



**ANNUS FIDEI** 2012  
2013

PONTIFICIUM CONSILIUM DE NOVA  
EVANGELIZATIONE PROMOVENDA



# ***“I TRUST IN YOU”***

**VADEMECUM**



**English**

**4-7  
JUL**

**PILGRIMAGE TO THE TOMB OF PETER  
OF SEMINARIANS, NOVICES  
AND THOSE ON A VOCATIONAL JOURNEY**

## **Creed**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
and by the Holy Spirit was incarnate of the Virgin Mary,  
and became man.

For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

“I TRUST IN YOU”

VADEMECUM

JULY, 4<sup>TH</sup>–7<sup>TH</sup> 2013



*Pilgrimage to the Tomb of Peter  
of Seminarians, Novices  
and those on a vocational journey*



## GREETINGS AND PRESENTATION

The joy of vocation is the underlying reason why thousands of young people will gather together in Rome over the coming days. Their presence during this Year of Faith is above all an act of witness, saying to the City of Rome and to the whole world that the decision to consecrate oneself to Christ in the service of the Church is both beautiful and worthwhile. Christians are continuously called to account for their faith (cf. 1Pt 3:15), but those who are consecrated to Christ have an even greater challenge. Often they are asked about the why of their vocation. And each one of them knows the reasons which lie at the heart of his or her free decision to follow Christ who never ceases to call and never tires of new disciples. The vocational life is such that it opens up ever more to new horizons which go beyond our greatest expectations. Filled with these feelings of great hope, we welcome the thousands of young people and their formators to Rome.

I would like to take this opportunity to address each one of you individually. You will be living the next few days in the Eternal City in the presence of the Successor of Peter. It is our hope that the coming days will be above all charged with faith. The experience of friendship which this occasion affords will offer you the opportunity of telling one another of the marvels the Lord has accomplished in each one of you. Moreover, we hope that you will tread with conviction upon these the streets which will take you to the places where the saints have lived and where they have woven with their lives the testimonies they have left to us.. I There are many saints buried in this City or who have at some point visited it, but underlying all of their lives is the unity of love with which each one has followed Christ in the same conviction: to leave everything and become his disciples. In these days I hope that you will show forth the joy which derives from the grace given to each one of you through the commitment that you have made. May your time

here be accompanied by personal and communal prayer, including the Profession of Faith that you will make before the Tomb of the Apostle Peter, in order that your steps on the vocational path may be made more secure and that one day you may become priests and religious in the service of the New Evangelization.

✠ Rino Fisichella  
President of the Pontifical Council  
for the Promotion of the New Evangelization

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*The Pilgrimage to the Tomb of Peter of Seminarians, Novices and those on a vocational journey*, like every pilgrimage, is characterized by times of common and of personal prayer, of companionship and of sharing personal experiences of faith with those on the journey and, especially, of intimacy with God.

This Vademecum has been designed as a service to those on a journey of vocation, in order for them to live the experience of the Pilgrimage to the Tomb of Peter in the Year of Faith as a particularly appropriate occasion to share and to deepen, in terms of vocation, “the contents of the faith professed, celebrated, lived and prayed” (Benedict XVI, *Motu Proprio*, *The Door of Faith*, 9).

It will be able to act as a valuable tool in the times of communitarian activity envisaged in the program, as also in times of personal reflection, in listening and in engaging in dialogue with God, so that the ‘Here I am... I trust in You’ may be confirmed and deepened also by the grace of this Pilgrimage.

And so, wishing you a ‘Good Pilgrimage’, first of all together with the ‘Great Figures of Faith’ along the path of the pilgrimage of the History of Salvation:

- “By faith Mary accepted the Angel’s word and believed in the proclamation that she was to become the Mother of God.”

- “By faith the Apostles left everything to follow the Master.”
- “By faith the disciples formed the first community gathered around the teaching of the Apostles.”
- “By faith the martyrs gave their lives to witness to the truth of the Gospel.”
- By faith men and women have consecrated their lives to Christ, leaving everything to live the simplicity of the Gospel in obedience, poverty and chastity.”
- “By faith, through the course of the centuries, men and women of all ages, whose names are written in the Book of Life, have confessed the beauty of following Christ, where they have been called to give witness to the fact that they were Christians.”
- “By faith we too live; by the living recognition of Jesus Christ, present in our existence and in our history.” (Benedict XVI, *Idem*, 13).

Have a Good Pilgrimage, together with the brothers and sisters, whom, in these days, God in His providence places alongside you as companions of faith and of witness to vocation.

✠ Italo Castellani  
Archbishop of Lucca

## USEFUL INFORMATION

### **Collection of tickets and passes for the concelebration on Sunday, 7th July:**

#### Centro Accoglienza Pellegrini

Via della Conciliazione, 7

Tel. +39 06 69885025

[info@annusfidei.va](mailto:info@annusfidei.va)

[www.annusfidei.va](http://www.annusfidei.va)

### **Collection of the 'Pilgrim's Kit' and of the ticket for visiting Christian Rome:**

#### Opera Romana Pellegrinaggi

Piazza Pio XII

Tel. +39 06 69896373

[annusfidei@orpnnet.org](mailto:annusfidei@orpnnet.org)

[www.operaromanapellegrinaggi.org](http://www.operaromanapellegrinaggi.org)

*All texts of songs are to be found  
at the back of the Vademecum → page 75*



## PROGRAM AND CONTENTS

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### Thursday, July 4th

Morning Arrival and welcome of pilgrims at the host sites

3.00 pm Visit to *Christian Rome*  
(not included in the registration fee)

6.30 pm Meeting of the participants in the Pilgrimage  
at the gardens of Castel Sant'Angelo

7.00 pm Pilgrimage on foot to the Tomb of Peter,  
with *Professio Fidei* → 9

### Friday, July 5th

9.00 am Catechesis on the theme of vocation  
in the Conciliar teachings, in language groups → 27

12 noon Eucharistic Celebration

4.00 pm Vocational journeys to the churches of the Saints → 29

9.00 pm Festival in *Piazza del Campidoglio*:  
Vocational announcement and testimonies → 59

### Saturday, July 6th

9.00 am Celebration of the Sacrament of Penance → 61  
Free time to visit Rome

9.00 am A gathering of diocesan seminary rectors  
and those involved in the formation  
of those preparing for consecrated life:  
*The role of vocational formators*  
*in the service of the New Evangelization* → 63

4.30 pm Meeting with pope Francis and vocational testimonies → 65

6.30 pm Marian Procession in the Vatican Gardens → 67

### Sunday, July 7th

9.30 am Concluding Eucharistic celebration  
presided by the Holy Father in St. Peter Basilica → 73



# PILGRIMAGE ON FOOT TO THE TOMB OF PETER

*July, 4th 2013, meeting at 6.30 pm*  
*Gardens of Castel Sant'Angelo* **5**

## FIRST STAGE (AT CASTEL SANT'ANGELO)

### Meeting and welcome

*Greeting and introduction to the Pilgrimage by H. E. Msgr. Rino Fisichella, President of the Pontifical Council for the Promotion of the New Evangelization.*

### SONG N° 1

#### CREDO, DOMINE (HYMN FOR THE YEAR OF FAITH)

#### *Celebrant:*

In nómine Patris, et Fílii,  
et Spíritus Sancti.

**R.** Amen.

Pax vobis.

**R.** Et cum spíritu tuo.

*In the name of the Father, and  
of the Son, and of the Holy Spirit.*

*Amen.*

*Peace be with you.*

*And with your spirit.*

*Celebrant:*

Orémus.

Præsta, quæsumus, omnipotens Deus:  
ut nullis nos permittas perturbatiõibus cóncuti;  
quos in apostólicæ confessiõnis petra solidásti.  
Per Christum, Dóminum nostrum.

*R.* Amen.

*Let us pray.*

*Grant, we pray,  
almighty God, that no  
tempests may disturb  
us, for you have set us  
fast on the rock of the  
Apostle Peter's confes-  
sion of faith. Through  
Christ our Lord.*

**A door that is always open  
Recalling our baptism,  
the seed of personal vocation**

*Reader:*

From the Apostolic Letter *Porta Fidei* of Benedict XVI  
for the indiction of the Year of Faith

**n. 1**

The “door of faith” (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church. It is possible to cross that threshold when the word of God is proclaimed and the heart allows itself to be shaped by transforming grace. To enter through that door is to set out on a journey that lasts a lifetime. It begins with baptism (cf. Rom 6:4), through which we can address God as Father, and it ends with the passage through death to eternal life, fruit of the resurrection of the Lord Jesus, whose will it was, by the gift of the Holy Spirit, to draw those who believe in him into his own glory (cf. Jn 17:22). To profess faith in the Trinity – Father, Son and Holy Spirit – is to believe in one God who is Love (cf. 1Jn 4:8): the Father, who in the fullness of time sent his Son for our salvation; Jesus Christ, who in the mystery of his death and resurrection redeemed the world; the Holy Spirit, who leads the Church across the centuries as we await the Lord’s glorious return.

*Leader:*

In this moment of silence, let us remember those who handed on to us the precious gift of the faith (parents, teachers, priests, educators, people who accompanied us in our choice of life...). Let us thank the Lord for these elder brothers and sisters who have opened to us the door of the faith.

**At Your word, I will put out the nets**  
**“When the Word of God is proclaimed,**  
**and the heart allows itself to be shaped by transforming grace...?”**

*Deacon:*

From the Gospel according to Luke

**5: 1-11**

While the crowd was pressing in on Jesus and listening to the word of God, he was standing by the Lake of Gennesaret. He saw two boats there alongside the lake; the fishermen had disembarked and were washing their nets. Getting into one of the boats, the one belonging to Simon, he asked him to put out a short distance from the shore. Then he sat down and taught the crowds from the boat.

After he had finished speaking, he said to Simon, “Put out into deep water and lower your nets for a catch.” Simon said in reply, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets.” When they had done this, they caught a great number of fish and their nets were tearing. They signaled to their partners in the other boat to come to help them. They came and filled both boats so that they were in danger of sinking. When Simon Peter saw this, he fell at the knees of Jesus and said, “Depart from me, Lord, for I am a sinful man.” For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of Zebedee, who were partners of Simon. Jesus said to Simon, “Do not be afraid; from now on you will be catching men.” When they brought their boats to the shore, they left everything and followed him.

The Gospel of the Lord.

**R.** Praise to you, Lord Jesus Christ.

*Leader, for personal reflection:*

Your life, too, is made up of this continual asking by the Lord and of this response on your part. At the beginning, the Lord may ask a little time, something which is part of the context of your daily existence – the bark of Simon – and you are also ready to give this.

But there is always something more. The Lord asks also for your existence, your way of being, your life. It is not just a question of “some thing”, but of you in your totality and at the deepest level.

Jesus asks for everything: Leave the nets, leave your profession, and follow me; there is nothing which can remain our property because everything is God's.

*Celebrant:*

Let us pray.

Lord, our God,  
we are walking towards You, following Jesus:  
send your Holy Spirit upon us  
so that, by listening to the word,  
we may grow in knowledge of You  
and so that, by prayer,  
we may come to contemplate the beloved countenance  
of your Son, Jesus Christ.  
Who lives for ever and ever.

*R.* Amen.

## Beginning of the walk to St. Peter square

SONG N° 2

JESUS CHRIST YOU ARE MY LIFE

SONG N° 3

EMMANUEL

SONG N° 4

NADA TE TURBE (R.)

*Psalm 84 (83)*

1. How lovely your dwelling,  
O Lord of hosts!  
My soul yearns and pines  
for the courts of the Lord.  
My heart and flesh cry out  
for the living God. R.
2. As the sparrow finds a home  
and the swallow a nest to settle her young,  
My home is by your altars,  
Lord of hosts, my king and my God!  
Blessed are those who dwell in your house!  
They never cease to praise you. R.
3. Blessed the man who finds refuge in you,  
in their hearts are pilgrim roads.  
As they pass through the Baca valley,  
they find spring water to drink.  
The early rain covers it with blessings.  
They will go from strength to strength  
and see the God of gods on Zion. R.

