celebrated Mass and preached missions in various churches. Finally, in 1867 he was canonized in the same Basilica in which he was ordained in 1727.

This guide was prepared as a pilgrim’s guide for our Passionist religious and the members of the Passionist Family who would like to walk in the footsteps of St. Paul of the Cross in this city. Hopefully it will serve not only as a means of learning more about the life of our Founder, but also

as a spiritual guide for growing in deeper awareness of the charism of the Passion of Jesus. Fifteen sites or “stations” are grouped geographically into five itineraries. The user may want to select an itinerary to visit in the course of a morning or an afternoon. It would be good for pilgrims to Rome to remember that most churches are open only in the early morning until noon-time, and then again in the late afternoon. Unfortunately, some of the sites can only be viewed from the exterior since there is no admittance to the general public. The text of each site is divided into three parts: (1) the general history of the place; (2) the locale’s importance in Passionist history; and (3) a short prayer that may serve for spiritual inspiration.

As resources for further study and to acknowledge some of the resources that were used to compile this pilgrim’s guide book, I would like to note the following works. Some exist in the three major languages of the Congregation (Italian, Spanish and English), while others can only be read in English or Italian—(1) “San Paolo della Croce”, Fr. Enrico Zoffoli’s three-volume classic text that consists of a biography of St. Paul of the Cross, his spirituality and the beginnings of the Congregation [Italian only, 1962]; “As a Seal Upon Your Heart”, Fr. Paul Francis Spencer, CP, “easy-reading” English language life of St. Paul of the Cross; and Fr. Fabiano Giorgini’s, “The Congregation of the Passion” (A brief history), in Spanish, Italian and English. Giorgini’s original text was published in 1988, and revised and re-printed in 2006.

I wish to thank Fr. Paul Francis Spencer for his inspiration and guidance in the preparation of this guidebook, and Fr. Joa-

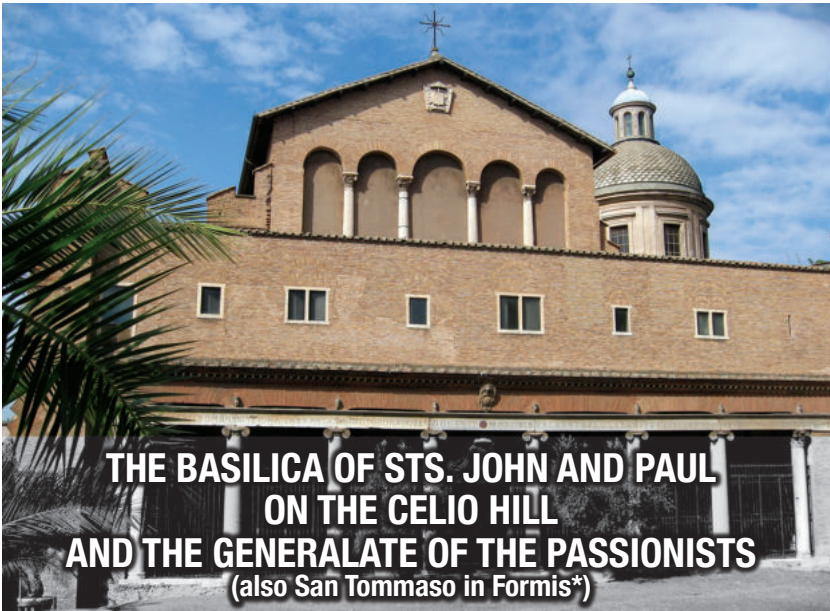


Passionist pilgrimage in Rome

chim Rego, Superior General and his Council for their encouragement and permission to publish this work.

May this pilgrim’s guide help all of us to feel a little more “at home” in Paul of the Cross’ Rome, and in particular, at the Generalate of Sts. John and Paul, the “casa mia” that our Founder chose for his religious and for those who wish to share in the Passionist charism. May the Passion of Jesus Christ be always in our hearts!

Fr. Lawrence Rywalt



Historical Information

The Basilica that was entrusted to the Passionists was built over the houses of Sts. John and Paul martyrs, martyred in 362 during the reign of Emperor Julian the apostate. The Church was built by the Roman Senator Pammachius and was completed ca. 392 A.D.

The oldest part of the current monastery that the Passionists were given in 1773, located in the area near the room used by St. Paul of the Cross, dates back to the 8th century. The Passionists found the wing of the building near the front door and the adjoining corridor leading to the refectory, which at that time ended at the present refectory of the retreat house. There was no 3rd floor of rooms. The community choir

(chapel) was created from the façade of the basilica over the portico. At that time, the community passed at least six times a day before the Founder's room to go to choir. The Founder was staying in this room, where he would eventually die, because he could no longer walk and it would have been difficult for him to climb the stairs to the first floor where the rooms of the religious were located. In front of the Founder's room there were two rooms where two religious resided.

Passionist History

St Paul of the Cross wanted a house in Rome as a sign of ecclesial unity, and also to facilitate official relations with the Holy



Interior of the Basilica of Sts. John and Paul

See. In 1747, it seemed that the possibility of acquiring the Church of San Tommaso in Formis * in the Villa Celimontana with the adjoining former monastery of the Trinitarians was successfully concluded. However, the opposition of the Canons of St. Peter, who had the rights to that building, negated the transaction.

Instead, on 9 January 1767, St. Paul of the Cross took possession of a small house along the Via San Giovanni which was purchased from the Jesuits (see site 1.3). There was room here for only seven to nine religious.

On 21 July 1773 the Society of Jesus (Jesuits) was suppressed by the Holy See and on 9 August 1773 a Commission of cardinals was established to oversee the disbursement of their assets. The Vincentian religious (Congregation of the Mission) lived on the Celio Hill since 1697. In recompense for leaving this site, the Holy Father offered them the former Jesuit Church of Sant'Andrea al Quirinale with its adjoining residence, which would offer them more oppor-

tunities for their pastoral activities. Through the firm insistence of Pope Clement XIV, an agreement was made with the Vincentians and on 7 December 1773, they left the monastery on the Celio and several Passionists privately took possession of the complex. On the afternoon of 9 December 1773, the whole community, together with Paul of the Cross processed from the Hospice of the Holy Crucifix to Sts. John and Paul. They sang the “Te Deum” in the basilica before the Blessed Sacrament and the religious immediately began their schedule of daytime and nighttime prayer for the Church.

The Words of St. Paul of the Cross

*From the Letter
to Pope Clement XIV (10) 382-1773*

Holy Father,

“As the always adorable Divine Providence has made use of the sovereign clemency and zeal of Your Holiness to plant in the evangelical camp and in the vineyard of the Church this tiny plant of our Congrega-

Itinerary 1

tion of the Holy Passion of Jesus Christ — although it is the smallest of all, its purpose is to set fire in the hearts of the faithful the tender, fervent, and continual memory of the holy Passion of our Divine Redeemer — consequently, I have always had a lively hope that the great piety and charity of Your Holiness would grant us some church and house that would hold a large family so that they could continue faithfully within it the exact observance of our holy Rules and be able to help our neighbor in accord with our Institute. This hope corresponds to the hope Your Holiness was pleased to give me when I asked that, in case of the suppression of the Company of Jesus, there might be proposed for us their novitiate. Your Holiness was pleased to tell me that Your Holiness also entertained that thought.

Now, however, from a pious person who is worthy of trust, I hear that the novitiate has gone to the Fathers of the Mission and that we in exchange have been assigned the Church and House of Saints John and Paul, which would be more conformable to our Institute since it is more solitary. I hear, however, that



Cupola of the Chapel of St. Paul of the Cross.

contradictions have arisen and that there are many opposed to us and saying that we are few, that we are people from the woods, that we would reduce that church to a sad condition, and other gossip and objections. I adore the Will of God in every event, but it is true that a smaller house and church would not be good for us since we could not have our observance in it perfectly.

I have already put thirty men on notice, that is, fourteen priests, nine students, and seven lay brothers. So I implore Your Holiness for the favor to establish ourselves in that House of Saints John and Paul for the greater glory of God and in that way quiet our opponents.”

PRAYER

O LORD, YOU GAVE ST. PAUL OF THE CROSS A SINGULAR GIFT OF LOVE FOR PREACHING THE MYSTERY OF YOUR CROSS, AND THROUGH HIM WILLED A NEW RELIGIOUS FAMILY TO FLOURISH IN YOUR CHURCH.

GRANT THROUGH HIS INTERCESSION THAT WE MAY CONTINUOUSLY MEDITATE ON YOUR PASSION HERE ON EARTH SO THAT WE MAY MERIT ITS FRUITS IN HEAVEN. WE ASK THIS THROUGH CHRIST OUR LORD. AMEN.



Historical Background

The Basilica of Santa Maria in Domnica, with the nearby Navicella fountain, was founded as a small oratory in the seventh century. Located on top of the Celio Hill, it was at a major crossroad of ancient Rome and close to several military posts. Most likely, it was built on the ruins of a roman fire-fighting station, where Christians used to gather. The title “in domnica”, of uncertain origin, possibly originated from “praedia dominica”, meaning “pertaining to a lord or lady”. It seems to indicate that the church was sponsored by the emperor or his fam-

ily, or by the Imperial governor in the city. From the beginning, the Basilica, dedicated to the Mother of God, was also a site dedicated to the ministry of assistance to the poor, a task given in ancient times to deacons. The nickname, “Navicella” (small boat) derives from the adjacent fountain, a possible votive offering in gratitude for a roman naval victory.

Passionist History: 21 May 1725

In the Holy Year of 1725, Paul of the Cross and his brother John Baptist left the city of Troia (Foggia) where they were guests of Bishop Emilio Giacomo Cavallieri, and went to Rome to gain the jubilee indulgence. Through contact with Cardinal Marcello Crescenzi and Cardinal Pier Marcellino Corradini, the latter arranged for them to meet the Pope, Benedict XIII on the afternoon of 21 May 1725. The occasion was a visit of Pope Benedict to this church in order to supervise the restoration work that was being done under his auspices.

Pope Benedict arrived in his carriage from the Lateran and attended vespers in the church. As he came out, Paul and John Baptist were waiting in the portico. They knelt before the Pope and asked him for permission to gather companions to live and work with them. Without any hesitation, Pope Benedict granted their request “vivae vocis oraculo”, that is, verbally. With this oral permission, Paul was able to proceed with the foundation of the Institute.

Itinerary 1

PRAYER

POUR OUT ON US, O LORD,
WE PRAY, A SPIRIT OF TRUTH,
UNDERSTANDING AND PEACE
THAT WE MAY KNOW WITH
ALL OUR HEARTS WHAT IS
PLEASING TO YOU AND, WITH
ONE ACCORD, PURSUE WHAT
WE HAVE COME TO KNOW.
THROUGH CHRIST OUR
LORD.