SONG N° 5  
HERE I AM LORD

SONG N° 6  
LAUDATE DOMINUM (R.)

*Psalms 121 (120)*

1. I raise my eyes toward the mountains.  
From whence shall come my help?  
My help comes from the Lord,  
the maker of heaven and earth.  
He will not allow your foot to slip;  
or your guardian to sleep. R.

2. Behold, the guardian of Israel  
never slumbers nor sleeps.  
The Lord is your guardian;  
the Lord is your shade  
at your right hand.  
By day the sun will not strike you,  
nor the moon by night.  
The Lord will guard you from all evil;  
he will guard your soul.  
The Lord will guard your coming and going  
both now and forever. R.

SONG N° 7  
PESCADOR DE HOMBRES



SONG N° 8  
BONUM EST CONFIDERE (R.)

*Psalm 122 (121)*

1. I rejoiced when they said to me,  
“Let us go to the house of the Lord.”  
And now our feet are standing  
within your gates, Jerusalem.  
Jerusalem, built as a city,  
walled round about.  
There the tribes go up,  
the tribes of the Lord,  
As it was decreed for Israel,  
to give thanks to the name of the Lord R.
2. There are the thrones of justice,  
the thrones of the house of David.  
For the peace of Jerusalem pray:  
“May those who love you prosper!  
May peace be within your ramparts,  
prosperity within your towers.”  
For the sake of my brothers and friends  
I say, “Peace be with you.”  
For the sake of the house of the Lord, our God,  
I pray for your good. R.

SECOND STAGE  
(AT THE OBELISK IN ST. PETER SQUARE)

**You, who do you say I am?**  
**Meeting Jesus,**  
**an experience of a love received and returned**

*Reader:*

From the Apostolic Letter *Porta Fidei* of Benedict XVI  
for the indiction of the Year of Faith

n. 7

“*Caritas Christi urget nos*” (2Cor 5:14): it is the love of Christ that fills our hearts and impels us to evangelize. Today as in the past, he sends us through the highways of the world to proclaim his Gospel to all the peoples of the earth (cf. Mt 28:19). Through his love, Jesus Christ attracts to himself the people of every generation: in every age he convokes the Church, entrusting her with the proclamation of the Gospel by a mandate that is ever new. Today too, there is a need for stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith. In rediscovering his love day by day, the missionary commitment of believers attains force and vigour that can never fade away. Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy. It makes us fruitful, because it expands our hearts in hope and enables us to bear life-giving witness: indeed, it opens the hearts and minds of those who listen to respond to the Lord’s invitation to adhere to his word and become his disciples. Believers, so St. Augustine tells us, “strengthen themselves by believing.” The saintly Bishop of Hippo had good reason to express himself in this way. As we know, his life was a continual search for the beauty of the faith until such time as his heart would find rest in God. His

extensive writings, in which he explains the importance of believing and the truth of the faith, continue even now to form a heritage of incomparable riches, and they still help many people in search of God to find the right path towards the “door of faith.”

Only through believing, then, does faith grow and become stronger; there is no other possibility for possessing certitude with regard to one’s life apart from self-abandonment, in a continuous crescendo, into the hands of a love that seems to grow constantly because it has its origin in God.

**“You are the Christ, the Son of the living God”**

**Only through believing does faith grow and is it strengthened**

*Deacon:*

From the Gospel according to Matthew

**16: 13-19**

When Jesus went into the region of Caesarea Philippi he asked his disciples, “Who do people say that the Son of Man is?” They replied, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter said in reply, “You are the Messiah, the Son of the living God.” Jesus said to him in reply, “Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.”

The Gospel of the Lord.

**R.** Praise to you, Lord Jesus Christ.

## Introduction to the Profession of Faith

### *Reader:*

From the Apostolic Letter *Porta Fidei* of Benedict XVI  
for the indiction of the Year of Faith

n. 10

“Man believes with his heart and so is justified, and he confesses with his lips and so is saved” (Rom 10:10). The heart indicates that the first act by which one comes to faith is God’s gift and the action of grace which acts and transforms the person deep within. [...] Confessing with the lips indicates in turn that faith implies public testimony and commitment. A Christian may never think of belief as a private act. Faith is choosing to stand with the Lord so as to live with him.

### *Leader:*

The profession of faith is a personal act and at the same time a communitarian act. “I believe” is the faith of the Church, professed personally by all believers, which becomes “We believe.”

Now, in communion with the Church throughout the world, we profess our faith together, each in his or her own language.

## Together in silence towards the Basilica of St. Peter

### *Leader:*

We prepare to enter in silence into the Basilica, where we will walk in procession towards the Altar of the Confession, to venerate the tomb of the Apostle, Peter, and to entrust to our Lord our desire to follow Him and to offer to Him the whole of our life, our vocation and the mission to which he calls us.

*Entrance in silence inside the Basilica of St. Peter.*

## Litany of the Saints

### *Leader and then assembly:*

Kýrie, eléison.

Christe eléison.

Kýrie, eléison.

Sancta María,

Sancta Dei Génatrix,

Sancta Virgo vírginum,

Sancti Míchael, Gábriel et Ráphael,

Omnes sancti Angeli,

Sancte Abraham,

Sancte Móyses,

Sancte Elía,

Sancte Ioánnes Baptísta,

Sancte Ioseph,

Omnes sancti Patriárchæ et Prophétæ,

Sancti Petre et Paule,

Sancte Andréa,

Sancti Ioánnes et Iacóbe,

Sancte Thoma,

Sancti Philíppe et Iacóbe,

Sancte Bartholomæe,

Sancte Matthæe,

Sancti Simon et Thaddæe,

Sancte Matthía,

Sancte Luca,

Sancte Marce,

Sancte Bárnaba,

Sancta María Magdaléna,

Omnes sancti Discípuli Dómini,

Kýrie, eléison.

Christe eléison.

Kýrie, eléison.

ora pro nobis.

ora pro nobis.

ora pro nobis.

oráte pro nobis.

oráte pro nobis.

ora pro nobis.

ora pro nobis.

ora pro nobis.

ora pro nobis.

ora pro nobis.

oráte pro nobis.

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ora pro nobis.

oráte pro nobis.

ora pro nobis.

ora pro nobis.

ora pro nobis.

ora pro nobis.

ora pro nobis.

oráte pro nobis.

Sancte Stéphane,  
 Sancte Ignáti Antiochéne,  
 Sancte Polycárpe,  
 Sancte Iustíne,  
 Sancte Lauréti,  
 Sancte Cypriáne,  
 Sancte Bonifati,  
 Sancte Stanisláe,  
 Sancte Thoma *Becket*,  
 Sancti Ioánnes *Fisher* et Thoma *More*,  
 Sancte Paule *Miki*,  
 Sancti Isaac *Jogues* et Ioánnes *de Brébeuf*,  
 Sancte Petre *Chanel*,  
 Sancte Cárole *Lwanga*,  
 Sanctæ Perpétua et Felícitas,  
 Sancta Agnes,  
 Sancta María *Goretti*,  
 Sancta Terésia Benedícta a Cruce,  
 Sancte Iacóbe *Berthieu*,  
 Sancte Petre *Calungsod*,  
 Omnes sancti Mártyres,  
  
 Sancti Leo et Gregóri,  
 Sancte Ambrósi,  
 Sancte Hierónyme,  
 Sancte Augustíne,  
 Sancte Athanási,  
 Sancti Basíli et Gregóri *Nazianzene*,  
 Sancte Ioánnes Chrysóstome,  
 Sancte Martíne,  
 Sancte Patríci,  
 Sancti Cyrílle et Methódi,  
 Sancte Cárole *Borromeo*,  
 Sancte Francísce *de Sales*,  
 Sancte Pie *Decime*,

ora pro nobis.  
 ora pro nobis.  
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 ora pro nobis.

Sancte Antóni,	ora pro nobis.
Sancte Benedícite,	ora pro nobis.
Sancte Bernárde,	ora pro nobis.
Sancte Francísce,	ora pro nobis.
Sancte Domínice,	ora pro nobis.
Sancte Thoma <i>de Aquino</i> ,	ora pro nobis.
Sancte Ignáti <i>de Loyola</i> ,	ora pro nobis.
Sancte Francísce <i>Xavier</i> ,	ora pro nobis.
Sancte Petre <i>Claver</i> ,	ora pro nobis.
Sancte Vincéti <i>de Paul</i> ,	ora pro nobis.
Sancte Ioánnes <i>Eudes</i> ,	ora pro nobis.
Sancte Ludovíce <i>Maria Grignon de Montfort</i> ,	ora pro nobis.
Sancte Ioánnes <i>Maria Vianney</i> ,	ora pro nobis.
Sancte Ioánnes <i>Bosco</i> ,	ora pro nobis.
Sancta Catharína <i>Senensis</i> ,	ora pro nobis.
Sancta Terésia a Iesu,	ora pro nobis.
Sancta Rosa <i>de Lima</i> ,	ora pro nobis.
Sancta Francísca <i>Cabrini</i> ,	ora pro nobis.
Sancta Birgíta,	ora pro nobis.
Sancta Faustína <i>Kowalska</i> ,	ora pro nobis.
Sancte Pie a Pietrelcina,	ora pro nobis.
Sancte Iosephmaría <i>Escrivá de Balaguer</i> ,	ora pro nobis.
Sancta Teresia de Ávila,	ora pro nobis.
Sancte Ioánnes Baptísta <i>Piamarta</i> ,	ora pro nobis.
Sancta María Carméli <i>Sallés y Barangueras</i> ,	ora pro nobis.
Sancta Mariánna <i>Cope</i> ,	ora pro nobis.
Sancte Aloýsi <i>Gonzaga</i> ,	ora pro nobis.
Sancte Ioánnes <i>Berchmans</i> ,	ora pro nobis.
Sancte Gaspar <i>del Bufalo</i> ,	ora pro nobis.
Sancta Elisabeth Anna <i>Seton</i> ,	ora pro nobis.
Sancta Ioánnna Francísca <i>de Chantal</i> ,	ora pro nobis.
Sancta Catharína <i>Maria Drexel</i> ,	ora pro nobis.
Sancta Lúcia <i>Filippini</i> ,	ora pro nobis.
Sancta María Domínica <i>Mazzarello</i> ,	ora pro nobis.

Sancte Ludovíce,	ora pro nobis.
Sancta Mónica,	ora pro nobis.
Sancta Elísabeth <i>Hungariæ</i> ,	ora pro nobis.
Sancta Edvíge <i>Jadwiga</i> ,	ora pro nobis.
Sancta Bernadétta,	ora pro nobis.
Sancta Catharina <i>Tekakwitha</i> ,	ora pro nobis.
Sancta Anna <i>Schäffer</i> ,	ora pro nobis.
Beate Ioánnes <i>Vigesime Tertie</i> ,	ora pro nobis.
Beate Ioánnes Paule <i>Secunde</i> ,	ora pro nobis.
Beata Teresia <i>di Calcutta</i> ,	ora pro nobis.
Beate Antóni <i>Rosmini</i> ,	ora pro nobis.
Beate Aloýsi <i>Novarese</i> ,	ora pro nobis.
Omnes sancti et sanctæ Dei,	oráte pro nobis.

*There follow songs, interspersed with readings from the Prayer of Faith (Paul VI, October, 30th 1968)*

- O Lord, *I believe. I will to believe in You.*
- O Lord, *let my faith be complete*, without reservations; make it penetrate into my thought and into my way of judging things, both divine and human.
- O Lord, *make my faith free*; that is, accompanied by my own personal adherence to it, and accepting the renunciations and obligations that are involved, so that it may express the highest point of my personality: I believe in you, O Lord.
- O Lord, *make my faith sure*; sure through an exterior agreement of proofs and of an interior testimony of the Holy Spirit, sure in its encouraging light, its peace-giving conclusion, and its peaceful assimilation.



- O Lord, make my faith strong, not fearing the contrariety of problems, which is the common experience of our life which is eager for light, not fearing the hostility of those who argue about faith, question it, reject it, or deny it; rather, strengthen it by the intimate experience of your truth.
- O Lord, make my faith joyful, giving peace and contentment to my soul, and making it able for prayer with God and for familiar converse with men, so that the interior blessedness of its happy possession may shine out in both holy and everyday conversation.
- O Lord, make my faith productive and make charity the reason for its moral growth so that it may be a true friendship with you, and, in its works and sufferings and its yearning for the final revelation, a continuous search for you, a constant witness to you and a continual nourishment of hope.
- O Lord, make my faith humble, not presuming to base itself on the experience of my own thought and feeling, but submissive to the testimony of the Holy Spirit, with no other guarantee than that of obedience to the tradition and the teaching authority of the Church. Amen.

SONG N° 9

CHRISTE, LUX MUNDI (R.)

SONG N° 10

JESUS LE CHRIST, LUMIERE INTERIEURE (R.)

SONG N° 11

UBI CARITAS (R.)

THIRD STAGE  
(OUT OF THE BASILICA OF ST. PETER)

**Come, follow Me!**

**It is the Lord who knows the path for me**

*Deacon:*

From the Gospel according to John

21: 15-22

When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Feed my lambs.” He then said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Tend my sheep.” He said to him the third time, “Simon, son of John, do you love me?” Peter was distressed that he had said to him a third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” [Jesus] said to him, “Feed my sheep. Amen, amen, I say to you when you were younger, you used to dress yourself and go where you wanted; but when you grow old, you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.” He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, “Follow me.” Peter turned and saw the disciple following whom Jesus loved, the one who had also reclined upon his chest during the supper and had said, “Master, who is the one who will betray you?” When Peter saw him, he said to Jesus, “Lord, what about him?” Jesus said to him, “What if I want him to remain until I come? What concern is it of yours? You follow me.”

The Gospel of the Lord.

**R.** Praise to you, Lord Jesus Christ.

*Short reflection by H. Em. Card. Angelo Comastri, Archpriest of St. Peter in the Vatican.*

## **The prayer of the Our Father**

### *Celebrant:*

At the end of our Pilgrimage,  
we turn to God, our Father,  
in the words that Jesus gave us:

### *Celebrant together with assembly:*

Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.

## Final blessing

### *Celebrant:*

Dóminus vobíscum.

*The Lord be with you.*

℟. Et cum spírítu tuo.

*And with your spirit.*

Sit nomen Dómini benedíctum.

*Blessed be the name of  
the Lord.*

℟. Ex hoc nunc et usque in sæculum.

*Now and for ever.*

Adiutórium nostrum in nómine Dómini.

*Our help is in the name  
of the Lord.*

℟. Qui fecit cælum et terram.

*Who made heaven and  
earth.*

Benedícat vos omnípotens Deus,  
Pater, ✠ et Fílius, ✠ et Spíritus ✠ Sanctus.

*May almighty God bless  
you, the Father, and the  
Son, and the Holy Spirit.*

℟. Amen.

*Amen.*

### *Deacon:*

Benedicámus Dómino.

*Let us praise the Lord.*

℟. Deo grátias.

*Thanks be to God.*

SONG N° 12  
SALVE, REGINA

# CATECHESIS ON THE THEME OF VOCATION IN THE CONCILIAR TEACHINGS

[ *July, 5th 2013, from 9.00 am to 12.00 noon*  
*Churches of Rome* ]

*The years go by,  
but the power of Vatican II remains with the weight of its desire  
that the Gospel of Christ may reach the whole world*

## **Catechesis in language groups and Eucharistic celebration in some of the churches of Rome**

### **Italian:**

- |                            |   |
|----------------------------|---|
| Santi XII Apostoli         | <b>18</b> [Piazza dei Santi Apostoli, 51]               |
| Sant'Ignazio di Loyola     | <b>16</b> [Via del Caravita, 8a]                        |
| Chiesa del Gesù            | <b>19</b> [Piazza del Gesù]                             |
| Santa Maria in Aracoeli    | <b>21</b> [Piazza Venezia]                              |
| Santa Maria in Traspontina | <b>4</b> [Via della Conciliazione, 14b]<br>(dalle 9.30) |

### **English:**

- |                           |  |
|---------------------------|--|
| Santa Maria sopra Minerva | <b>15</b> [Piazza della Minerva, 42]         |
| San Luigi dei Francesi    | <b>10</b> [Piazza San Luigi de' Francesi, 5] |

### **French:**

- |                    |                                |
|--------------------|--------------------------------|
| San Carlo al Corso | <b>13</b> [Via del Corso, 437] |
|--------------------|--------------------------------|

**Spanish:**

Santo Spirito in Sassia

**6** [Borgo Santo Spirito, 5]

San Marco

**20** [Piazza San Marco, 48]

San Giovanni de' Fiorentini

**7** [Piazza dell'Oro, 1]

**Portuguese:**

Sant'Antonio dei Portoghesi

**12** [Via dei Portoghesi, 6]

**Polish:**

Sant'Andrea della Valle

**9** [Piazza Sant'Andrea della Valle]

**German:**

Cappella di Santa Monica

**3** [Piazza del Sant'Uffizio]

## VOCATIONAL JOURNEYS TO THE CHURCHES OF THE SAINTS

[ July, 5th 2013, from 4.00 to 7.00 pm  
Churches of Rome ]

1. Sant'Agostino **11** [Piazza Sant'Agostino]  
*The Faith which is the true story of the heart of St. Augustine*
2. San Giovanni in Laterano **24** [Piazza Porta San Giovanni, 4]  
*Faith in the ordained ministry in St. Francis of Assisi*
3. Santa Maria sopra Minerva **15** [Piazza della Minerva, 42]  
*Faith resisting the storm in St. Catherine of Siena*
4. Santa Maria in Vallicella **8** [Piazza della Chiesa Nuova]  
*Faith celebrated in the Confessional and in the activities of the Oratory of St. Philip Neri*
5. Chiesa del Gesù **19** [Piazza del Gesù]  
*Faith discerning the spirits and entering into culture in St. Ignatius*
6. Sant'Ignazio di Loyola **16** [Via del Caravita, 8a]  
*The faith which illuminated the vocation of St. Aloysius Gonzaga, guided by St. Robert Bellarmine and St. John Berchmanns*
7. Santa Maria in Trivio **17** [Via dei Crociferi, 49]  
*Faith proclaiming the beauty of Christ in the world of St. Gaspare of Bufalo*
8. Santissima Trinità dei Monti **14** [Piazza Trinità dei Monti, 3]  
*The faith which makes us children and sons and daughters in St. Theresa of Lisieux*  
(from 4.00 pm to 5.15 pm)

## **1. Saint Augustine**

### *a. Saint Augustine and Rome*

St. Augustine came to Rome from Carthage, the present Tunis, in the year 383, when he was about 29 years of age, to undertake a career in rhetoric. He had left Africa because, as he himself writes, his students had respect neither for discipline nor for the teachers and so the school could not constitute an experience of formation and he hoped to find a different atmosphere in the capital.

Instead, in the capital, he discovered a different scholastic problem. Towards the end of the year, the students withdrew and found themselves a new teacher in order to exempt themselves from having to pay the expenses of the teacher who had accompanied them during the course of the year.

That the cultural situation of Rome was in a state of decline is evidenced also by a historian, Ammianus Marcellinus; he recalls how, in Rome, the libraries were “closed like tombs” and remarks on the fact that, in a time of economic recession, it was preferred to dismiss “teachers of the liberal arts” and to employ 3,000 dancing women for people’s amusement – the situation does not appear to be that different from what happens nowadays with the budgets of national television services and more generally with expenses for cultural activities, where entertainment is the master!

The Confessions relate the seductive power still exercised by circus games, when they tell us how Alipio, the friend whom Augustine himself had drawn away from the attractions of gladiatorial contests in Carthage, having arrived in Rome a short time before his master, had allowed himself once more to be led astray by the inebriating effect of the cruel spectacles of the Colosseum. In Rome, in the end, Augustine was driven to seek the favours of the senator Simmachus – opponent of St. Ambrose – to arrange for his transfer to Milan as professor of rhetoric, because the city did not make possible for him that professional development which he had expected.



Augustine returned to Rome once more when he was about 33 years old, in 387, shortly after his baptism, on his way back to Africa. He was intending to board the ship along with his friends, all of whom had become Christians, in order to withdraw into monastic life at Thagaste, but the ports were blocked by the usurper, Maximus, who had rebelled against the emperor, Theodosius.

While he was waiting to depart, Augustine lived for several months at Ostia, where his mother, Monica, died. After the death of his mother, Augustine transferred from Ostia to the city until the middle of 388, when at last he was able to embark and hence to reach Carthage once more and then Thagaste. In this, his second period in Rome, Augustine, by now fully Christian, would certainly have visited the great basilicas, existing since the time of Constantine: St. John Lateran, Holy Cross in Jerusalem and St. Peter's – but there is no doubt that he had already visited them during his first stay in Rome. We can picture him walking through the streets of imperial Rome, first in the company of Symmachus and the Manichaeans, and then in the company of the Christians of Rome. Finally, visiting the excavations of Ostia Antica, we can imagine the last dialogue between Augustine and his mother; Monica's body now rests in the church of St. Augustine, close to the Piazza Navona.

*b. Saint Augustine, master of faith*

In Rome, St. Augustine's spiritual director, Fr. Simplicianus, was a witness to the conversion of the pagan philosopher, Marius Victorinus. Narrating the episode to us in the Confessions, Augustine underlines the fact that the profession of the Symbol of Faith (the Creed) used to be made by catechumens in public and Victorinus – as would happen later in his own case too – discovered that becoming a Christian, if it did not entail, as it certainly did not, abjuring the intelligence of the learned, nevertheless meant choosing to enter into the wisdom of the simple, to enter into that faith which the whole Church professed and which was the truth both of the learned and of the uninstructed: "Victorinus enjoyed vast knowledge and experience in all the liberal disciplines, he had read and meditated upon an extraordinary num-

ber of philosophers, he was the master of many noble senators... Up to that time he had venerated the emperors and had participated in sacrilegious sacrifices, by which almost all the Roman nobility of that time was possessed, he was wild about the pompous son of Osirid and about divine monsters of every kind and about Anubius, the divine, barking dog... even so, he was not embarrassed to become a child of your Christ or rather infant of your baptismal font, to place his neck under the yoke of humility, to bow his head before the dishonour of the cross.

O Lord... how did you insinuate yourself into that heart? According to Simplicianus, he read the Sacred Scriptures and examined and studied with maximum diligence all the Christian texts. He used to say to Simplicianus, not in public, but in great secrecy and confidentially: 'You must know that I am already a Christian'. The other replied: 'I will not believe it nor will I consider you among the number of the Christians until I have seen you in the church of Christ'. Then, he asked with a smile: 'Is it the walls, then, that make people Christians?' And he often affirmed that he was already a Christian and Simplicianus always replied in the same way and Victorinus always repeated jokingly that motto of his about the walls of the church. In truth, he was afraid of attracting the displeasure of his friends... But when, on the basis of readings full of desire, he came to the point of making a firm resolution, he became afraid of being rejected by Christ in the presence of the holy angels, if he had been ashamed to recognise him in the presence of men and he felt deeply guilty of a serious crime because he had been ashamed of the sacred mysteries of your humble Word, while not having felt ashamed of the sacrileges of proud demons, which in his pride he had accepted and had imitated. He became ashamed then of his real error and blushed before the truth and, without earning and with great surprise, said to his friend: 'Let's go to the church. I want to become a Christian.' Simplicianus, beside himself for joy, accompanied him without further ado. There he was instructed about the first mysteries... Eventually came the time for the profession of faith. In Rome, anyone who receives your grace professes a fixed formula, learnt by heart, from an elevated position before a vast crowd of the faithful. The priests, however, suggested to Victorinus that he make

his profession in private, a permission which used to be granted to those who judged themselves to be too timid or emotional. But Victorinus preferred to profess his salvation before the holy congregation. As a rhetorician, he did not teach salvation, even though he had professed rhetoric in public, so, there was even less reason to feel ashamed of your meek flock... Thus, when he climbed up to recite the formula, all those present chanted his name rhythmically and loudly as a sign of their approval, one group echoing the other, according to their connection with him... And so, from mouth to mouth a composite cry resounded: 'Victorinus, Victorinus'. And just as they had suddenly begun to shout for joy upon seeing him, so they became immediately silent in order to be able to hear him. He recited his profession of the true faith with an extraordinary sureness. Everyone wanted to carry him away in their own heart and everyone did indeed carry him away with hands seeking love and joy."