AMEN.



Detail of the fountain of the "Navicella"

Inside the Church, on the left-hand side near the altar is a plaque commemorating this event. It reads:

In this basilica on 21 May 1725, while reviewing the restoration work, Benedict XIII received the brothers Paul of the Cross and John Baptist Danei, granting them verbal authorization to begin the Congregation of the Passion.

Promotor: Monsignor Mario Di Sora, Pastor

On the bicentenary of the pontifical gift of the complex of Sts. John and Paul to the Institute.

In perpetual memory of the holy Founders
the Passionist Community dedicates this plaque. 21 October 1973

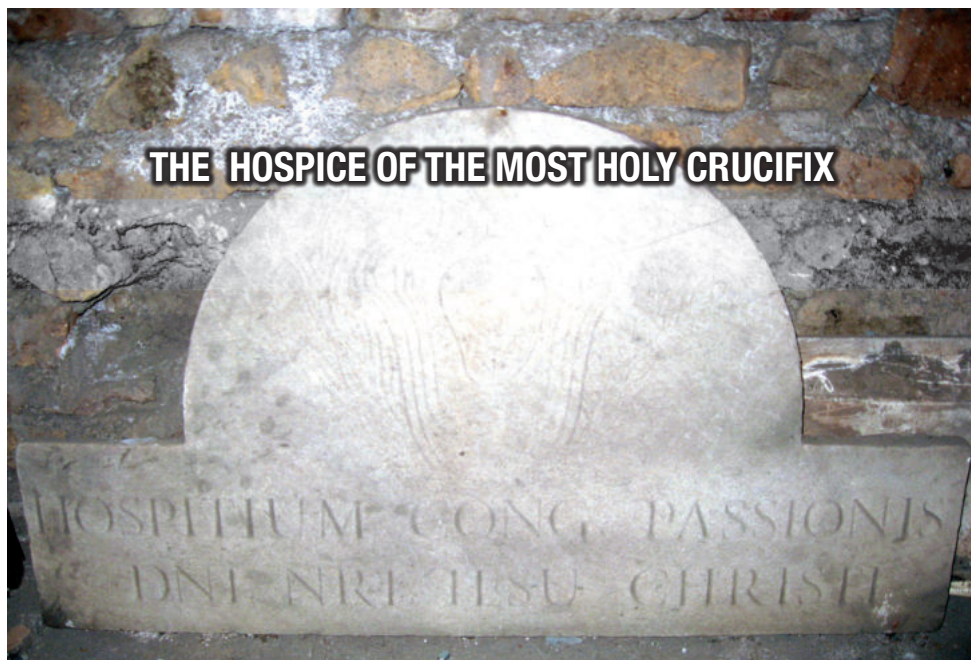
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J.X.P.

In questa basilica il 21 maggio 1725, visitando i lavori di restauro, Benedetto XIII accoglieva i fratelli Paolo della Croce e Gian Battista Danei autorizzandoli "vivae vocis oraculo" ad iniziare la Congregazione dei Passionisti. Promotore: Mons. Mario Di Sora, Parroco.

Nel bicentenario del dono pontificio del complesso dei S.S. Giovanni e Paolo all'Istituto.

*A perpetua memoria dei S.S. Fondatori,
la Comunità Passionista pose. 21 ottobre 1973*



Stone sign from the Hospice of the Most Holy Crucifix (Santissimo Crocifisso)

Passionist History

As of 1766, the Passionists still had no permanent residence in the city of Rome. When Paul of the Cross came to Rome for business or pastoral activity, he was a guest of families in the city.

To resolve this situation, a small house with its respective grounds, located at the little church of Santa Maria Imperatrice on the Via San Giovanni Laterano, was proposed to him. Without revealing his intentions, Paul immediately went to visit it and liked it, “especially because it was secluded, had a comfortable garden, was debt free and since it was a small house, it was available at a reasonable price”. It was the

property of the novitiate of the Jesuits of Monte Cavallo and after making some inquiries Paul discovered that the Jesuits were willing to sell it. A contract was secretly prepared by a Passionist benefactor, Antonio Frattini (1729–1797). Officially, Frattini was named as the buyer. After negotiating the contract all summer, the property was finally purchased, financed in part by Frattini, part by the Institute and the remainder from other benefactors.

When everything was in order, Frattini informed the vicegerent of the Vatican, begging him to request the necessary rescript from the Holy Father. However, Clement XIII

Itinerary 1

hesitated: “we must be very careful –he responded - before introducing any new religious order in Rome. Get the opinion of the Cardinal Vicar”. The Cardinal Vicar, a generous and zealous man, responded, “it seems to be that it is not only expedient, but also necessary to introduce in Rome this Congregation.” It did not take much longer before on 8 November 1766, the Pontiff granted the rescript.

The house consisted of two floors: the cells were on located on the upper floor, and the chapel, refectory, kitchen, etc. were on the ground floor, with the pantry in the basement. Given these renovations, the religious had to wait another month before they were able to live there. Little by little, they procured what was necessary for the house and the chapel. They acquired a second hand wooden altar and accessories. St. Paul loaned them a silver chalice, an alb, and a chasuble from the retreat at Terracina.

They had hoped to celebrate the solemn taking of possession during Christmas, but the house was still too damp. Consequently, on Christmas Eve, Fr. Giovanni Maria Cioni had to be content with a modest procession with “a beautiful plaster statue of the Child Child” that Frattini procured for them.

The official, simple inauguration of the Hospice finally took place on 9 January 1767. When the religious arrived, they sang the “Te Deum” in the small, rustic chapel, which for them was a song of triumph. Fr. Giovanni Maria could hardly contain his joy and he immediately wanted to inform St. Paul whose response was effusive with gratitude.



Painting by Tommaso Conca (?)
originally located in the Hospice of the
Most Holy Crucifix.

On 28 October, they obtained permission for a privileged altar and on 13 February 1768, they erected the Stations of the Cross. Cardinal Pirelli donated a painting of the descent from the Cross. Additionally, there were also paintings of Tommaso Conca. One of these, a crucifixion scene, is currently in the Generalate of Sts. John and Paul.

The religious, according to the instructions of St. Paul of the Cross, never left the Hospice alone. Every day, after Vespers, and at times even during the morning, they went to hear Confessions and to teach catechism in the nearby hospital of San



Antonio Frattini (1729-1797)

Giovanni. In the Spring of 1769, the Hospice accommodated six priests, three Brothers and a servant. Among them was also the Founder who would arrive from the retreat of Sant'Angelo, Vetralla, in obedience to the new Pope.

As Paul of the Cross had predicted, the religious remained in the Hospice of the Crucifix for only a few years [6 years]. On 9 December 1773, they solemnly took possession of the magnificent retreat of Saints John and Paul, donated by Pope Clement XIV. Shortly afterwards, with a papal rescript they were authorized to sell the Hospice to the San Giovanni Hospital complex.

Afterwards, the Hospice was bought by a local person and, at the suggestion of Pope Pius VI, the cell inhabited by St. Paul of the Cross was converted into a chapel. In 1846, Pope Pius IX also went there to visit the impressive museum of sculptures that the owners had collected. Unfortunately, with the subsequent restructuring of the area, the Hospice was demolished together with the nearby church of Santa Maria Imperatrice.

The prediction of the Founder continues to be part of the historical memory of the Congregation: "I believe that this Hospice in Rome ... is like a grain of mustard seed, which almighty God is sowing for now in heart of this City; but I firmly believe that He will make it grow into a magnificent fruit-bearing tree ...". (Zoffoli, Vol. I, pp. 1188, ff.)

PRAYER

O GOD, WHO SENT YOUR SON IN TO THE WORLD AS THE TRUE LIGHT, POUR OUT, WE PRAY, THE SPIRIT HE PROMISED TO SOW SEEDS OF TRUTH CONSTANTLY IN PEOPLE'S HEARTS AND TO AWAKEN IN THEM OBEDIENCE TO THE FAITH, SO THAT, BEING BORN TO NEW LIGHT THROUGH BAPTISM, ALL MAY BECOME PART OF YOUR ONE PEOPLE. THROUGH CHRIST OUR LORD.

AMEN.



Historical Background

The Archbasilica the Most Holy Savior and of Saints John the Baptist and John the Evangelist is commonly known as St. John Lateran. It is the “mater et caput” (mother and head) of all the churches of Rome and of the world.

In this area, there was formerly a mansion owned by the noble Laterani family. Their house stood near the Basilica, probably towards the present Via Ambra Aradam, and covered the whole area, which also includes the current land of the Basilica. Pope Sylvester I who dedicated the Basilica to the Most Holy Savior consecrated it in 324

(or 318). In the 9th century, Pope Sergius III also dedicated it to Saint John the Baptist, while in the 12th century, Lucius II added St. John the Evangelist.

From the fourth century until the end of the period of Avignon Papacy (14th century), during which the papacy moved to Avignon, France, the Lateran was the only residence of the Pope. The Patriarchate, or Lateran Mansion (the former papal seat), adjoining the Basilica was the residence of the Popes throughout the Middle Ages. Therefore, the Lateran, from this period until the 14th century, was the seat and the sym-

bol of the Papacy, and consequently, the heart of the Church's life. Five ecumenical councils also took place here.

Passionist History

St. Paul of the Cross and John Baptist were ordained to the sub-diaconate and the diaconate in the Basilica of St. John Lateran in 1727.

In a letter dated 15 March 1727, Paul wrote to his good friend, Fr. Erasmus Tucinardi, "The superiors want us to be ordained priests, with permission from the Supreme Pontiff, and to continue in this habit and life as we are. We have already received tonsure and minor orders and will surely be promoted to two sacred orders, or at least one, this Lent." In fact, after the customary retreat at the Jesuit Novitiate of Sant'Andrea di Montecavallo, on 11 April 1727, the Vicegerent of Rome, Bishop Nunzio Baccari (1667–1738), ordained Paul and John Baptist sub-deacons at St. John Lateran. After another retreat with the Vincenzians at Monte Citorio, on 1 May 1727, both were ordained deacons, again in this Basilica. (See Zoffoli, Vol.I, p. 349.)

On 15 April 1727, Paul wrote to a benefactor about these significant events in his life, "Let us run, run...after this dear Lover of our souls, casting ourselves more and more completely into the bosom of his most holy love! Let not the difficulties frighten us, our daily faults, our great miseries, for these are but the throne of his mercies... Within a short time, we shall both be priests. Perhaps someday we...shall have an opportunity for a little talk on the mercies of our Divine Savior, Christ Jesus. May he be blessed forever."