In the account of the death of his mother, Monica, as also in the letter to Proba, the matron who had lived in the golden area occupied by the steps of the Trinità dei Monti, before fleeing to Africa before the arrival of the barbarians, as also in many other writings, Augustine gives witness to the fact that the Christian faith is a real joy because there is no joy if it does not touch the heart and that such a joy is grace received as a gift and not something acquired by human effort, as he writes in his Commentary on John:

"'No-one can come to me unless he is drawn by the Father' (Jn 6:44). Do not think of being attracted contrary to your own will; the soul is attracted also by love. Nor should we fear being criticised... by many people who stand there weighing our words, but who are completely incapable of understanding the things of God. Such persons might object to us: How can I claim that my faith is a free act, if I am drawn along by it? I reply: We should not be at all surprised that we feel a force of attraction working upon our will. Pleasure, too, exercises a force of attraction.

What does it mean to be attracted by pleasure? "Seek your joy in the Lord. He will hear the desires of your hearts." (Ps 36:4). There exists, then, a certain delight of the heart, by means of which it rejoices in that bread of heaven. The poet, Virgil, stated: Everyone is attracted by

what pleases each of them. Not by necessity, then, but by pleasure, not by being constrained, but out of delight. All the more may we say that we are attracted by Christ, the man who finds his delight in the truth, in beatitude, in justice, in eternal life, insofar as Christ himself is all of these things. Is it, perhaps, that the senses of the human body have their pleasures, but the soul should not have any? [...]

Give me someone who loves and he will understand what I am saying. Give me someone who burns with desire, someone who is hungry, someone who feels himself on pilgrimage and is thirsty in this desert, someone who yearns before the fountain of the eternal homeland. Give me someone who experiences within himself all of this and he will understand my claim. If, on the other hand, I talk to someone with a cold and insensitive heart, such a person will not be able to understand what I am saying. You show a sheep a green branch and you will draw it behind you. Show a child some nuts and he will be attracted by them and will run where he is attracted; such a person is attracted by love, is attracted without enduring any physical constraint, is attracted by the bond which binds his heart. If, then, these earthly delights and pleasures, presented to their lovers, exercise a force of attraction upon them – because it remains true that each one is attracted by what pleases them – how could Christ not be able to attract us, he who is revealed to us by the Father?”

## **2. Saint Francis of Assisi**

### *a. Saint Francis of Assisi and Roma*

Francis came to Rome on pilgrimage several times. Already in 1206, when still a layman, he went to pray at the tomb of Peter, seeking his own vocation, he left a substantial offering at the tomb and then went to ask for alms at the entrance to the basilica. He returned for certain in 1209, together with his first companions, when he obtained from Pope Innocent III oral approval of his rule, which was then confirmed in written form in 1223 by Honorius III. At the time, the Pope lived at St. John Lateran and Francis met him at the Sancta Sanctorum – certainly he climbed the Holy Staircase several times on his knees – or at the ba-

silica itself and the cloister attached to it, which still preserved its medieval form. He was in Rome in 1215 to meet St. Dominic, perhaps at St. Sabina, at the time of the Fourth Lateran Council and on numerous other occasions for different reasons. 'Brother' Jacoba of Settesoli was Roman, from whom on the point of death he asked for sweets. When he came to Rome, he stayed at the place which has now become the church of St. Francis a Ripa, where the saint's house is still preserved.

As Benedict XVI said, "here there arises a spontaneous reflection: Francis could well not have come to the Pope. Many religious groups and movements were being formed at that time and some of them were opposed to the Church as an institution or at least did not seek its approval. To be sure, if Francis had adopted a polemical attitude against the hierarchy, this would have attracted not a few followers. Instead, he immediately thought to place his path and that of his followers in the hands of the bishop of Rome, the Successor of Peter. This attitude reveals his authentically ecclesial spirit. He little 'we', which he had created with his first group of brothers he understood from the start as being part of the great 'we' of the Church, one and universal. And the Pope recognised this and appreciated it. The Pope, too, on his part, could have not given his approval to Francis' plan of life. Indeed, we may well imagine that, among the collaborators of Innocent III, some may have advised him along these lines, thinking that that small group of brothers resembled too closely other groupings, of heretics and of adherents of 'poverty' of the time. Instead, the Roman Pontiff, having informed himself carefully from the bishop of Assisi and from Cardinal John of St. Paul, was able to discern there the initiative of the Holy Spirit and he welcomed, blessed and encouraged the nascent community of 'friars minor' (from the audience of Benedict XVI to members of the Franciscan family participating in the Chapter of the Stuoie, April, 18th 2009).

#### *b. Saint Francis of Assisi, master of faith*

In Francis everything was illuminated by the faith. His life shines forth with faith in the Creator, which led him to write the verses of the Canticle of Creatures, in which praise is offered in the following words:

*O Most High, omnipotent, good Lord,  
To You alone be praise, glory, honour and every blessing.  
To You alone, O Most High, are these due  
And no human being is worthy to speak of You.  
May You be praised, my Lord, together with all your creatures.*

Through its verses emerges not love of nature, but rather and much more deeply love for God's "creation." For example, of the sun, it says: *He is beautiful... of You, Most High, he carries the meaning.*

Francis was not a vegetarian and even in his appreciation of food, the praise of creation shines forth in him. The 'Poor Man' chose also to offer a commentary, word for word, on the Our Father out of the immense veneration he had for this prayer, in the hope that all people might love it.

Francis' faith, however, was also directed towards Jesus, the Son of God: "he always carried Jesus in his heart, Jesus on his lips, Jesus in his ears, Jesus in his eyes, Jesus in his hands, Jesus in all the other members... In fact, often being on his travels, but meditating upon or singing of Jesus, he would forget he was on a journey and he would stop and would invite all creatures to offer praise to Jesus" (1 Cel., II, 9, 115).

He was certain that it was Jesus who had led him along his path, not so much causing him to pass from pleasure to duty, so much as showing to him a joy which was pleasant and sweet, even if demanding.

"The Lord granted me, Brother Francis, to begin in this way to do penance because, since I was in a state of sin, it appeared to me to be too hard to look upon those who were lepers and the Lord himself led me among them and I showed them pity. And, upon leaving them, what had seemed to me to be hard was changed for me into sweetness of soul and of body" (from his *Will*).

For love of Christ, he chose, for himself and for his community, to take on poverty as a charism, to become like his Lord in this. But, at the same time, he knew that this was not the only charism of the Church; for this reason, he founded the Third Order of the Franciscans, in which lay people could live out the Gospel, while still keeping their property and the use of their goods.

He lived by abandoning himself to the Holy Spirit, who makes Christ present in the Church. Indeed, he taught that that there is no faith in Christ which is not at the same time faith in the Sacraments of the Church and in the loving guidance of God through time: “And the Lord gave me such faith in the churches that quite simply I used to pray and say: *We adore You, Lord Jesus Christ, in all your churches throughout the entire world and we bless You because, by your holy cross, You have redeemed the world.*” Then, the Lord gave me and gives me still such faith in priests who live according to the form of the Holy Roman Church, on the basis of their Holy Order, that, even if they were to persecute me, I would wish to turn to them. And if I were to have as much wisdom as that of Solomon and were to meet the poor priests of this world, in the parishes where they live, I would not wish to preach contrary to their will. And these and all the others, I would wish to fear, to love and to honour as my lords and I would not wish to consider any sin that there might be in them, because I see in them the Son of God and they are my lords. And this I do because I can see nothing else bodily in this world of the Most High Son of God than his most holy Body and Blood, which they alone are able to consecrate and which they alone can administer to others. And we must honour and respect all theologians and all those who proclaim the divine word just as those who give us spirit and life” (from his *Will*).

He also experienced the “night of the spirit” in the mysterious gift of the stigmata and of full conformation to Christ crucified, experiencing also lack of understanding, sickness and solitude.

### **3. Saint Catherine of Siena**

#### *a. Saint Catherine of Siena and Rome*

Catherine of Siena came to Rome for the last and decisive time in November, 1378, called personally by Urban VI. She stayed there for about a year and a half and died there on April, 29th 1380, at 33 years of age, proclaiming the very words of her Beloved, Crucified Spouse: “Father into your hands I commend my spirit” (Lk 23:46).

Rome and the Papacy were living through a profound and dangerous division. The licit and valid election of Pope Urban VI in the April of that year had left a band of French cardinals discontented and they retired to Fondi; in September of that same year, they had elected an anti-Pope, Clement VII, rejecting the Pontiff and threatening to march on Rome to take possession of the Papal throne by military force. The people of Rome were in a state of great agitation, exhausted by the continual civil wars, by poverty and by their foreign masters. Two Popes meant also division in Europe; behind the French dissidents and Clement VII lay the support of France, of John of Naples, of Savoy, of Piedmont, of the duke of Monferrat and of Scotland; with the legitimate Pope, on the other hand, stood the emperor Wenceslaus, Bavaria, Luxemburg, Mainz, England, Flanders, Louis of Hungary and Poland.

Urban VI called Catherine to Rome to reunite and to integrate the forces faithful to the Pope and so that he himself, full of fear, might receive support. The chronicles relate the impression the Pope had after a long talk with the little lady from Siena, which took place in his presence and in that of the new consistory: "You see, my brothers how we make ourselves despicable in the eyes of God when we allow ourselves to be overcome by fear. This poor, little lady makes us ashamed of ourselves and I speak of her in this way not on account of herself, but on account of the weakness of her sex, which could have caused her to give way to fear even if we had been full of daring, but instead it is she who has given courage to us. Isn't this a matter which leaves us perplexed?" (*Legenda Maior*, 334).

Catherine was a woman of some authority and power only by reason of the wisdom and the vigour of what she had to say. She had played a decisive role with the previous Pope, Gregory XI, imploring him impulsively to return to Rome from the exile in Avignon ("Come, come come!", Letter 206) and to be "virile" in his fidelity to the Blood of the Crucified Lord. Under Urban VI, she worked with all her energy to keep the Church united and to remind the new Pope of his office of being "sweet Christ on earth" – her letters written to the two Popes are truly extraordinary for their passion and for their vehemence.



She would say of herself, in this last phase of her life, “you would see a dead woman go to St. Peter and enter once more into the bark of holy Church. That is where I am, almost at the time for vespers... without any food... without a drop of water, with so many little corporal penances, more than I had ever borne... to the point that by a hair’s breadth my life too was at stake” (Letter 373). Every day the same journey to go to pray in the Apostolic basilica, from the present piazza of St. Claire near the Pantheon and the basilica of St. Mary sopra Minerva, along the *Via papalis* (the present via del Governo Vecchio) to St. Peter’s. She pulled herself along, worn out, help by the merchants of the area and friend to the poor of the streets. “Blood, blood, blood”, she often cried out. The blood of the Only-begotten Lamb of God pouring out; the Blood poured out on the Cross; the Blood that she wished to pour out as a martyr of Christ. Catherine felt on herself the weight of the whole Church and of all the sin which infected it. She bore it with a strength which was extraordinary. Some of her disciples saw her as struggling against invisible (to them) enemies who were oppressing her. She died with nothing of her own and with a large number of spiritual children who wept for her. She is buried in Rome in the basilica of St. Mary sopra Minerva, where her spiritual director and biographer, Blessed Raymond of Capua, O.P., was the illustrious prior for many years. Near the French seminary of St. Claire is the house where she lived and died; it can now be visited from inside the Palazzo St. Claire. The walls of that residence, on the other hand, were transferred to St. Mary sopra Minerva. In the basilica of St. Peter Giotto’s mosaic of the bark of St. Peter is still visible, even if in a different form from that of the time of Catherine, in the portico giving access to the basilica.

#### *b. Saint Catherine of Siena, mistress of faith*

All her life and her vocation seemed to have been marked by and included within a specific purpose: the unity and peace of the Church (“Peace, peace, peace!”, she wrote to Gregory XI, Letter 196). At the age of six, she had her first mystical experience: the glorious Christ appeared to her, vested in the garments of the Supreme Pontiff, with the tiara and the crosier. At the end of her life, she went to Rome to work for the “bark” of the Church and to avoid further schisms.

Catherine's was a unique and extraordinary human and spiritual affair, in which all the opposing paradoxes of Christian life are grounded: ignorance and wisdom, weakness and strength, contemplation and action, humility and glory. She lived in her parental home in Siena until she was 20 years old, unknown to all, and together with her large family. Here she learned to know her Beloved Lord whom she "visited" in intense visions and prayers. Her soul was fortified by the teachings she received directly from her Master, by her continual physical struggles against demons which persecuted her, by the lack of understanding and humiliations she encountered from members of her family, initially hostile to her choices, already early on definitive choices for the Lord; she lived a life of penance and of bodily mortification, was generous towards the poor and she was allowed to enter the Third Order of the Dominicans. She began to have decisive mystical experiences and, at the age of 20, celebrated her mystical wedding to her Beloved. After these years of intense formation, she began her public life: "to love God and to love her neighbour", this is the most important commandment. Hence, she began to concern herself with the poor of Siena and to travel through Tuscany and central Italy. She was a mistress of spirituality, she was wise and strong, despite not having received any scholastic instruction and that she was fragile in body. There began an intense activity as an ambassadress of peace between cities at war. She dictated fiery letters to counts, princes, kings and queens. She continued at this time to have unique mystical experiences, among which was the exchanging of her heart, in a way which was almost physical, with that of the Risen Lord.

In 1378 she was almost at the end of her strength. Her body was reduced to mere bones. She did not eat anything other than the beloved Eucharistic Body of her Lord. She was exhausted by interior struggle and by continual ecstasies, which in October, 1378, frequently took possession of her, allowing her, however, to dictate that masterpiece of doctrine, spirituality and mysticism which is her Dialogue with Divine Providence, the 'book' which she wrote in direct dialogue with the Eternal Father.

Two questions can be found at the centre of all of her spirituality, questions which remain permanently valid because they were put

and proclaimed by God himself in a vision: “Do you know, daughter, who you are and who I am? If you know these two things, you will be blessed.” Between these two tracks Catherine’s existential and spiritual concerns are to be found and were developed, in a crescendo of passion and of action which only a woman “madly in love” with her Lord could sustain. “You are that which is not; I, on the other hand, am He who is. If you have this knowledge in your soul, the enemy cannot deceive you and you will escape from all his traps, you will never consent to do anything against my commandments and you will acquire without difficulty every grace, every truth and every light” (Legenda Maior, 92).

#### **4. Saint Philip Neri**

##### *a. Saint Philip Neri and Rome*

Philip came to Rome as a layman in 1534, when he was 19 years old, to be the preceptor of the two sons of Galeotto Caccia, in a residence which still exists today to the left of the church of St. Eustachio. In 1548, near the church of the Most Holy Trinity of the Pilgrims, he founded the Archconfraternity of Pilgrims and of Convalescents, with the purpose of welcoming pilgrims and of caring for the sick. Noble men and women, as well as simple people, joined Philip in this work.

He himself went on pilgrimage to the catacomb of St. Sebastian – in 1544 expanded his heart while he was praying in that place – and it was that which became then the “seven churches” to pray and to root his faith in the witness of the saints and martyrs, asking God to reveal to him his mission.

Fr. Persian Rosa, his spiritual director, who lived at the time at St. Jerome of Charity, guided Philip in his journey as a layman and then to becoming a priest. In those years Philip attended lectures at the University of La Sapienza and at St. Mary sopra Minerva. In 1551 he was ordained deacon at the basilica of St. John Lateran and then priest in the church of St. Thomas in Parione. From 1551, for a full 32 years, Philip, by now a priest, was guest at the church of St. Jerome of Charity. He found that spirit congenial, he accepted the common

life of the clergy, living in the same community in which his spiritual director lived, together with other priests. St. Jerome's had not been very much frequented, but with Philip it would become a destination much sought after by the Romans. In 1564 Philip became rector of the church of St. John the Baptist of the Florentines. Here he continued his apostolate. In 1573 Gregory XIII entrusted to Philip the ancient church of St. Mary of the Valley, reduced to ruins and half buried. Having rejected the idea of restoring it, Philip and the fathers opted for its demolition and reconstruction; for this reason the church also bears the name of the New Church (Chiesa Nuova). Philip's faith and his tenacity succeeded in overcoming the many difficulties which arose and he claimed that Our Lady had assured him that the new church would be built before his death.

In the end, Philip agreed to be transferred there in 1583 and in the convent of St. Mary of the Valley he lived out the last years of his life. In the meantime, the oratory annex was erected, which was then completed by Borromini between 1638 and 1640.

In the Oratory the meetings of the Philippine priests took place, centred upon an education in the Christian faith, by way of knowledge and mediation upon the lives of the saints, alternating with prayers and hymns. The noted composer, Giovanni Animuccia, friend of Philip Neri, composed his Lauds there. Caravaggio carried out his famous Deposition for the church.

From the New Church (Chiesa Nuova), even today, the pilgrimage of the seven churches begins, which Philip initiated in 1552, and which extends along the whole of that itinerary which he had carried out so many times on his own.

#### *b. Saint Philip Neri, master of faith*

Philip lived by faith and brought the Rome of his time to faith. He often used to say: "that he had never sought anything other than Christ, often saying: if anyone wants something other than Christ, he does not know what he is asking." Again he said: Vanity of vanities; all is vanity except for Christ... Further, he used to say that detachment from earthly things was so useful and necessary to be able to serve

God that, if he had been able to have ten persons truly detached and who wanted nothing but Christ, that would have been enough to give him heart to convert the whole world.”

That faith he wanted to express in his Lauds, which he caused to be set to music by his disciples:

*If the soul has from God perfect being,  
Having been, as it is, created in an instant,  
And not by other means and causes made,  
How can it be the object of any mortal thing?*

*There hope, desire, joy and contempt lead;  
When left to her erring self these do so much harm,  
Such that she does not see the One born within her,  
One single glance at whom would bring her to her homeland.*

*How can the (lower) parts be rebellious  
Against the better part and not give their consent?  
How is it that they do not put themselves at its service  
Instead of putting it under their command?*

*What prison restrains the soul  
So that it cannot depart from there  
And in the end climb the stars  
And, dying to self, live forever in God?*

As a layman, he nourished his faith on prayer, by charity towards the poor and towards pilgrims, by confession and by visits to places where the saints had lived. As a priest he liked to say that it was necessary to die on three woods, that of the altar, that of the confessional and that of the oratory, where he preached his sermons. For him, this faith was a constant source of joy because happiness reveals the certainty of the presence of God. “He wanted people to be happy, saying that he did not like it when they were lost in their thoughts and sad because that does harm to the spirit, and for this reason he was always a blessed Father, even in his very serious illnesses, he always had a jovial and happy expression on his face, and he used to say that it was easier to guide people who were happy than those who were sad along the path of the spirit.”

He knew how to conduct this personal search for the Lord with an affability that was open and welcoming. In this way, he was able to put forward a way of transmitting the faith that passed from heart to heart – we must not forget that the oratory of St. Philip was not intended for children, as common television images suggest, but rather for young people and for adults; in the secrecy of the confessional and of spiritual direction, as also in the that of dialogue, one to one, as he met the Romans of his time. Yet, at the same time, he was truly the apostle of Rome, involving the whole city. When it came into his head to depart as a missionary to the Indies, struck as he was by the witness of the early Jesuits, he accepted the words of his confessor at the Three Fountains (Tre Fontane) who said to him “Philip, your Indies are in Rome” – words which express an awareness of the urgency of proclaiming Christ in the lands of ancient evangelisation. And Philip liked to repeat: “Anyone who does well in Rome does well in the world as a whole.” In fact, he never left Rome again, giving himself entirely for the city and he transmitted this to his disciples, inviting them to the *stabilitas loci* (stability of place), which characterises the Oratory even today – a priest of St. Philip remains for the whole of his life in the community into which he entered. Nor did he bother himself with questions beyond the horizon of the city – except when he worked for the pardon of the king of France, Henry IV – just as he never spoke about the reform of the Church because he was more concerned to bring it about.

In proclaiming the faith he wanted to make the most of every aspect of life. He possessed many books and he read them and in the same way he wished that the faith be expressed in music. For reasons of obedience, he asked his disciple, Cesare Baronio, who probably inspired also Caravaggio and Galilei, to study the history of the Church to use it as a means of catechesis and of preaching. What pushed him in this direction was probably also the desire to create a positive understanding of the path of the Church across the centuries, because certain currents of Protestantism, instead, wished to destroy it, but much more what was decisive was the awareness, experienced during the years of his solitary pilgrimages, that the faith is corroborated by encountering the great tradition of the Church.

## 5. Saint Ignatius of Loyola

### *a. Saint Ignatius of Loyola and Rome*

St. Ignatius of Loyola came to Rome for the second time, following the Via Cassia, in November, 1537, together with two companions – he liked to call them ‘friends of the Lord’. Ignatius had been converted in 1521, at the age of 30, after having been injured at the battle of Pamplona. He continued to seek the Lord at Manresa in Catalonia, where he had begun to write the Spiritual Exercises. In 1523 he had travelled for the first time to Rome, to continue his pilgrimage then to the Holy Land, returning afterwards to Spain and to Paris for his studies. In the end he was ordained priest at Venice in 1537.

In the same year, on his second and final journey, just before reaching Rome, at La Storta, he had a vision: the pilgrim – this is how Ignatius liked to describe himself – saw that “God the Father was putting him with Christ his Son, such that he could no longer doubt in any way that in fact God the Father was putting him with his Son.”

Ignatius and his companions resided in different dwelling places in Rome before transferring to St. Mary of the Road in 1542, a small church which stood to the right of the present church of the Gesù. The so-called ‘rooms’ of that residence are still open to visitors. Thus, they moved into the centre of the city, to be a living presence in its heart.

In 1538 Ignatius and his companions offered themselves to the Pope for the missions and the first responsibility with which he charged them was that of conducting the catechesis of children in the schools of Rome. Afterwards he did his utmost to ensure the establishment of the Roman College which would later become famous as a centre of studies of a very high quality and he was given the responsibility of guiding the catechumens who were preparing for baptism in Rome.

He was elected first Propositor General and retired in prayer to St. Peter in Montorio and then he accepted definitively his election before the Crucifix at St. Paul’s outside the Walls.

He became ill in 1556 and lived for some months in a residence on the Aventine Hill before returning to St. Mary of the Road, where he died later the same year. His body is preserved in the church of the Gesù.

*b. Saint Ignatius of Loyola, master of faith*

Through his own personal research, Ignatius discovered, and later taught, that it is important “to prepare and to dispose the soul to free it from all disordered affections and, having eliminated these, to try to find the will, of God to arrange our own lives in view of the salvation of our souls.” He was aware that, often, people do not know what they want and devote themselves to realities which do bring them neither happiness nor salvation. In order to “discern” – a very important term in the language of Ignatius – it is necessary to purify and direct our hearts, so that they may believe and love.

However, this is not a matter of suffocating the heart, but rather of enabling what really counts to emerge and to give weight and significance to that. From the time of his conversion, Ignatius understood that faith is the bearer of joy, of a joy which is not a passing joy, but rather one which has the power to endure: “While he was reading the life of Christ and of the saints (when convalescing after being injured at Pamplona), he used to think inwardly and ask himself: “And what if I were to do what St. Francis did and what if I were to imitate the example of St. Dominic?” These thoughts continued for quite a long time, alternating with more mundane thoughts. But there was a difference between the former and those of the latter. When he used to think of the things of the world, he was overcome by a great pleasure, but then, straight afterwards, when he had abandoned them, he used to find himself sad and dry. On the other hand, when he used to think that he ought to share in the austerities that he had seen put into practice by the saints, then not only did he experience pleasure when he was thinking about them, but that joy continued also afterwards.”