The Holy Door of the Basilica of St. John Lateran.

PRAYER

O GOD, WHO HAVE TAUGHT THE MINISTERS OF YOUR CHURCH TO SEEK NOT TO BE SERVED BUT TO SERVE THEIR BROTHERS AND SISTERS, GRANT WE PRAY THAT THOSE WHO SERVE IN THE OFFICE OF DEACON, MAY BE EFFECTIVE IN ACTION, GENTLE IN MINISTRY, AND CONSTANT IN PRAYER. THROUGH CHRIST OUR LORD.

AMEN.



Historical Background

The Basilica of Saint Mary Major (Santa Maria Maggiore), one of the first churches built in honour of the Virgin Mary, is a Papal major basilica and the largest Catholic Marian church in Rome, and therefore received the appellation “major”. The Basilica is located on the Esquiline hill, some five blocks southwest of the Termini train station. It was erected in the immediate aftermath of the Council of Ephesus of 431, which proclaimed Mary the Mother of God. Pope Sixtus III (432–440) built it to commemorate this decision. Under the high altar of the basilica is the Crypt of the Nativity or Bethle-

hem Crypt, with a crystal reliquary said to contain wood from the Holy Crib of the nativity of Jesus.

The column in front of the Basilica celebrates the famous icon of the Virgin Mary now enshrined in the Borghese Chapel of the Basilica. It is known as *Salus Populi Romani*, or “Health (or Salvation) of the Roman People”, due to a miracle in which the icon helped keep plague from the city. The icon is at least a thousand years old, and according to a tradition was painted from life by St. Luke the Evangelist using the wooden table of the Holy Family in Nazareth.

Passionist History

Bishop Gattinara, after reading the Diary that Paul wrote during his retreat (Nov. 23, 1720 – Jan. 1, 1721) and the Rule of the future community, gave him permission to teach catechism and to give public meditations. However, he did not grant him permission to gather companions... For this reason Paul asked for his consent and on March 11, 1721, he departed for Rome, hoping to obtain the Pope's permission to gather companions in order to found the Congregation. He was in Rome around Sept. 20, 1721, but not allowed to have an audience with the Pope because he did not have with him documents to present from his bishop. Very downcast, Paul withdrew from the Quirinal Palace where the Pope resided and went to the nearby Basilica of St. Mary Major. There, in the Borghese Chapel, before the icon of Mary, "Salus Populi Romani", he made the vow to promote in the hearts of the faithful the grateful memory of the Passion of Jesus and to commit himself to found the Congregation. ("The Congregation of the Passion of Jesus", F. Giorgini)



The Borghese Chapel and the Icon of the
"Salus Populi Romani"

PRAYER

PARDON THE FAULTS OF YOUR SERVANTS, WE PRAY, O LORD THAT WE WHO CANNOT PLEASE YOU BY OUR OWN DEEDS, MAY BE SAVED THROUGH THE INTERCESSION OF THE MOTHER OF YOUR SON AND OUR LORD. WHO LIVES AND REIGNS WITH YOU IN THE UNITY OF THE HOLY SPIRIT, ONE GOD, FOREVER AND EVER.

AMEN.



THE CHURCH OF SANTA MARIA AI MONTI

Historical Background

The church of the Madonna ai Monti (Our Lady on the Hills) was commissioned by Pope Gregory XIII in 1580 to celebrate the discovery of a miraculous 15th-century image of Our Lady with Sts. Lawrence and Stephen, found in the ruins of the nearby convent of the Poor Clares, and which now hangs over the high altar.

The church was designed by Giacomo della Porta with a façade inspired by his prior work in Rome, the Jesuit Church of the Gesù. This was the second church of the Jesuits in Rome. Currently it is a parish church of the archdiocese of Rome.

St. Benedict Joseph Labre collapsed here in 1783, died in a house behind the

church, and is buried in the north transept beneath an altar.

Inscriptions in the church record other connections with notable people, among them St. Paul of the Cross, who celebrated Mass here in the years 1745 to 1767 when he was in Rome and was a guest of Capitan Giuseppe Angeletti who lived in this area. St. Alphonsus Liguori, founder of the Congregation of the Most Holy Redeemer, said Mass here from 25 April to 21 June 1762 as a guest of the Congregazione dei Pii Operai (Congregation of Pious Workers), who taught in the nearby school for catechumens.

Passionist History

On the right side of the transept of the church is a plaque commemorating the presence here of St. Paul of the Cross:

“Nel quarto centenario di questo santuario mariano, la comunità parrocchiale grata per i grandi progetti di santità e di apostolato qui maturati con la benedizione della Vergine SS.ma, ricorda che il venerato fondatore dei Padri Passionisti, S. Paolo della Croce, durante i soggiorni romani tra il 1745 ed il 1767, vi celebrava la Santa Messa. Rome, 19.X.1980”

+++

“In the four hundredth Centenary of this Marian Shrine, the PARISH COMMUNITY, in gratitude for the major works of holiness and apostolate that matured here with the blessing of the most holy Virgin, recalls that the venerable Founder of the Passionist Fathers, St. Paul of the Cross, during his Roman sojourns between 1745 and 1767, celebrated holy Mass here. (Rome, 19 October 1980).

In front of this church, there was also a convent and church of Capuchin nuns. It was here, during the winter of 1743-44, that St. Paul of the Cross met a diocesan priest, Fr. Thomas Stuzzieri (1706-1780), who was celebrating Mass for the nuns. Thomas and Paul heard about each other through a mutual friend, Conte Garagni. They quickly became friends and the Founder received him into the Congregation at Monte Argentario in February 1745. In 1770, he became the first Passionist bishop in the city of Todi, in the Umbria region of Italy.

Additionally, in the Processes for the canonization of St. Paul of the Cross, the following incident is recorded: “One day, in Rome, after celebrating Mass at the church



The interior of the Church of Santa Maria ai Monti.

of the Madonna dei Monti, Paul was walking toward the house of the Angeletti family, accompanied by Father John Baptist. In the street, he met two girls who asked him for alms. Paul begged his companion to give them a gold coin that he had just received as charitable gift. Giving them the coin he told the two beggars, “*I urge you [to observe] the holy fear of God and be devoted to the most holy Passion of Jesus Christ!*” (Zoffoli, II, p. 639, citing, Fr. Giovanni, POR, 378v.)

PRAYER

MAY THE VENERABLE INTERCESSION OF THE GLORIOUS VIRGIN MARY COME TO OUR AID, WE PRAY, O LORD, SO THAT, FORTIFIED BY HER PROTECTION, WE MAY REACH THE MOUNTAIN WHICH IS CHRIST. WHO LIVES AND REIGNS WITH YOU IN THE UNITY OF THE HOLY SPIRIT, ONE GOD FOREVER AND EVER.
AMEN.



Historical Background

The Basilica of St. Bartholomew (San Bartolomeo) on the Tiberina Island is located in the Tiber River between the old Jewish Quarter and the Trastevere Quarter. Otto III, the Holy Roman Emperor, founded it at the end of the 10th century. It contains the relics of St. Bartholomew the Apostle. It is on the site of the former temple of Aesculapius (Asclepius) the ancient Roman god of medicine and healing. The god cleansed the island of its former ill reputation among the Romans and established its reputation as a hospital. Currently this Catholic hospital is under the auspices of the Brothers of St. John of God. In the church is a well that dates to Roman times when its waters were believed to have miraculous healing properties.

Pope Paschal II renovated it in 1113 and again in 1180, after its rededication

upon the arrival of the relics of the apostle Bartholomew. The relics are located within an ancient Roman porphyry urn with lions' heads, under the main altar. The church and adjacent friary were entrusted to the Franciscan Observants (now incorporated into the Friars Minor) in 1524. In 1694, the friars opened a Missionary College here, which survived until the late 19th century. In 1994, the complex was entrusted to the use of the Community of Sant'Egidio, although the Friars Minor retain canonical possession.

Passionist History

Prior to their priestly ordination, St. Paul of the Cross and John Baptist would travel the short distance from the Hospital of San Gallicano to this College for theological instruction. A biographer of St. Paul of

the Cross describes the circumstances of his theological studies:

“It may seem surprising that in just over three months (16 March – 7 June) the two brothers received the first tonsure and major orders. However, the wonder ceases, when we consider that everyone was impressed not only the spiritual maturity of both brothers, but also their particular demeanor as clerics, which moved the Bishops of Alessandria, Gaeta and Troia to authorize Paul’s preaching in public, in religious communities and to ordination candidates.

Additionally, Fr. Lami [the Dominican prior of the San Gallicano Hospital] was aware of Paul’s theological understanding whenever he listened to his lectures or he happened to hear the catechetical instruction he gave to the sick... However, an immediate preparation for the priesthood demanded formal study, even though accelerated, that was methodical and in-depth. Thus, Paul could refine and deepen his understanding of dogma, of the Church Fathers, the Holy Scripture, etc. The formal instruction of a master would give order and consistency to the theology that Paul had acquired through years of experience and inter-personal interactions, reading and reflection. The ‘teacher’ that was chosen was Fr. Domenico Maria from Rome, of Franciscan Observants, the pastor of St. Bartholomew’s on the Tiberina Island. The two brothers used to go to him for instruction.

It is interesting to note that Paul felt the need to study to the extent that



The interior of the Church of San Bartolomeo

even a few days after his ordination he wrote [to Fr. Erasmus Tuccinardi] ‘being a priest demands that I do great things, and I must study in accord with what is possible for me.’ The commitment of the Saint was awarded as he deserved, so that when he presented himself for evaluation he was deemed to be ‘suitable’.” (Zoffoli, Vol. I, p. 348-90)

PRAYER

O GOD, WHOSE WILL IT IS THAT ALL SHOULD BE SAVED AND COME TO THE KNOWLEDGE OF THE TRUTH, LOOK UPON YOUR ABUNDANT HARVEST AND BE PLEASED TO SEND WORKERS TO GATHER IT, THAT THE GOSPEL MAY BE PREACHED TO ALL CREATION AND THAT YOUR PEOPLE, GATHERED BY THE WORD OF LIFE AND SUSTAINED BY THE POWER OF THE SACRAMENTS, MAY ADVANCE IN THE PATH OF SALVATION AND LOVE. THROUGH CHRIST OUR LORD. AMEN.

Itinerary 3

San Gallicano is the 18th century Baroque church or chapel of the Hospital of San Gallicano in the Trastevere section of Rome (across the Tiber River). It occupies the west side of Via di San Gallicano in Trastevere. The façade faces down the Vicolo di Mazzamorelli to the Viale di Trastevere. However, the entrance to the complex is at Via delle Fratte di Trastevere 52.