Thus, Ignatius was able to teach that the human being “was created to praise, revere and serve God, our Lord, and so to attain salvation; the other realities of this world were created for the human being, to help us to reach the end for which we were created.” If we do not come to the praise of God, we lose ourselves, and everything, unless it is brought into relationship with God, loses its beauty.”

For this reason, at the beginning of the Spiritual Exercises, (first week), a person is asked to become aware of sin, which is the distortion of life itself; only awareness of sin reveals the mercy of God.



Yet, we are not only to recognise sin; by means of our memory and “sensibility”, we can learn to see and taste the beauty of Christ and of the spiritual life with him is born. At Manresa, where he deepened his understanding of the spiritual life, Ignatius “saw with interior eyes” and, specifically, in his first “vision” saw the Trinity, the heart of love in God, to the point where he cried for a long time over this. In the second “vision”, he contemplated creation – “the way in which God had create the world was represented to him in his mind and this was accompanied by great spiritual joy.” In the third “vision”, he contemplated “how our Lord is in the Sacrament of the altar.” In the fourth “vision”, then, there was the “humanity of Christ and the figure of Mary” and in the fifth the meaning of the whole of existence.

From the contemplation of the “mystery” of God, Ignatius teaches, the desire to put ourselves at the service of proclaiming that mystery cannot but be born. For Ignatius, vocation is not so much waiting for some hypothetical call as asking ourselves what we can do for Him who has loved us and whom we love, like a young man who, having fallen in love, does everything he can to be close to the girl he loves and does not wait, but proposes.

Certainly, every calling in the Biblical sense is a calling to love for those who are not-called. The Christian faith rejects the theory of double predestination because it knows that anyone who is chosen and elected is so not against other people, but rather in order to be at their service. In particular, Ignatius became convinced that the work of education was one of the highest forms of the service of charity that the world awaits. As one of the first missionary Jesuit educators, Juan Bonifacio, said: “to form children means to renew the world.”

## **6. Saint Aloysius Gonzaga**

### *a. Saint Aloysius Gonzaga and Rome*

In the Church of St. Ignatius in Rome, constructed in honour of the founder of the Society of Jesus, we find the bodies of three Jesuit saints united among themselves not only by the fact that, at least for part of

their lives, they had lived in the same place at the Roman College, a great source of Roman culture in the 16th century, but also because of the relationships which, in different ways, there were between them.

The three concerned were St. Aloysius Gonzaga, St. John Berchmans and St. Robert Bellarmine. The first two, young Jesuits scholastics (that is to say, students who were undertaking their first steps in their formation in the order wanted by St. Ignatius), the third a man of great culture and spirituality. However, if we want to find the central figure in this particular interaction, we must look to the young Aloysius, who died at only 23 years of age, when he was caring for those afflicted by plague in Rome. One point, in particular, should be remembered. If St. Robert had shared a stage of the journey in common with the young Aloysius from the time of his arrival at the Roman College as a student (1587) until his death (1591), St. John had been so filled with admiration and veneration at his example as a model to follow and, unfortunately, he too endured the same fate and died at a young age, at only 22 years old. St. John had the habit of organising prayer meetings in honour of Aloysius Gonzaga, who at that time was not even beatified, but aided by a context in which, in fact, he was already venerated as a saint. It was Bellarmine himself who became a supporter of this practice, having known and esteemed him.

*b. Saint Robert Bellarmine and Saint Aloysius Gonzaga, masters of faith*

Bellarmino was Aloysius Gonzaga's spiritual director and confessor for all the time the latter was in Rome. The two had a reciprocal influence upon each other and St. Robert, even though he was his spiritual director, was greatly affected by the extensive spirituality of his young student, so much so as to indicate in his will that the place of his burial should be close to that of his young pupil. The relationship existing between the two saints, notwithstanding the difference between them in terms of age and of the roles they played, was characterised also by deep friendship and profound communication. The Bollandisti, compilers of the *Acta sanctorum*, say that "no-one knew him better, just as no-one provided a more untiring witness to his sanctity in terms of words and deeds than his, and no-one venerated his memory with

such tender affection as the last of his confessors.” The greatness of St. Robert’s spiritual direction was that of being able to recognise in the young Aloysius all the elements of sanctity, precisely on the basis of an intimate and profound knowledge of the young man, having been able to share with him moments of intense spirituality. We do not know much about the way in which St. Robert advised St. Aloysius. Some witnesses, however, may help us to understand a few elements of what was involved. The sources are the biography of St. Aloysius written by Virgilio Cepari, a student companion of St. Aloysius Gonzaga, and the material gathered by the Bollandisti, in particular a contribution by St. Robert Bellarmine on St. Aloysius which he made in the church of the Annunciation of the Roman College in 1608, the site on which the present church of St. Ignatius came to be constructed.

On the part of St. Robert, it emerges that there was attention given to the person as a whole; certainly, prayer, participation in the Mass, but also daily life, behaviour. In guiding St. Aloysius, St. Robert kept in mind a number of considerations, as if to say that true spirituality does not exist unless it involves the whole of the person. St. Robert is presented as a man who listened, as a great listener, that means including in his task that characteristic of reciprocity which appears to be offered as a model of spiritual direction; it is not only the director who has something to teach to the one being directed, but the young man too, through his attentive listening, is able to teach his spiritual director.

Without any doubt, the focus of the spiritual life, more precisely understood, operates around two key areas, prayer and the Eucharist. In his speech in honour of St. Aloysius, reported by the Bollandisti, St. Robert remarked that St. Aloysius was capable of remaining concentrated in prayer for the entire hour of meditation (the time of daily prayer established by the practice of the Society of Jesus) without any distraction. In the same way, he recalls St. Aloysius’ remote preparation for the reception of Holy Communion on Sundays: “Holy Communion is really the great proof of our faith because how can someone believe with all their heart that the Lord of glory is truly present in the Most Blessed Sacrament and yet go to him with a heart which is cold and dissipated?”, remarks St. Robert once again.

Thus, the accompaniment of St. Robert was one which was wise, capable of grasping and of holding together the different aspects of St. Aloysius' personality and it is presented even today as a magisterial example of spiritual direction.

## **7. Saint Gaspare of Bufalo**

### *a. Saint Gaspare of Bufalo and Rome*

On January, 6th 1786, the solemnity of the Epiphany. The Enlightenment was like a devouring fire in Papal Rome and in the shadow of the cupola they read Voltaire and Verri's "Cafe" ("The Coffee-house"). Romanticism, with all its emptiness, was already at the gates, while the celebrated names of those on the Grand Tour flocked to the eternal ruins of the Great Capital. At the Campo Vaccino, the area of the fora, flocks of sheep lay down and grazed, thieves and prostitutes filled the narrow, steep alleys around the old court, as yet unaware of the revolutionary movements beyond the Alps, which would mark the history of the world and of the Church.

In this Rome, of rich and poor, of the vulgar and the refined, of the learned and the bigoted, lived Gaspare of Bufalo. He was born in the area of the Monti, behind St. Martin's church, where he was baptised on 7th January, in the shadow of the enormous medieval towers of the Capocci. He grew up in the Pigna, in the heart of Rome in a lodge for the kitchens of the palazzo Altieri between the Via del Plebiscito and the piazza of the Gesù. Protected by that church, the Gesù, with its high red walls and white, travertine façade, that had been devoid of the footsteps of the Society of Jesus for about ten years by then, the Society having been suppressed in 1773. Behind the white façades of noble, but decadent Rome, was hidden an intricate maze of roads, alleys, courtyards, humid and unhealthy places, but full of warmth and humanity, a womb which nourished our saint. It was this proud humanity which formed the spiritual imagination, to strengthen the sensitive and delicate soul of the young Gaspare, who decide to consecrate his life to the Lord in unconditional obedience to the Church and in bringing aid to the most needy.

Once he had completed his studies at the Roman College, he wore the cassock when working to bring spiritual and material assistance to those most in need. He was ordained a priest on July, 31st 1808, contributed to the rebirth of the Work of St. Gaul, of which he became director in 1806. He intensified his apostolate in Rome and founded the first oratory in St. Mary in Vincis and in the Campo Vaccino. Between 1809 and 1810, after the occupation of Rome by the French troops of Napoleon Bonaparte, Gaspare of Bufalo – faithful to Pope Pius VII and to the Roman Church – refused to swear fidelity to the emperor: “I do not have to, I cannot, I do not want to”, he shouted laconically. Hence, he suffered the same fate as his Pontiff and was constrained first to live in exile in Piacenza and then was imprisoned in Bologna, Imola and Lugo.

Pope John Paul II said of him: “When St. Gaspare of Bufalo founded your congregation in 1815, my predecessor, Pius VII, asked him to go where no other priest would have gone..., for example, he asked him to send missionaries to evangelise the “bandits”, who at that time were raging in the area between Rome and Naples. Confident that the request of the Pope was an order of Christ, your founder did not hesitate to obey, even if the result of this was that many people accused him of being too much of an innovator. Throwing his nets down into deep and dangerous waters, he made a surprising catch.”

*b. Saint Gaspare of Bufalo, master of faith*

There are two key aspects to the life of faith of Gaspare of Bufalo:

– Devotion to the Most Precious Blood

The devotion to the Precious Blood arose in Gaspare in the first place from the intimate relationship which bound him to his city, the city of the martyrs, of the Apostles Peter and Paul, but above all the city of the relics of the Passion, preserved in the basilicas of the Holy Cross and of St. Prassede. Of Gaspare's devotion to the Precious Blood, Giovanni Merlino, his intimate collaborator, gives this testimony: “this divine Blood is continually offered in the Holy Mass, it is applied in the sacraments, it is the price of our salvation and, also of all, it is the proof of a love of a God made man. For Gaspare of Bufalo, the Blood of Christ

is the centre of the faith “because the whole of our faith in his glories spreads out from this devotion” and it is the spiritual sign of the love of God for us human beings. It is the symbol of the sacrifice of Christ, of the availability of God to his creatures, Apart from underlining the sacrificial value of the Blood, Gaspare lived the redemptive dimension, which does not leave the human being nailed to the cross of the condition in which we find ourselves, but which opens us up to the resurrection.

At the height of the climate of revolution, his faith and his spirituality appear, then, as a theology of hope, capable of strengthening further those who walk with him, capable of rendering credible the help he provides, his assistance, the sweetness of his features, characteristics which draw the concrete apostolic work of Gaspare into a horizon of mysticism.

#### – Missionary Work

From this spiritual universe faith arises as a pastoral horizon, as a response to the concrete needs of the human being. It was this concern for mission which made Gaspare the greatest missionary preacher of the 1800s. For St. Gaspare, the mission is the imitation of God’s availability to human beings. The priest and the Christian in general must respond with generosity, coherence and determination to their mission: to announce the love of God. This requirement of proclamation is founded in the first place upon example which renders credible the preaching undertaken and, secondly, on the Word and the words. “He wanted a thousand tongues”, the sources note, speaking of his apostolic zeal, which drove Gaspare to preach untiringly from Comacchio to Campania. Words and works in a mystical marriage, that is the highest spiritual achievement for our saint.

## 8. Saint Theresa of Lisieux

### *a. Saint Theresa of Lisieux and Rome*

Theresa went on pilgrimage to Rome in 1887, when she was 14 years of age. With her father, Martin, and her sister, Celine,. She left on 14th November to visit Paris and then Switzerland and then to go to

Italy: Milan, Venice, Padua, Bologna, Rome (ten days), Naples, Pompei and Assisi. She wrote later: "These beautiful things... spread out in so many places did so much good to my soul. How they rose up to Him, who was pleased to diffuse so many masterpieces across an earth of exile, destined to last one single day!"