Historical Background

According to a legend, St. Gallicanus was a Roman consul and army commander in the reign of the emperor Constantine, a contemporary of Sts. John and Paul. He converted to Christianity in 330, retired to Ostia and built a hospital there as a charitable activity. This is why this hospital is named in his honor.

Pope Benedict XIII founded the original hospital in 1724, in preparation for the Holy Year of 1725. The church was consecrated in 1726. The institution was intended for poor people suffering from skin diseases such as ringworm and scabies, and from those more serious diseases such as typhus, which cause skin lesions or rashes. The Papal Bull issued to found the hospital, dedicated it to “Santa Maria and San Gallicano “. Cardinal Pietro Marcellino Corradini was appointed patron of the hospital and the Dominican priest, Emilio Lami was named the prior.



The entrance of the hospital, at number 25, consists of a beautiful portal framed by four pilasters and surmounted by an inscription that commemorates the hospital institution: “NEGLETIS REJECTISQUE AB OMNIBUS BENEDICTUS XIII P.O.M. ANNO SALUTIS MDCCXXV” (“For the sick- abandoned and rejected by everyone - Benedict XIII Sovereign Pontiff in the year of health 1725”).

After 1870, the hospital was secularized. It became famous for its pioneer-



The interior of the Chapel of San Gallicano

ing work in dermatology. It survived for a surprisingly long time in its 18th century accommodation, but the buildings were grossly unsuitable for a modern hospital and so the institution finally moved to a new site. In 2012, the old premises became the headquarters of a national medical institution dedicated to the special health problems of migrants, especially the poor and homeless. It operates a walk-in clinic for such people, many of whom are homeless in the centre of Rome.

In the center of the complex, is the small hospital chapel dedicated to “Santa Maria and San Gallicano.” The interior of the chapel is on a pentagonal plan, with the entrance in one angle, the high altar in the opposite short side and two side altars in the other two angles. There is a cupola vault. The altarpieces of the three altars are all by Marco Benefial. The main altarpiece depicts The Madonna and Child with St. Gallicano and Hospital Patients, and the two side altarpieces depict St. Philip Neri and Our Lady of the Snows. The chapel is flanked by two large windows that allowed the sick to attend the liturgies directly from the corridors.

The chapel has only been accessible through the hospital for some time, with the main entrance kept permanently closed. Generally, there is no public access.

Passionist History

Before arriving at the Hospital of San Gallicano, Paul had several experiences trying to discern the work that he believed God had entrusted to him. The first instrument that God used to guide Paul and John Baptist through this next phase of their journey was a young Canon of St. Peter’s, Monsignor Marcello Crescenzi (1694-1768). It was he who would introduce them to Cardinal Pier Marcellino Corradini (1658-1743) and subsequently to the Pope himself, Benedict XIII. Another person who would be a key figure in this experience of caring for the sick would be the future prior of the hospital, Don Emilio Lami. He would offer Paul and John Baptist hospitality first at the Roman hospice of Santa Galla, Piazza in Piscinulla, which he had directed since 1708. This hospice, the precursor of the larger San Gallicano complex, offered assistance and medical care to the poor and pilgrims, beggars and especially to those who suffered from various skin diseases. It was here that Paul and John Baptist would reside and would receive an offer from Lami to be part of the staff of the new hospital.

Through a series of letters to Don Erasmo Tuccinardi, a chaplain at the shrine of the Madonna della Catena and later a close and trusted friend of the Danei brothers, we can share first hand in Paul and John Baptist’s sorrows and joys during this period at San Gallicano. On 21 September 1726, Paul wrote to Tuccinardi: “Here we have safely

Itinerary 3

arrived in Rome, thanks be to God. We shall have no further journey to make for God has arranged otherwise. We are staying at the Hospital, which seems to us more suited to our purpose of being totally sacrificed to God's love. We have not yet had the formal opening. Within eight or ten days, the Pope will consecrate the church. Then together we shall joyfully go forward to embrace our dear Jesus in the person of his poor." In his testimony for the process of canonization of St. Paul of the Cross, Fr. Giovanni Maria Cioni, future Superior General, would supply the details of the formal opening of the hospital. In a prophetic way, Cioni relates that John Baptist led the entrance procession into the church, bearing the cross.

Regarding the pastoral activity of the hospital, Cioni attests to the good order that existed in the structure and the sacrifices that the personnel had to make: "Fr. Paul instructed and cat-

echized the poor every day and worked at preparing them for Communion at certain established times of the year. And since they had to see that things moved along in an orderly fashion, they had to suffer a great deal (as Paul himself described to me) including mortifications, etc..."

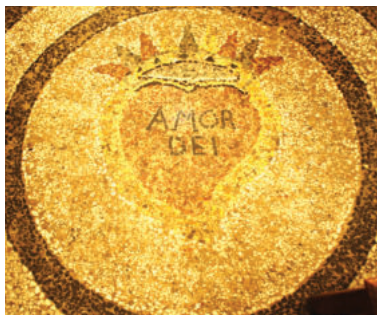
Although the hospital was conducted as a religious community, including the taking of a vow of perseverance, it can be concluded that at no time did Paul consider abandoning his original inspiration. De Sanctis, Zoffoli, Giorgini and others agree

on this point and highlight the fact that Paul and John Baptist were allowed to continue to dress in their penitential garb and, although they had to profess the required vow of perseverance in this work, when they finally decided to leave San Gallicano, Cardinal Corradini willingly released them from this commitment.

After a period of preparation, the Danei brothers were ordained in St. Peter's Basilica in the Vatican on 7 June 1727 by the same Pope Benedict XIII specifically for their ministry at the hospital. They celebrated their first Mass here in the chapel of the

Hospital at the two side altars. On 27 July, their father, Luca Danei, died in Castellazzo. The brothers left to visit with their family and returned to Rome on Sunday, 26 October 1727. During their absence, changes took place in the administration of the hospital that would mark a turning point in their ministry. Constitutions had been drawn up for the hospital, which included specific

treatments for the sick. Until that point in time, Paul and John Baptist were not required to perform any of these medical services; but now, "for the good administration of the place and for a greater sense of community spirit" all of the hospital personnel would have to do these tasks. These included such practices as those used to treat ringworm of the head: "the scabs, as well as the hair, were softened with a lubricant so that the patient would experience less pain, and then, with utmost charity, the hair was pulled out to the root, a few



Mosaic in the floor of the hospital chapel
("The Love of God")

at a time... "Paul and John Baptist wanted nothing to do with this. Paul humbly confessed to Tuccinardi in a letter dated, 11 March 1728: "we don't have the courage to do this" and he repeated, "according to our temperament, we just can't do this." They protested to Cardinal Corradini and formally petitioned him to be released from their vow and to definitively leave San Gallicano.

Between February and March 1728, the Danei brothers left the hospital -- a place where they loved much and where they endured great suffering -- suffering that they shared with those to whom they ministered. Curiously, there is no existing record at the hospital that even recalls that they had ever been there.

In discerning God's will, Fr. Giovanni Maria Cioni recalled that years later Paul would reflect on this experience to a priest saying: "When the Lord truly wants something for his glory from one of his servants, he always gives him strong signs, so that he follows them. I went to hide myself in the hospital of San Gallicano, and the Lord went there, and with persistent impulses, he



Crucifix in the Hospital Chapel showing dermatological lesions.

pulled me out of there; and I was forced to do that work that he wanted me to do."



Sign identifying the Hospital of Santa Maria and San Gallicano

PRAYER

ALMIGHTY EVER-LIVING GOD,
ETERNAL HEALTH OF BELIEVERS, HEAR
OUR PRAYERS FOR YOUR SERVANTS
WHO ARE SICK: GRANT THEM, WE
IMPLORE YOU, YOUR MERCIFUL
HELP, SO THAT, WITH THEIR HEALTH
RESTORED, THEY MAY GIVE YOU THANKS
IN THE MIDST OF YOUR CHURCH.
THROUGH CHRIST, OUR LORD.

AMEN.



Historical Background

The Basilica of Santa Maria in Trastevere (Our Lady in Trastevere, i.e. across the Tiber River) is a titular minor basilica in the Trastevere district of Rome. It is certainly one of the oldest churches in the city. A Christian house-church was founded here about 220 by Pope Saint Callixtus I (217–222) on the site of the “Taberna meritoria”, a refuge for retired soldiers. In 340 when Pope Julius I (337–352) rebuilt the “titulus Callixti” on a larger scale it became the “titulus Iulii” in commemoration of his patronage and one of the original twenty-five parishes in Rome; indeed it may be the first church in which Mass was celebrated openly.

The present nave preserves its original (pre-12th century) basilica plan and stands on the earlier foundations. The 22 granite columns with Ionic and Corinthian capitals

that separate the nave from the aisles came from the ruins of the Baths of Caracalla, as did the lintel of the entrance door. Inside the church are a number of late 13th-century mosaics by Pietro Cavallini on the subject of the Life of the Virgin (1291) centering on a “Coronation of the Virgin” in the apse. Domenichino’s octagonal ceiling painting, Assumption of the Virgin (1617) fits in the coffered ceiling setting that he designed.

Passionist History

This Basilica was the site of the final mission that St. Paul of the Cross preached. (A painting depicting this event currently hangs in the community refectory of Sts. John and Paul.) The year was 1769 and Paul was in the midst of negotiations with



Painting of St. Paul of the Cross preaching in the Basilica of Santa Maria in Trastevere

the Holy See for the final approval of the Rule during his lifetime. A new Pope, Clement XIV had just been elected and Paul travelled to Rome to present him with a petition asking for the confirmation of the approval of the Rule. While the examination of the Rule was taking place, the Cardinal Vicar of Rome, Cardinal Marcantonio Colonna (+1793), asked Paul to preach a mission in the city as part of the Jubilee celebration for the election of the new pope. Paul was already an old man (75 years old) and openly acknowledged that he did not have the physical strength of his youth. Consequent-

ly, Paul excused himself saying that he was in poor health, and furthermore, he was deaf. The Cardinal replied, "What matters is that the people who come to listen to you aren't deaf; your voice sounds fine to me."

The Cardinal Vicar had suggested to Paul that he preach the mission in the Church of San Carlo al Corso, but Paul thought that it was too big and that, since he had not preached a mission for more than five years, it would be better for him to preach in a small church. He suggested Santa Maria della Consolazione, in the Campitelli district of the city, a tiny church near the river frequented almost exclusively by poor shepherds and fishermen. Fr. Giovanni Maria Cioni noted that Paul chose this church so that he could be "in the midst of the poor, who were always his most precious jewels." However, the Cardinal anticipated a large crowd, and so as a compromise, he assigned Paul to the Basilica of Santa Maria in Trastevere, which was a large church, but was frequented by more poor people than his original choice.

Paul requested that the notes for his sermons be sent to him from Vetralla. A few days before the opening of the mission, Paul became ill with a high fever and vomiting. Pope Clement sent his own doctor to attend to him. Paul was deeply impressed by the Pope's kindness and exclaimed that he, who was the "least of sons of the Church," was unworthy of such attention. The mission began without him; however, three days before the mission concluded, Paul felt well enough to preach. On 17 September, Paul went to the church to preach.

Fr. Giovanni Maria and St. Vincent Strambi provide some details of the event:

Itinerary 3

Paul was so weak that he needed assistance to get up onto the platform and when he in place, he stood in place, leaning against his staff, bare-footed and with his head uncovered. He began to preach with great fervor and energy in his voice, as if he had no ailments at all. The people, including clergy, nobility and ordinary people could not believe their ears. He preached with intense, “holy apostolic freedom”. Many who heard him publicly stated their intention to amend their lives and give themselves wholly to God.

On September 21, the last day of the mission, the crowd was so great that “besides the Basilica, the square in front of the Basilica was filled to overflowing with over two thousand people. In fact, there were so many people that the administrator of the Basilica feared that the crowd would become unruly and so he requested that a company of soldiers be sent to control the situation.

This was the crowning success of Paul’s more than fifty years of apostolic activity. Here in Rome, the place where his dreams were being fulfilled, he was enthusiastically received and his preaching was a source of great spiritual benefits. In a letter dated 27 September, several days after the closing of the mission, Paul wrote to Fr. John Baptist Gorresio and expressed his thoughts about the event, “I ended my mission on the Feast of Saint Matthew. There was a great crowd of people at every session, along with canons, prelates, nobility, common folk of every sort, priests, and brothers in great numbers. All listened to this broken-down, ignorant old man willingly and they were blessed with fruitful results: Benedictus Deus! – Blessed be God!”



Tomb of Cardinal Pier Marcellino Corradini

PRAYER

HOLY FATHER, WHO, THROUGH URGING ALL THE FAITHFUL TO PERFECT CHARITY, NEVER CEASE TO PROMPT MANY TO FOLLOW MORE CLOSELY IN THE FOOTSTEPS OF YOUR SON, GRANT, WE PRAY, THAT THOSE YOU HAVE CHOSEN FOR THIS SPECIAL CALLING MAY, BY THEIR WAY OF LIFE, SHOW TO THE CHURCH AND THE WORLD A CLEAR SIGN OF YOUR KINGDOM. THROUGH CHRIST OUR LORD. AMEN.



**THE HOSPICE AND CHURCH OF
SS. TRINITÀ DEI PELLEGRINI**

Historical Background

Santissima Trinità dei Pellegrini is a 16th century hospice church which is currently a parish church, located on the Piazza della Trinità dei Pellegrini in the Regola district of Rome. The address is Via dei Pettinari 36/A. This street runs along the right side of the wall of the church and continues toward the Ponte Sisto (Bridge).

In 1540, at the initiative of St. Philip Neri, a group of lay people began to

congregate in the Roman Church of San Girolamo della Carità to carry out charitable initiatives. The significant growth in the number of its members urged Neri to seek canonical status for his association. Pope Paul III recognized it as the Confraternity of the Most Holy Trinity for Charitable Works. For the Jubilee Year of 1550, the Confraternity assumed responsibility for housing the pilgrims, giving special priority to those who had traveled long distances to arrive in Rome.

When the Holy Year concluded, the society continued to care for the poor who were sick and those who were discharged from the hospital but who had no one to care for them. Later the church building became so dilapidated that they decided to build a new one. The construction of the new church began in 1587 and

was completed in 1616 with the name of the Santissima Trinità and St. Benedict. After the Jubilee Year of 1575, the Confraternity began their own ministry of caring for pilgrims, which they continued to do during subsequent Holy Years. In fact, they became the center of religious hospitality until the Jubilee Year of 1825, hosting over 400,000 people. Among the pilgrims that they welcomed was St. Paul of the Cross.



The Ponte Sisto.

Currently the church is a personal parish church of the Cardinal Vicar of Rome and is entrusted to the Priestly Fraternity of St. Peter. The parish exists with the specific purpose of providing pastoral ministry, in particular the Mass, in the extraordinary form of the Roman Rite (Tridentine). In an area contiguous to the church, the community of Sant'Egidio does some of its charitable works, and the ancient Confraternity of the Most Holy Trinity for Pilgrims and Convalescents still has headquarters here.

Passionist History

On November 22, 1720, Bishop Francesco Arborio di Gattinara, the Bishop of Alessandria, vested Paul in the black habit and permitted him to make a forty-day retreat in order to better discern God's will. He directed him to write down what would transpire in his soul during the retreat and to write the Rule of the Congregation that he felt inspired to found.

After reading the Diary that Paul wrote during his retreat (November 23, 1720 – January 1, 1721) and the Rule of the future community, the bishop was convinced that Paul was being inspired by the Holy Spir-



The main altar of the church with painting of the Most Holy Trinity

it. Therefore, he permitted him to teach catechism and to give public meditations. However, he did not grant him permission to gather companions. This meant that the bishop did not intend to start the foundation of the Congregation. For this reason, Paul asked permission on March 11, 1721 to go to Rome, hoping to obtain the Pope's permission to gather companions in order to begin the Congregation.

Paul arrived at the Roman port city of Civitavecchia on 9 September and then set off on foot towards Rome. It took him two days to walk the forty-five miles along the Via Aurelia to his final destination. When he reached Rome he first went to St. Peter's where he stopped to pray. He then continued to walk toward the Tiber River, which

he crossed at the Ponte Sisto. It was then a short walk to the Pilgrim's Hospice of the Santissima Trinità dei Pellegrini where he stayed for two nights.

The tradition of humble service to the poor established by St. Philip Neri in 1549 still continued. Paul was amazed to have his feet washed by Cardinal Giovanni Battista Tolomei (1653-1726), a Jesuit, who also offered him a coin ("testone"). Paul refused the money, asking instead that it be given to a poor person. However, he gratefully accepted two, small loaves of bread, one of which he brought with him the next day when he went to see the Pope. Eventually, he would share part of one of these small loaves with a beggar that he met in front of the papal palace on the Quirinal Hill.

PRAYER

O LORD, TO WHOM NO ONE IS A STRANGER AND FROM WHOSE HELP NO ONE IS EVER DISTANT, LOOK WITH COMPASSION ON REFUGEES AND EXILES, ON SEGREGATED PERSONS AND ON LOST CHILDREN; RESTORE THEM, WE PRAY, TO A HOMELAND, AND GIVE US A KIND HEART FOR THE NEEDY AND FOR STRANGERS.
THROUGH CHRIST OUR LORD.

AMEN.

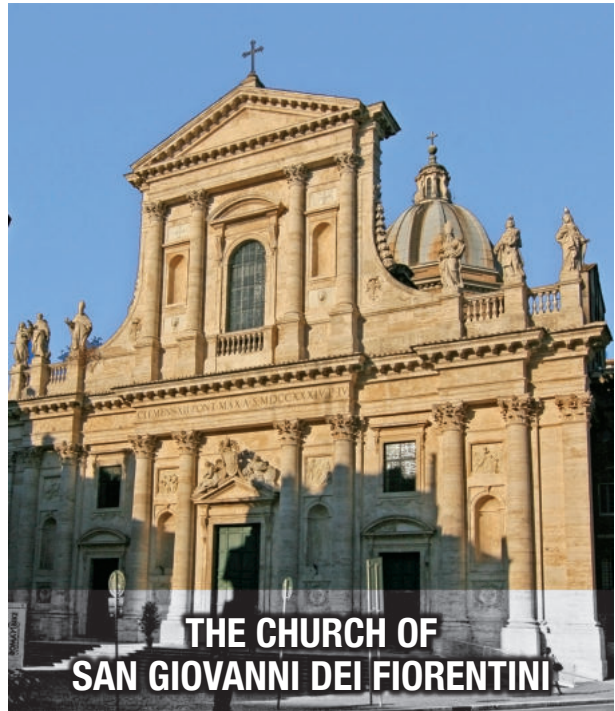
Historical Background

San Giovanni dei Fiorentini is an early 16th century minor basilica and parish church, located on Via Acciaiuoli, which is at the north end of the Via Giulia in the Ponte district of Rome near the Tiber River. This is also the regional church for expatriates from Florence, Italy.

The basilica had a predecessor, which was first mentioned in a papal bull of Pope Urban III in 1186. The remote origins of the present church are in 1448, when a group of Florentine expatriates founded the Compagnia della Pietà dei Fiorentini in response to an epidemic. The main motivation was to help their sick confreres, and to arrange funerals for those who died. There was a flourishing expatriate Florentine community in Rome at the time, especially featuring the bankers and artists for which the city was famous. It was concentrated in the bend of the Tiber.

In 1508, Pope Julius II ordered Via Giulia to be expanded through the network of filthy alleys between Via di Monserrat and the river in order to relieve dangerous congestion caused by crowds of pilgrims. Immediately, in the same year, the confraternity decided to build a magnificent church on the prime site at the north end of the new street occupied by their little edifice.

One of the Florentine expatriates in Rome in the mid-16th century was the



young St. Philip Neri, who was ordained priest in 1551. In 1556, he was living at San Girolamo della Carità when he formed his disciples into the Oratorians; however, in 1564 was made the priest in charge of the (yet unbuilt) church of San Giovanni dei Fiorentini. St. Philip regarded San Giovanni as the first Oratory, and 1564 as the year of its foundation. He was in charge of the nascent Oratory at San Giovanni until 1575. In that year, Philip was granted the church and residence of the Chiesa Nuova (New Church - as it was to be known) and he moved the Oratorians there.



The interior of the Church of San Giovanni dei Fiorentini

Passionist History

Paul of the Cross preached his first mission in Rome in this church during Advent, 7-21 December 1749. It was a mission that he preached in the midst of a very tumultuous period in the history of the Congregation.