A pilgrimage to Rome was then a major event. Theresa was an adolescent and this was the only big journey of her life.

She brought back impressions, feelings, and new intentions in her prayer, because it allowed her to come to know better men and women, priests and above all herself before she entered once and for all into the cloister. "Ah, what a beautiful journey that was! ... I came to understand my vocation in Italy and it was not too far to go to attain knowledge which was so useful."

From the pilgrimage she brought back some relics. Visiting the catacombs of St. Callisto and the Colosseum, she gathered some earth "reddened by the blood of the first Christians", which she brought home as treasures, carefully wrapped in cloth containers. These are her reflections after her visit to the Colosseum: "My heart beat very strongly at the moment my lips drew close to the dust empurpled by the blood of the first Christians; I asked for the grace that I too be a martyr for Jesus and felt deep within my heart that my prayer had been heard."

I went as a pilgrim to the basilica of the Holy Cross in Jerusalem and to the basilica of St. Agnes. She herself describes, in her account of her visit to Holy Cross, her desire-need to have physical contact with remains of the passage via the senses of the Son of God incarnate: "I always had to find a way of touching everything, to place my little finger in one of the apertures of the reliquary containing the nail that had been bathed in the blood of Jesus."

Then St. Peter's for the Papal audience on Sunday, November 20th, in the presence of Pope Leo XIII. A French newspaper, *L'univers*, in its column on correspondence from Rome, gave this item of news: "Among the pilgrims was a girl of 15 years of age who asked the Holy Father for permission to enter straight away into the convent to become a religious. The Holy Father encouraged her to be patient."

This was the aim of the journey, to obtain from the Pontiff permission to enter the Carmel before the age canonically required. Theresa was a very young postulant and, according to the testimony of her sister, Celine, the audience with the Pope was a fiasco because Leo XIII did not grant her permission to anticipate the time of entry. However, Theresa was patient: "I sleep, but my heart remains awake" (Ct 5:2) is the verse which reminded her to "abandon herself" totally to Providence, because, if Jesus seemed to be doing nothing for her entry into Carmel, His heart, nevertheless, did not cease to watch over her with love. In the end, her patience and her peaceful waiting were rewarded. On 1st January of the following year, the positive response of the bishop arrived and her entry into Carmel was fixed for April, 9th 1888. Theresa was 15 years of age.

"When Jesus has placed me on the blessed banks of Carmel, I want to give myself entirely to him. His blows do not make me afraid, even when the sufferings are at their most bitter, I feel that it is always his kind hand which strikes. I experienced this very much in Rome at a time when everything could have made me believe that the earth was about to disappear beneath my feet... Life passes so quickly that, truly, it is worth much more to have a beautiful crown and a little to suffer, than to have an ordinary crown and to have to suffer nothing." At Rome, a stone records, Theresa stayed in the Via Capo Le Case, 56, in the area of the Spanish Steps, in those times the French quarter. In the days of her stay in that residence, she used to go to pray at the church of the Trinità dei Monti, then inside the convent of the sisters of the Society of the Sacred Heart, in the chapel called the Mater Admirabilis, where frescoes were produced in 1844. It is possible to go to this place to pray, but it is necessary to ask permission first, since it is not normally open to the public.

*b. Saint Theresa of Lisieux, mistress of faith*

John Paul II wanted to make Theresa a "doctor of the church" because she teaches us what is meant by spiritual childhood and also how to interpret existentially the Gospel expression: "unless you become like little children, you will not enter the kingdom of heaven."



It is amazing how the little Theresa, the saint of “spiritual childhood”, describes on the one hand the need to emerge from childhood in order truly to love the Lord. “Spiritual childhood” in her writings does not mean the presumed innocence of a young child (as a superficial evaluation of the expression might lead us to think) or yet a nostalgia to return to the early years of our life understood as a model tout court – these years are seen rather by her as the age of hyper-sensitivity and of excessive attachment to oneself.

Describing the grace she received at Christmas, 1886, the grace of “conversion”, she speaks of this precisely as the moment of her leaving her infancy. Her we can read the wonderful text written by Theresa herself as she describes this moment:

“If heaven filled me with graces, this was not because I deserved it; I was still very imperfect! It is true, I had a great desire to practise the virtues, but I did it in a foolish way; here is an example... After Maria entered Carmel, it happened to me at times, in order to please the good God, to make my bed or, in the absence of Celine, to bring in her vases of flowers in the evening; as I say, it was only for the good God that I did these things, hence I ought not to have expected any thanks from his creatures. Alas. Things went very differently; if perchance, Celine did not appear happy and amazed at my little services, I was not content and I showed this by my tears. I was really intolerable for people with my excessive sensibilities. Thus, if it happened that, involuntarily, I caused a bit of displeasure to someone whom I liked, instead of controlling myself and not crying, I used to cry like a Magdalene and when I began to console myself about the thing in itself, I cried for having cried...

I do not know how I nurtured the dear thought of entering the Carmel, when I was still in the wrappings of childhood. It was necessary that the good God performed a little miracle to make me grow at a particular moment and this miracle he performed on the unforgettable Christmas Day, in that luminous night which shines forth with the delights of the Holy Trinity, Jesus, the little, sweet Child who in an hour transformed the night of my soul into torrents of light...

It was December, 25th 1886, that I received the grace to emerge from my childhood, in a word, the grace of my complete conversion. We were returning from Midnight Mass, during which I had had the pleasure of receiving God, strong and powerful. When we arrived at Buissonets, I was happy to go to collect my child's shoes from the fireplace (full of presents), this old custom had brought us so much joy in our childhood that Celine continued to treat me as a small child, since I was the youngest in the family...

Father was liked to see my expression of happiness, to hear my cries of joy, as I drew out surprise after surprise from the "enchanted shoes" and the gaiety of my dear King (translator's note: 'my dear King' was how Theresa referred to her father) greatly increased my own pleasure, but Jesus, wishing to show me that I had to free myself from the defects of my childhood, took from me also its innocent joys and allowed Father, tired after Midnight Mass, to feel a sense of boredom upon seeing my shoes in the fireplace and to speak words which hurt me to the heart: "Well, fortunately, this is the last year!..." I was going up at that moment to take off my hat. Celine, knowing how sensitive I was and seeing the tears in my eyes, wanted to cry herself too because she loved me so much and understood how hurt I was. "Oh, Theresa! – she said – don't go down now, it would be too much for you to look into your shoes now." But Theresa was no longer the same; Jesus had changed her heart! Pushing back her tears, she came downstairs in a hurry and restraining her heartbeats, took the shoes, placed them before father and, full of joy, took out all the objects, with the blessed air of a queen. Father laughed, he had become happy once more himself and Celine thought she was dreaming! Fortunately, it was a sweet reality, the little Theresa had rediscovered her strength of soul which she had lost at four and a half years of age (translator, at the death of her mother) and from then onwards kept it forever! In that night of light began the third period of my life, more beautiful than the others, more full of graces from heaven... I felt that charity had entered my soul, with the need to forget myself to bring pleasure to others and from that time on I was happy!"

If there is a need for us to emerge from an infantile vision of life, for Theresa however, it remains true that we must remain children, but

she knew that “spiritual childhood” is simply being children in the arms of the Father. To be children means to trust in the providence of God who never abandons us. Faith is total confidence in the mercy that God had for Theresa, whether she desired small or great things. Theresa had the desire for martyrdom, as also the desire to study theology, but she discovered that it was not in this that perfection consisted, as she writes to Sr. Mary of the Sacred Heart:

“How can you ask me if you can love the good God as I do?... My desires for martyrdom are nothing and it is not here that there is born that unlimited confidence that I feel in my heart. To tell the truth, it is exactly spiritual riches which make us unjust (translator Lk 16:11) when we attach ourselves to them and take pleasure in this and when we think they are something great... What is pleasing to Him is to see me love my littleness and my poverty and the blind hope that I have in his mercy. This is my sole treasure, my dear mother. Why could this treasure not be yours?”

And in her Diaries, she writes:

“I am truly far from being a saint, this alone is proof of it; instead of being happy in my aridity, I should attribute it to the limited nature of my fervour and of my fidelity, I should feel desolate because (from being 7 years old) I fall asleep during my prayers and my thanksgiving. Well, I am not desolate... I think that small children bring pleasure to their parents as much when they are asleep as when they are awake, I think that, to perform operations, doctors put the sick to sleep. Finally, I think ‘the Lord sees our fragility and he remembers that we are but dust.’”

As the exegete, J. Jeremias wrote: “ ‘to become a child once more’ means to learn to say once more ‘Abbà.’ ”

For this reason, in the end, Theresa chose charity and this alone: “Thinking of the mystical body of the Church, I could not find myself in any of the members that St. Paul had described or better I wanted to see myself in all of them. Charity offered me the key to my vocation. I understood that the Church has a body composed of various members, but that in this body the essential and most noble member

cannot be lacking. I understood that the church has a heart, a heart burning with love. I understood that love alone drives the members of the Church to action and that, if this love is extinguished, the apostles would no longer have proclaimed the Gospel, the martyrs would no longer have shed their blood. I understood and I recognised that love embraces within itself all vocations, that love is everything, that it extends to all times and places; in a word, that love is eternal. Then, with the greatest joy and ecstasy of soul, I cried out: 'Oh Jesus, my love, I have finally found my vocation. My vocation is love. Yes, I have found my place in the Church and this place you have given to me, oh my God. In the heart of the Church, my mother, I will be love and in that way I will be everything and my desire will be translated into reality.'

# FESTIVAL IN PIAZZA DEL CAMPIDOGLIO: VOCATIONAL ANNOUNCEMENT AND TESTIMONIES

*July, 5th 2013, 9.00 pm*  
*Piazza del Campidoglio* **22**

## *Witnesses:*

- David Rider, Archdiocese of New York
- Federica Cammarata, Apostoline Sister
- Bitrus Markus Galadima, Augustinian

## *Singers:*

- Rosalia Misseri
- Giovanni “Giò” Di Tonno

## *Presenter:*

- Carlo Conti

## *Designer:*

- Gianluca Serratore



## CONFESSIONS

**[ July, 6th 2013, 9.00 am  
Churches of Rome ]**

*During the morning, it will be possible to receive the Sacrament of Reconciliation in some of the churches of Rome.*

### Italian:

Santa Maria in Traspontina

**4** [Via della Conciliazione, 14b]

Cappella di Santa Monica

**3** [Piazza del Sant'Uffizio]

### English:

Santa Maria sopra Minerva

**15** [Piazza della Minerva, 42]

### French:

San Luigi dei Francesi

**10** [Piazza San Luigi de' Francesi, 5]

### Spanish and German:

Santo Spirito in Sassia

**6** [Borgo Santo Spirito, 5]

### Portuguese:

Sant'Antonio dei Portoghesi

**12** [Via dei Portoghesi, 6]

### Polish:

Sant'Andrea della Valle

**9** [Piazza Sant'Andrea della Valle]





CONFERENCE  
THE ROLE OF FORMATORS AT THE SERVICE  
OF THE NEW EVANGELIZATION

*July, 6th 2013, 9.00 am*  
*Aula Magna of the Pontifical Lateran University*  
*Piazza San Giovanni in Laterano, 4* **23**

**A gathering of diocesan seminary rectors  
and those involved in the formation  
of those preparing for consecrated life**

Speaker: H. E. Archbishop Rino Fisichella, President of the Pontifical Council for the New Evangelization

The Conference is offered in line with what emerged from the last Synod of Bishops on the New Evangelization on the handing on of the Christian faith, during which it was emphasised that the Seminaries should consider the New Evangelization the focal point which gathers together the fundamental elements of the process of formation (Proposition, 49).