The prior year, 1748, he had made the foundation of the retreat at Ceccano. It was precisely this event that provoked the first concerted attack of the local mendicant orders on the Passionist Congregation. The most vociferous of these friars were the Franciscan Capuchins. The reasons for this opposition were: a) the fear of seeing the alms of the existing communities diminish; b) the enthusiasm of the people of the towns where the Passionists, led by Fr. Thomas Struzzieri preached mission between 1747 and 1748; and c) the lack of a tactical approach of the Passionists who were simultaneously negotiating the foundations of several retreats. Paul's response was to organize incessant prayer to God among the

retreats, as well as the religious communities whom he directed. Paul continued to trust that "the Congregation would progress for the glory of God; now is the time for patience." (August 12, 1749)

In the midst of this conflict with the mendicant orders, the Holy Father, Pope Benedict XIV remained a discreet supporter of Paul and his community. As this issue was being resolved, he invited the Passionists to preach a mission in Rome.

In fact, it was to be the first mission that Paul preached in the City. Fr. Giovanni Maria Cioni described the event in the *Annali*: *"On the occasion of the opening of the Holy Year (1750), our holy Father was assigned to preach a mission at San Giovanni dei Fiorentini. Since the opening of the Holy Year was near at hand, His Holiness, Benedict XIV, wanted the evangelical trumpets to be sounded in order to dispose souls to acquire [the indulgences] of the holy Jubilee. Therefore, he ordered missions to be preached in the various churches of Rome. The Vicar of Rome, Cardinal Guadagni, also wanted our Father to take part in this initiative and assigned him the church of San Giovanni dei Fiorentini. Our Father felt that he was not prepared to preach the mission conferences. Therefore, he gave this task to Fr. Thomas Maria [Struzzieri] and the catechism talks to Fr. Marcaurelio [Pastorelli] leaving him [Paul] to do the meditation on the Passion. However, the Lord also want-*

Itinerary 4



Bishop Thomas Struzzi

An interesting footnote to this Passionist mission is the fact that just one month before the mission, a contemporary of Paul and, at one point, one of his fiercest opponents [who later repented of his hostility], the Capuchin, St. Leonard of Port Maurice, preached in the very same church. Zoffoli conjectures that, in this critical period of the conflict with the Mendicants, perhaps Cardinal Guadagni, who was favorable to the new Institute, wanted to demonstrate to everyone the talented orators of the Institute and, in particular, the spiritual depth of our holy Founder.

ed him [Paul] to preach because after several conferences, Fr. Thomas became ill. The mission concluded with great praise and overwhelming success."

Crowds of people, including a number of cardinals, attended the mission. One day the Pope himself came to listen to the preachers. In a subsequent audience, Pope Benedict commented to Paul, "I was very pleased and inspired by the very fervent meditation that you preached on the Passion." Thus, by his presence and his words, the Pontiff demonstrated to everyone his regard for Paul and his esteem for the Congregation of the Passion.

PRAYER

O GOD, BY WHOSE UNTOLD
MERCY ST. PAUL OF THE CROSS
PREACHED THE GOOD NEWS OF
THE UNFATHOMABLE RICHES OF THE
PASSION OF CHRIST, GRANT THAT
THROUGH HIS INTERCESSION WE
MAY GROW IN KNOWLEDGE OF YOU
AND, BEARING FRUIT IN EVERY GOOD
WORK, FAITHFULLY WALK IN YOUR
PRESENCE, IN ACCORD WITH THE
TRUTH OF THE GOSPEL.
WE ASK THIS THROUGH CHRIST OUR
LORD.

AMEN.



ST. PETER'S BASILICA - THE CANONS' CHAPEL OF THE IMMACULATE CONCEPTION

Historical Background

The current basilica of Saint Peter is the most renowned work of Renaissance architecture and one of the largest churches in the world. While it is neither the mother church of the Catholic Church nor the cathedral of the Diocese of Rome, St. Peter's is regarded as one of the holiest Catholic shrines. It has been described as "holding a unique position in the Christian world" and as "the greatest of all churches of Christendom".

Catholic tradition holds that the Basilica is the burial site of St. Peter, whose tomb is directly below the high altar of the Basilica. For this reason, many Popes have been interred at St. Peter's since the Early Christian period. There has been a church on this site since the time of the Roman Emperor Constantine the Great. Construction of the present basilica, replacing the old St. Pe-

ter's Basilica of the 4th century AD, began on 18 April 1506 and was completed on 18 November 1626.

St. Peter's has many historical associations-- with the Early Christian Church, the Papacy, the Protestant Reformation and Catholic Counter-reformation and numerous artists, especially Michelangelo. As a work of architecture, it is regarded as the greatest building of its age.

The Canons' Choir Chapel or the Chapel of the Immaculate Conception

Inside the Basilica, there are a number of side altars or chapels. Among these is the Choir Chapel of the Canons or the Chapel of the Immaculate Conception. Here the Canons of St. Peter's gather to pray the Liturgy

Itinerary 4



Statue of St. Paul of the Cross, St. Peter's Basilica
(right transept West)

of the Hours and to celebrate Mass. It was in this chapel that St. Paul of the Cross and his brother, John Baptist, were ordained by Pope Benedict XIII on June 7, 1727.

The Chapel was designed by Carlo Maderno. In the center of the Chapel, beneath the altar, is a sarcophagus of grey granite containing the relics of St. John Chrysostom, Patriarch of Constantinople and a doctor of the Church (347-407). The mosaic above the altar dates from 1747 and depicts the Immaculate Virgin Mary together with Saints Francis of Assisi, Anthony of Padua and John Chrysostom. On December 8, 1854, on the occasion of the proclamation of the Dogma of the Immaculate Conception, Pius IX crowned the image of Mary. To mark the 50th anniversary of the Dogma, St. Pius X added a second crown, consisting of twelve stars, gleaming with

twelve diamonds, donated by various nations. In the pavement in front of the altar is a stone tablet indicating the burial place of Pope Clement XI (1700-1721), founder of the Vatican Museums. Around the walls of the chapel are wooden choir stalls designed by Bernini. They have been used by the Vatican Chapter of Canons since 1626. The stalls are interspersed with scenes from the Old and New Testaments and images of the evangelists, bishops and prophets.

Niches with the statues of Founders and Foundresses

St. Paul of the Cross

Inside the Basilica are niches statues of thirty-nine Saints who founded religious congregations. Among these is the statue of St. Paul of the Cross, located in the right transept west.

St. Paul of the Cross was canonized on June 29, 1867. The Superior General at that time was Fr. Pietro Paolo Cayro (of the Sorrowful Virgin, 1812-1877). Subsequently, he began negotiations for the commissioning of a statue of the Founder that would be placed in one of the niches of St. Peter's. He made his request to the Cardinal Archbishop of the Basilica, Mario Mattei. After receiving the approval of the Holy Father, he designated the niche in which the statue would eventually be placed, i.e. in the right transept above the statue of St. Bruno. On 17 August 1867, Fr. Pietro Paolo concluded the contract with the sculptor, Ignazio Iacometti. The statue was to be sculpted from second-grade Carrara marble (the miniature model that was eventually approved can be viewed in the Museum of the Generalate), measuring 6.75 m. in height

(approx. 22 ft.) and 1.50 m. in width (approx. 5 ft.) San Paolo della Croce would be in a pose of preaching, while sustaining a cross with Jesus Crucified with his left hand, while a small angel would be positioned at his feet showing the book of the Rule and Constitutions. The inscription on the book that is held by the angel reads, "REGULAE / ET CONST(itutiones) / CONGR(egationis) CLER(icorum) / EXCALC(eatorum) / SS. CRUCIS / ET PASS(ionis) / D.N.I.C. (The Rule and Constitutions of the Congregation of the Discalced Clerics of the Holy Cross and Passion of our Lord Jesus Christ.) Beneath the statue is a pedestal with the following inscription, "S. PAULUS A CRUCE / PATER ET AUCTOR SODALIIUM A CHRISTI DEI CRUCE ET PASSIONE" (St. Paul of the Cross/ Father and Founder of the Congregation of the Cross and Passion of Christ)

For various reasons, it was only in 1876 that the statue was completed and placed in its niche. On 15 December 1876, Cayro's successor, Fr. Bernardo Prelini, informed the Congregation of this event, and exhorted the religious to remain faithful to the spirit of the Founder and to pray for the Pope.

Passionist History

After a period of preparation, the Danei brothers were ordained in St. Peter's Basilica in the Chapel of the Immaculate Conception (The Canons' Choir Chapel) on 7 June 1727 by Pope Benedict XIII specifically for their ministry at the Hospital of San Gallicano. That morning twenty-nine candidates were ordained priests. The pope, by now almost eighty years old, insisted on doing the ordination himself. During the ordination, as he pronounced the formula 'Ac-



Detail of the statue of St. Paul of the Cross in the Basilica of St. Peter

cipite Spiritum Sanctum' [Receive the Holy Spirit], he placed his hands on the head of Paul 'with particular fervor' and, as soon as he had ordained the two brothers, 'he took them both by the hand and said: Deo gratias!'" (Zofoli, 1,351). That

morning the Pope spoke to no one after the ordination except for the two Danei brothers, asking them where they had received the orders of sub-diaconate and diaconate. The following day, Trinity Sunday, Paul and John Baptist celebrated Mass for the first time in the chapel of the San Gallicano Hospital.

PRAYER

O GOD, WHO MADE YOUR ONLY BEGOTTEN SON ETERNAL HIGH PRIEST, GRANT THAT THOSE HE HAS CHOSEN AS MINISTERS AND STEWARDS OF YOUR MYSTERIES MAY BE FOUND FAITHFUL IN CARRY OUT THE MINISTRY THEY HAVE RECEIVED. THROUGH CHRIST OUR LORD.

AMEN.



Historical Background

The Quirinal Palace (known in Italian as the Palazzo del Quirinale or simply the Quirinale) is a historic building in Rome, one of the current official residences of the President of the Italian Republic. It is located on the Quirinal Hill, the highest of the seven hills of Rome. It has housed thirty Popes, 4 Kings of Italy and 12 presidents of the Italian Republic.

The current site of the palace has been in use since Roman times, as excavations in the gardens testify. On this hill, the Romans built temples to several deities, from Flora to Quirinus, after whom the hill was named.

During the reign of Constantine, the last complex of Roman baths was built here, as the statues of the twins Castor and Pollux taming the horses decorating the fountain in the square testify. The Quirinal, being the highest hill in Rome, was very sought after and became a popular spot for the Roman patricians, who built their luxurious villas.

The palace, located on the Via del Quirinale and facing onto the Piazza del Quirinale, was built in 1583 by Pope Gregory XIII as a papal summer residence. The pope wanted to find a location that would have been far away from the humidity and stench com-

ing from the Tiber River and the unhealthy conditions of the Lateran Palace; therefore, the Quirinal hill was one of the most suitable places in Rome. The pope commissioned the architect Ottaviano Mascherino to build a palace with porticoed parallel wings and an internal court. The project was not fully completed due to the death of the pope in 1585. Pope Paul V commissioned the completion of the work on the main building of the palace. The Palace was also used as the location for papal conclaves in 1823, 1829, 1831, and 1846. It served as a papal residence and housed the central offices responsible for the civil government of the Papal States until 1870. In September 1870, what was left of the Papal States was overthrown. About five months later, in 1871, Rome became the capital of the new Kingdom of Italy. The palace became the official royal residence of the Kings of Italy.



The Pauline Chapel in the Quirinal Palace

Passionist History

In 1721, Paul received permission from the Bishop of Alessandria, Francesco Arborio di Gattinara, to travel to Rome with the hope of obtaining the permission of the Pope to gather companions in order to begin the foundation of this new religious Institute. Paul arrived at the Roman port city of Civitavecchia on 9 September and then set off on foot towards Rome. He proceeded to the Pilgrim's Hospice of the Santissima Trinità dei Pellegrini where he stayed for two nights.

The Pope, Innocent XIII, was staying at his summer palace on the Quirinal Hill, which at that time, was known as Monte Cavallo. Perhaps with the help of his now out-of-date letter from Bishop di Gattinara,

Paul went to the palace. He managed to get as far as the Maestro di Camera (chief chamberlain). Paul, disheveled, dressed in the penitential hermit's garb, asked for an audience with the Holy Father. Unfortunately, there was little mercy in the heart of this official, and upon hearing Paul's request promptly turned him out onto the street saying, "Do you know how many loiterers come here every day? Be off with you."

Feeling dejected at the treatment he had received, he crossed the piazza and sat down at one of the fountains, intending to eat one of his remaining little loaves of bread that he had just received at the Hospice of the Santissima Trinità. St. Vincent Strambi, in his biography of the Founder,



Monte Cavallo and the Quirinal Palace at the time of the Founder

relates that as he sat there, a poor man came up to him and asked for help, “On account of his youth and the disappointment he had suffered, Paul was feeling so hungry that three loaves would not have been enough for him; he could have eaten five if he had them. But he went against himself and gave away half of his bread for the love of his God, whom by the light of faith he recognized in that poor man.”

His mission must have seemed a complete failure—thrown out of the palace, without a chance to explain his business, much less the present Rule to the pope. Feeling dejected, he wandered down the hill toward the Basilica of St. Mary Major.

An interesting turn of historical events in Passionist history would also occur in the same Quirinal Palace almost one hundred

years after this episode in the life of St. Paul of the Cross. The Passionist bishop, St. Vincent Strambi was a famous missionary preacher, director of students, and the first biographer and postulator of the Cause of the Founder. He became the bishop of the Italian cities of Macerata and Tolentino. In 1808, during the period of the Napoleonic suppression in Italy he was exiled because of his fidelity to the Pope and the Holy See. When Napoleon was defeated, Vincent returned to Macerata in 1814. Now, elderly and weary from his exile and endless difficulties, he asked the pope to be allowed to return to Passionist religious life where he could prepare himself for the final days of his life. In 1823, the Pope, Leo XII granted his wish – but, only partially. In fact, he wanted Vincent to reside in his residence at the Quirinale Palace as his spiritual director

and confessor. Strambi acquiesced to pontiff's request.

In December of that year, the Holy Father suddenly became gravely ill. He called for Vincent to administer to him the sacrament of Viaticum. It was midnight of December 23, 1823. When the pope saw him, he embraced him and said, "My dear Vincent, I thought that I would make you a saint; however some other pontiff will have to do so." Vincent replied, "Have courage, Holiness; the Lord will not deprive the Church of its pastor in these difficult times. There is a person who will offer his life in exchange for your recovery." In the morning, Vincent celebrated Mass and offered his own life for the health of the pontiff. At the end of the Mass, the Pope rapidly began to recover his health. On the contrary, Vincent mysteriously became ill and died in the Palace one week later, on January 1, 1824, the day of his 79th birthday. He was initially buried in the basilica of Sts. John and Paul.



St. Vincent Strambi

PRAYER

O GOD, WHO CHOSE YOUR SERVANT THE POPE IN SUCCESSION TO THE APOSTLE PETER AS SHEPHERD OF THE WHOLE FLOCK, LOOK FAVORABLY ON THE SUPPLICATIONS OF YOUR PEOPLE AND GRANT THAT, AS VICAR OF CHRIST ON EARTH, HE MAY CONFIRM HIS BRETHREN AND THAT THE WHOLE CHURCH MAY BE IN COMMUNION WITH HIM IN THE BOND OF UNITY, LOVE AND PEACE, SO THAT IN YOU, THE SHEPHERD OF SOULS, ALL MAY KNOW THE TRUTH AND ATTAIN LIFE ETERNAL. THROUGH CHRIST OUR LORD.

AMEN.

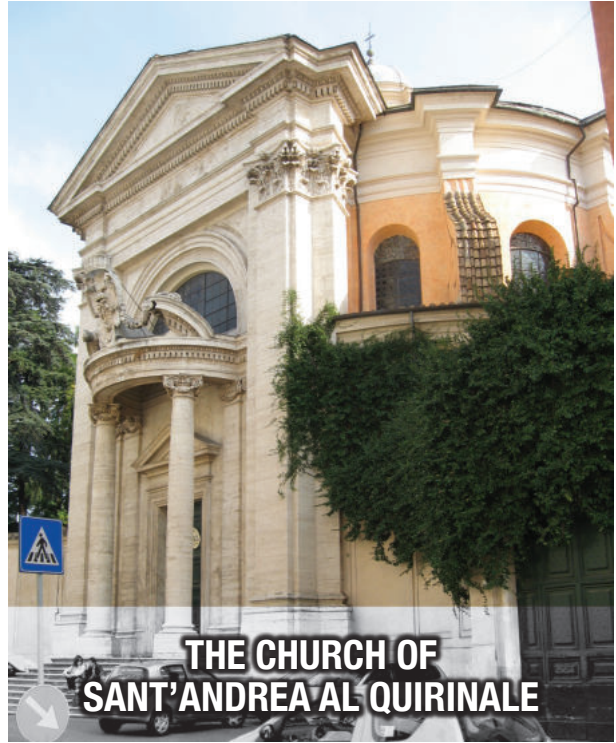
Itinerary 5

Sant'Andrea al Quirinale is the 17th century former novitiate church, now titular, of the Jesuits, and is located at Via del Quirinale 29.

The first church on the site, Sant'Andrea in Monte Cavallo, was possibly a parish church but its origin is very obscure.

The Society of Jesus or Jesuits received its official confirmation in 1540, and as a centralized religious order needed a single novitiate. A novitiate was established here in 1566 when the old church was donated to the then Superior General of the Jesuits, St. Francis Borgia. One of the Jesuits in Rome named Giovanni Tristano had been trained as an architect, and he was given the job of rebuilding the church and adding a residence building for the novitiate. The immediate and explosive growth of the new order meant that the novitiate was inadequate as soon as it was finished. One response was the incorporation of the ancient basilica of San Vitale and its grounds into the complex in 1598. Paradoxically, today the church of Sant'Andrea is dependent on the basilica which is now a parish church.

All the great Jesuit Counter-Reformation saints after the first generation necessarily spent time here in the novitiate. Among these were St. Aloysius Gonzaga, St. Stanislaus Kostka and St. Robert Bellarmine.



The body of the present church was built in 1658–1661. Bernini designed it, but he left the actual work of construction to a brilliant committee of architects. The whole building was finally finished and consecrated in 1678.

The church is considered one of the finest examples of Roman Baroque, with its superb balance and harmony in the choice of materials and the flow of light in the interior. It is said that Bernini did not charge a fee for designing this church, and his only payment was a daily donation of bread from the novitiate's oven. According to the biography written by his son Domenico, Bernini



The interior of the Church of Sant'Andrea on the Quirinale hill.

considered it his only perfect work and often came here to attend Mass in his old age.

The church was attached to the novitiate of the Jesuits where they have resided, with a hiatus when they were suppressed from 1773 to 1814. When the Congregation was reinstated, the Jesuits returned to Sant'Andrea. However, in 1873, the new Italian government sequestered almost all the religious residences in Rome and the Jesuits again were expelled from here. The property was then taken over by the Italian crown, in order to accommodate various royal officials working in the Quirinal Palace, which was where the king resided.

The church hence lost its reason for existence, but the fame of Bernini preserved it from demolition. After the confiscation of the church by the Italian government, it was administered for a period by diocesan cler-

gy. However, the Jesuits managed to regain it in the mid-20th century, and they continue to administer the church until today. The former novitiate is now called the Palazzo Sant'Andrea, and is a state office building.

Passionist History

There are two episodes in the life of the St. Paul of the Cross and foundation of the Congregation that are associated with this site.

The first of these took place in 1727. Prior to their sub-diaconate ordination, St. Paul of the Cross and his brother, John Baptist, made the customary pre-ordination retreat here at the Jesuit Novitiate of Sant'Andrea di Monte Cavallo. Subsequently, on 11 April 1727, the Vicegerent

Itinerary 5



Cardinal Francesco Saverio de Zelada

of Rome, Bishop Nunzio Baccari ordained them sub-deacons at St. John Lateran.

The second event occurred in 1773. Until this point in time, except for the small residence, the Hospice of the Santissimo Crocifisso, the Passionists had no house or church in the city of Rome. However, in 1773 the Jesuit Congregation (Company of Jesus) was suppressed for the second time in its history. The result of this decision was the loss of all of their properties throughout the world, including in Rome. Subsequently, Cardinal Zelada, a member of the Commission overseeing the use of the possessions of the Jesuits, proposed that the Passionists take possession of the Basilica and monastery of Sts. John and Paul, and that the Vincentians who were already living

there would re-settle at the church and residence of Sant'Andrea al Quirinale. At that time Sts. John and Paul was outside the center of Rome and therefore Paul wrote to Pope Clement that it was 'more in conformity with the spirit of our Institute, being in a more solitary place.' In addition, the church and house at the Quirinale were smaller and would not, he said, allow the religious to carry out their life of prayer according to the Rule.

On 23 August, a week after the publication of the Brief "*Dominus ac Redemptor*", Paul was informed by Monsignor Alfani that the Pope had approved the transfer of the Vincentians to Sant'Andrea and the granting of the complex of Sts. John and Paul to the Passionists. By the end of October of that year, an agreement was reached with all parties and in December, the Passionists assumed possession of the Basilica and monastery on the Celio.

PRAYER

WE HUMBLY IMPORE YOUR
MAJESTY, O LORD, THAT, JUST AS
THE BLESSED APOSTLE ANDREW WAS
FOR YOUR CHURCH A PREACHER
AND PASTOR, SO MAY HE BE FOR US
A CONSTANT INTERCESSOR BEFORE
YOU.

THROUGH CHRIST OUR LORD.

AMEN.



**MONTECITORIO AND THE FORMER CHURCH
OF THE MOST HOLY TRINITY OF THE MISSION,
INCLUDING THE PIOUS HOUSE OF THE MISSION**

Historical Background

Monte Citorio (today Montecitorio) was the name given to a small man-made mound originating from the levelling of the nearby area where Emperor Augustus built the Horologium Divi Augusti, a gigantic sundial. The Palazzo di Montecitorio was designed by Gian Lorenzo Bernini in 1653 for Prince Niccolò Ludovisi and his wife Costanza Pamphilj di San Martino; the former was a nephew of Pope Gregory XV and the latter the niece of Pope Innocent X, the reigning pope. The unfinished building was acquired by Pope Innocent XII. He asked Carlo Fontana to complete it and to

adapt it to house public offices. The entrance and the balcony were given a more severe appearance and they were decorated with reliefs portraying Charity (left) and Justice (right). The façade of the palace is untouched although its interior was widely modified after 1871 to adapt it to the needs of Camera dei Deputati, the Lower House of the Italian Parliament.

The obelisk erected by Pharaoh Psammetichus II (595-589 BC) in Heliopolis was brought to Rome by Emperor Augustus. He used it as the gnomon of a sundial. Pope Pius VI decided to retain the original use of

Itinerary 5



A view of the "Via della Missione".

crated churches of Rome) was built on the Via della Missione, on the left side of the Palazzo Montecitorio. It was consecrated on 14 July 1743. The name comes from the priests who built the Church, belonging to the Congregation of the Mission (also known as Vincentians or Lazarists) founded by Saint Vincent de Paul. As part of this complex the Vincentians also had a retreat house called the "Pia Casa della Missione" (Pious House of the Mission).

In 1871, the monastery (and retreat house) were demolished in order to build the Italian government building of the "Camera dei Deputati". All that remains of the church is the portal that was incorporated into the government building. Several works of art that were originally in the church were re-located to the Leonine College (Collegio Leoniano, Via Pompeo Magno, 21). Among these is a painting by Sebastiano Conca depicting the Most Holy Trinity.

the obelisk and the bronze globe he placed at the top of the monument is pierced so that at noon a sun ray crosses it and indicates the date on a series of markers on the pavement of the square. The globe is decorated by the heraldic symbols of the pope, which included the representation of a blowing wind.

For a number of years there was also a monastery here of Basilian nuns who fled Greece during the iconoclastic heresy in the 8th century. They brought with them the relic of the body of St. Gregory Nazianzen. In 1580, Pope Gregory XIII had the relics transferred to the Vatican.

In 1642, the Church of the Holy Trinity of Mission (currently one of the deconse-

Passionist History

The Congregation of the Mission (a Society of Apostolic Life), often known as Vincentian Fathers and Brothers or Lazarists was founded by St. Vincent de Paul in 1625 for the evangelization of the poor and the formation of the clergy.

Here at the "Pia Casa della Missione" (Pious House of the Mission), as well as at the former retreat house of the religious at Sts. John and Paul, the Vincentians offered retreats, especially for candidates preparing for ordination. St. Vincent believed that retreats were needed by both his communities and lay people as an essential element in the growth of a person's relationship with God. According to Vincent, the purpose of



Street plaque: Via della Missione

the retreat is “to become a perfect Christian and become perfect in one’s own particular vocation. A perfect student, if one is a student; a perfect soldier if one is a soldier; a perfect lawyer if one is in the legal profession; a perfect priest like St Charles Borromeo if one is a priest. To sum up, to perfect oneself in one’s own vocation, or to choose one.”

In the Processes for the canonization of St. Paul of the Cross, Fr. Giovanni Maria Cioni relates that after being ordained sub-deacons in April, 1727, Paul and John Baptist made a retreat here with the Vincentians of Monte Citorio and, on May 1, 1727, they were ordained deacons. After a third retreat, again in this retreat house, they were finally ordained priests on 7 June in St. Peter’s Basilica. Neither Cioni nor St. Paul of the Cross offer any details about these retreats.

PRAYER

LORD, MAY THE PRAYERS OF ALL THE SAINTS OF THE CONGREGATION OF THE PASSION UNITE TO HELP US. MAY WE FAITHFULLY FOLLOW THEIR EXAMPLE UNDER THE BANNER OF THE CROSS AND SEEK ALWAYS TO SPREAD CHRIST’S KINGDOM BY PRAYER AND APOSTOLIC WORK.

THROUGH CHRIST OUR LORD.

AMEN.

ST. PAUL OF THE CROSS IN ROME — *Biographical Timeline* —

1721

Toward the end of August he leaves Castellazzo and goes to Rome to present his Rule to the Pope.

Between September 22-25, he is refused entry at the papal residence on the Quirinale. He professes the Vow of the Passion in the Basilica of St. Mary Major (Borghese Chapel).

1725

On 21 May he meets Pope Benedict XIII at the Church of the Navicella and receives "oral" approbation for the foundation of the Institute.

1726

On 8 October he begins his ministry at the Hospital of San Gallicano.

1727

On 7 June he is ordained a priest, together with his brother, John Baptist, in St. Peter's Basilica.

1749

He preaches his first mission in the City during the period of Advent, 7-21 December, at the Church of San Giovanni dei Fiorentini.

1767

On 9 January the Hospice of the Most Holy Crucifix (Santissimo Crocifisso) is inaugurated on the Via San Giovanni in Laterano (corner of Via dei SS. Quattro Coronati).

1769

In September, he preaches his last popular mission in the Basilica of Santa Maria in Trastevere.

1773

On 9 December, together with his fellow religious, he takes custody of the retreat and Basilica of Sts. John and Paul.

1775

On 18 October, Paul of the Cross dies in the retreat of Sts. John and Paul at 4:45 PM. He was eighty-one years old.

On 21 October, he is buried in the Basilica of Sts. John and Paul.

1777

Opening of the processes of canonization.

1853

On 1 May, he is beatified by Pope Pius IX.

1867

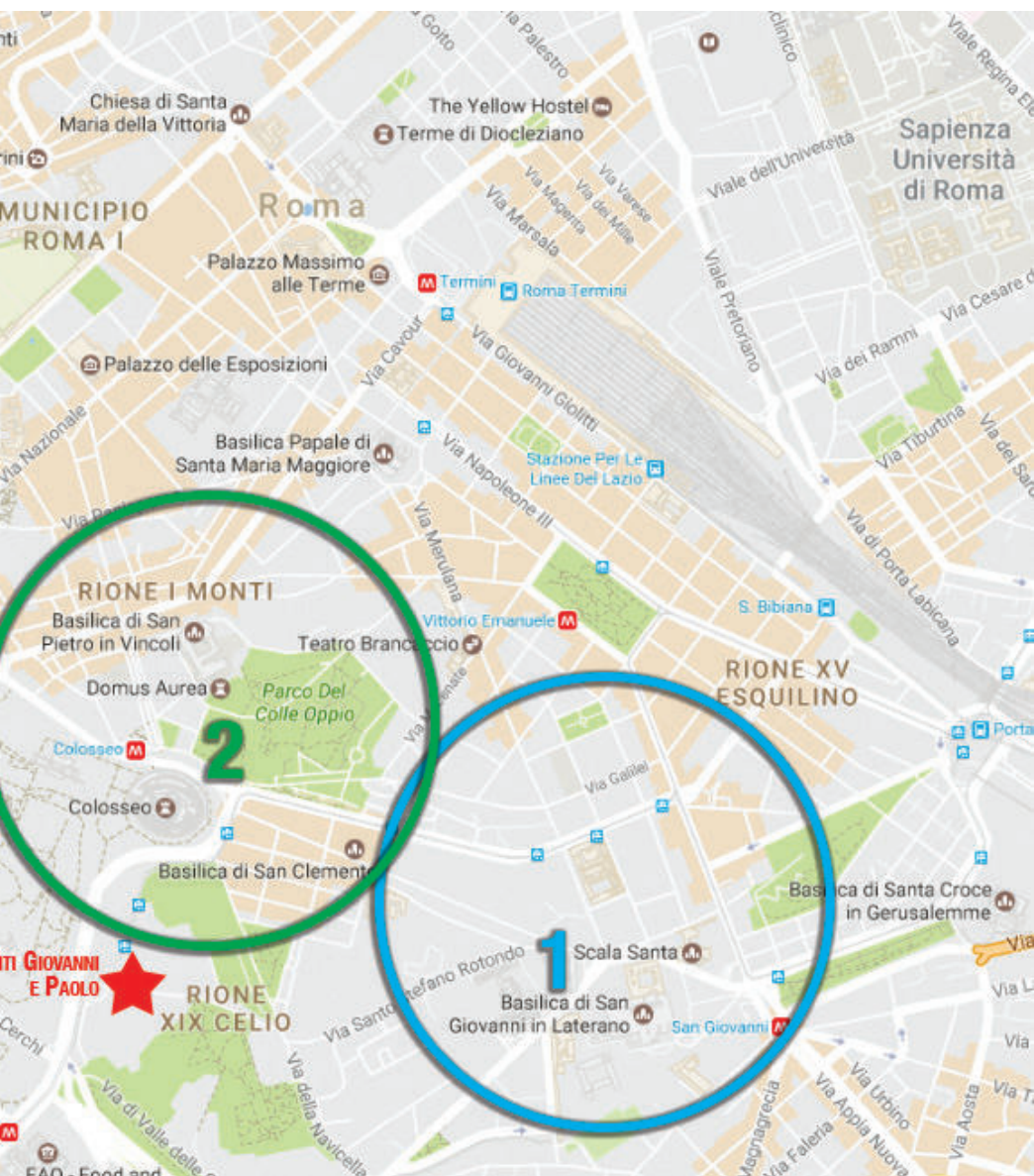
On 29 June, he is canonized by Pope Pius IX.

1880

His body is transferred to the newly completed chapel in his honor in the Basilica of Sts. John and Paul, designed by Marinucci. The altar was the gift of Prince Alessandro Torlonia. Additional gifts for the embellishment of the Chapel were offered by Pope Pius IX, as well as various cardinals and the faithful.

MAP of ITINERARIES







**May the Passion of Jesus Christ
be always in our hearts!**

For further information:
www.passiochristi.org
Email: commcuria@passiochristi.org