## MEETING WITH POPE FRANCIS AND TESTIMONIES

[ *July, 6th 2013, 4.00 pm*  
*Paul VI Audience Hall* 2 ]

*If you remain in Christ, you will bear much fruit.  
You did not choose Him, but he chose you.*

(Benedict XVI, Meeting with Seminarians, August, 19th 2005)

*The initial call of God perceived in our own hearts  
becomes a continual invitation to life in Christ  
through the service of His Church.*

*The meeting will begin with a moment of prayer, presided over by  
H. Em. Card. Mauro Piacenza, Prefect of the Congregation for  
the Clergy.*

SONG N° 13  
VENI, CREATOR SPIRITUS

### *Witnesses:*

- Very Rev. Robert Barron
- Maria Rita Piccione, Augustinian Sister
- Juan Manuel Cotelo

### *Singers:*

- The Priests
- Sister Glenda Valesca Hernández Aguayo

### *Presenter:*

- Rosario Carello



# MARIAN PROCESSION IN THE VATICAN GARDENS

**[ July, 6th 2013, from 4.30 to 6.00 pm ]**  
**Vatican Gardens**

## **Start of the Pilgrimage**

*H. E. Msgr. Rino Fisichella introduces the program of prayer to Mary.*

## **Introductory prayers**

### **The first joyful mystery The Annunciation of the Angel**

#### *Leader:*

Brothers and sisters, do not be afraid to welcome Christ and accept his power. Help the Pope and all those who wish to serve Christ and with Christ's power to serve the human person and the whole of mankind. Do not be afraid. Open wide the doors for Christ. To his saving power open the boundaries of States, economic and political systems, the vast fields of culture, civilization and development. Do not be afraid. Christ knows "what is in man." He alone knows it.

So often today man does not know what is within him, in the depths of his mind and heart. So often he is uncertain about the meaning of his life on this earth. He is assailed by doubt, a doubt which turns into despair. We ask you therefore, we beg you with humility and trust, let Christ speak to man. He alone has words of life, yes, of eternal life.

*(John Paul II, Homily in the Mass  
for the Inauguration of Pontificate, October, 22nd 1978)*

SONG N° 14  
DOMINUS SPIRITUS EST

SONG N° 15  
MAGNIFICAT

*Rosary in Latin.*

**The second joyful mystery  
The Visitation to Elizabeth**

*Leader:*

Mary is also the one who obtained mercy in a particular and exceptional way, as no other person has. At the same time, still in an exceptional way, she made possible with the sacrifice of her heart her own sharing in revealing God's mercy. [...] Mary, then, is the one who has the deepest knowledge of the mystery of God's mercy. She knows its price, she knows how great it is.

*(John Paul II, Encyclical Dives in misericordia, n. 9,  
November, 30th 1980)*

SONG N° 16  
BENEDICTUS DOMINUS DEUS

SONG N° 17  
DA PACEM CORDIUM

*Rosary in Latin.*

**The third joyful mystery  
The Birth of Jesus**

*Leader:*

Christmas, in fact, is not merely an anniversary of Jesus' Birth; it is also this, but it is more, it is celebrating a mystery that has marked and continues to mark human history. God himself came to dwell

among us (cf. Jn 1:14), he made himself one of us. It is a mystery that concerns our faith and our life.

*(Benedict XVI, General Audience, December, 21st 2011)*

SONG N° 18  
GLORIA, GLORIA

SONG N° 19  
LÆTANTUR CÆLI

*Rosary in Latin.*

### **The fourth joyful mystery The Presentation in the Temple**

*Leader:*

Dear consecrated brothers and sisters, you were all represented in that symbolic pilgrimage, which in the Year of Faith expresses even better your gathering together in the Church to be strengthened in faith and to renew the offering of yourselves to God. I address my most cordial greetings with affection to each one of you and to your Institutes and I thank you for coming. In the light of Christ, with the many charisms of contemplative and apostolic life, you cooperate in the Church's life and mission in the world.

In this spirit of gratitude and communion I would like to address three invitations to you, so that you may fully enter through that "door of faith" which is always open to us.

*(Benedict XVI, Homily in the Mass  
for the Feast of the Presentation of the Lord, February, 2nd 2013)*

SONG N° 20  
IUBILATE DEO

SONG N° 21  
CANTATE DOMINO

*Rosary in Latin.*

## The fifth joyful mystery The Finding of Jesus among the Doctors in the Temple

### *Leader:*

In the episode of the 12-year-old Jesus, the first words of Jesus are also recorded: “How is it that you sought me? Did you not know that I must be in my Father’s house?” (Lk 2:49). [...]

Thus he showed who is the true Father, what is the true home, and that he had done nothing unusual or disobedient. He had stayed where the Son ought to be, that is, with the Father, and he stressed who his Father was.

The term “Father” therefore dominates the tone of this answer and the Christological mystery appears in its entirety. Hence, this word unlocks the mystery, it is the key to the Mystery of Christ, who is the Son, and also the key to our mystery as Christians who are sons and daughters in the Son. At the same time Jesus teaches us to be children by being with the Father in prayer. The Christological mystery, the mystery of Christian existence, is closely linked to, founded on, prayer. Jesus was one day to teach his disciples to pray, telling them: when you pray say “Father.” And, naturally, do not just say the word say it with your life, learn to say it meaningfully with your life. “Father”; and in this way you will be true sons in the Son, true Christians.

*(Benedict XVI, General Audience, December, 28th 2011)*

SONG N° 22  
CANTATE DOMINO CANTICUM NOVUM

SONG N° 23  
MAGNIFICAT 3

### *Rosary in Latin.*



## Conclusion

### *Leader:*

Dear brothers and sisters, it is so hard in our time to make final decisions! Deciding everything with the total freedom with which she answered “yes” to God’s plan for her life (cf. Lk 1:38). Dear brothers and sisters, how difficult it is to take a final decision in our time. Temporary things seduce us. We are victims of a trend that pushes us to the provisional... as though we wanted to stay adolescents. There is a little charm in staying adolescents, and this for life! Let us not be afraid of life commitments, commitments that take up and concern our entire life! In this way our life will be fruitful! And this is freedom: to have the courage to make these decisions with generosity.

Mary’s whole life is a hymn to life, a hymn of love to life: she generated Jesus in the flesh and accompanied the birth of the Church on Calvary and in the Upper Room. [Mary] is the mother that gives us health in growth, she gives us health in facing and overcoming problems, she gives us the health to make us free to make definitive choices. The mother teaches us how to be fruitful, to be open to life and to always bear good fruit, joyful fruit, hopeful fruit, and never to lose hope, to give life to others, physical and spiritual life.

This we ask tonight, O Mary, [...] for the people of Rome, for all of us: give us the health that you alone can give us, to be ever a sign and instrument of life. Amen.

*(Francis, Recital of the Holy Rosary  
in the Papal Basilica of St. Mary Major, May, 4th 2013)*

*Concluding reflexion by H. Em. Card. João Braz de Aviz, Prefect of  
the Congregation for Institutes of Consecrated Life and Societies of  
Apostolic Life.*

## Final blessing

### *Celebrant:*

Dóminus vobíscum.

*The Lord be with you.*

℟. Et cum spírítu tuo.

*And with your spirit.*

Sit nomen Dómini benedíctum.

*Blessed be the name of  
the Lord.*

℟. Ex hoc nunc et usque in sæculum.

*Now and for ever.*

Adiutórium nostrum in nómine Dómini.

*Our help is in the name  
of the Lord.*

℟. Qui fecit cælum et terram.

*Who made heaven and  
earth.*

Benedícat vos omnípotens Deus,  
Pater, ✠ et Fílius, ✠ et Spíritus ✠ Sanctus.

*May almighty God bless  
you, the Father, and the  
Son, and the Holy Spirit.*

℟. Amen.

*Amen.*

### *Deacon:*

Benedicámus Dómino.

*Let us praise the Lord.*

℟. Deo grátias.

*Thanks be to God.*

SONG N° 12  
SALVE, REGINA

CONCLUDING EUCHARISTIC CELEBRATION  
PRESIDED BY THE HOLY FATHER

[ *July, 7th 2013, 9.30 am*  
*Basilica of St. Peter* 1 ]

*You are urged to bring with you your ticket of admission to participate in the Holy Mass presided over by Pope Francis.*



## SONGS

### 1. CREDO, DOMINE (HYMN FOR THE YEAR OF FAITH)

1. Pilgrims we, full of expectation,  
searching in the darkness.  
Lord, you come, revealing the Father,  
You for us are Son of the Most High.

– Credo, Dómine, credo!

With the saints who are walking with us,  
O Lord, we ask:

R. Adáuge nobis fidem!  
Credo, Dómine, adáuge nobis fidem!

2. Pilgrims we, lost and despairing,  
what bread for our journey?  
Lord, your Birth feeds us with your light,  
You for us are the Morning Star.

– Credo, Dómine, credo!

With Mary, the first of all believers,  
O Lord, we pray:

R. Adáuge nobis fidem!  
Credo, Dómine, adáuge nobis fidem!

3. Pilgrims we, broken and exhausted,  
our wounds open still.  
Lord, you heal those who seek you in the desert  
You for us are the hand that heals.

– Credo, Dómine, credo!

With the poor who are yearning for help,  
O Lord, we implore:

R. Adáuge nobis fidem!  
Credo, Dómine, adáuge nobis fidem!

4. Pilgrims we, your cross on our shoulders,  
we follow in your footsteps.  
You arise in the morning of Easter,  
You for us are life everlasting.

– **Credo, Dómine, credo!**

With the humble who wish to be born anew,  
O Lord, we plead:

**R. Adáuge nobis fidem!**

**Credo, Dómine, adáuge nobis fidem!**

5. Pilgrims we, gathered by your call  
for each new Pentecost.  
You recreate the breath of the Spirit,  
You for us are the Word of the future.

– **Credo, Dómine, credo!**

With the Church which proclaims your Gospel,  
O Lord, we invoke:

**R. Adáuge nobis fidem!**

**Credo, Dómine, adáuge nobis fidem!**

6. Pilgrims we, thankful and united  
each day that you give.  
Lord, you guide us on the pathway of life  
You for us are the hope of salvation.

– **Credo, Dómine, credo!**

With the world where your kingdom is among us,  
O Lord, we cry:

**R. Adáuge nobis fidem!**

**Credo, Dómine, adáuge nobis fidem!**

2. JESUS CHRIST YOU ARE MY LIFE  
(ROMA 2000)

R. Jesus Christ you are my life,  
Alleluja, alleluja.  
Jesus Christ you are my life,  
You are my life, alleluja.

1. Tu sei via, sei verità, Tu sei la nostra vita,  
camminando insieme a Te vivremo in Te per sempre. R.
2. Ci raccogli nell'unità, riuniti nell'amore,  
nella gioia dinanzi a Te cantando la Tua gloria. R.
3. Nella gioia camminerem, portando il Tuo Vangelo,  
testimoni di carità, figli di Dio nel mondo. R.
4. En el gozo camineremos trayendo tu evangelio,  
testimonios de caridad, hijos de Dios en el mundo. R.
5. Tu nous rassembles dans l'unité réunis dans ton grand amour,  
devant toi dans la joie nous chanterons ta gloire. R.

3. EMMANUEL

1. Dall'orizzonte una grande luce viaggia nella storia  
e lungo gli anni ha vinto il buio facendosi Memoria,  
e illuminando la nostra vita chiaro ci rivela  
che non si vive se non si cerca  
la Verità... l'Emmanuel...
2. Da mille strade arriviamo a Roma sui passi della fede,  
sentiamo l'eco della Parola che risuona ancora  
da queste mura, da questo cielo per il mondo intero:  
è vivo oggi, è l'Uomo Vero, Cristo tra noi.

**R.** Siamo qui sotto la stessa luce  
sotto la sua croce cantando ad una voce.  
È l'Emmanuel Emmanuel, Emmanuel.  
È l'Emmanuel, Emmanuel.

**3.** Dalla città di chi ha versato il sangue per amore  
ed ha cambiato il vecchio mondo vogliamo ripartire.  
Seguendo Cristo, insieme a Pietro, rinasce in noi la fede,  
Parola viva che ci rinnova e cresce in noi. **R.**

**4.** Un grande dono che Dio ci ha fatto è Cristo, il suo Figlio,  
e l'umanità è rinnovata, è in Lui salvata.  
È vero uomo, è vero Dio, è il Pane della Vita,  
che ad ogni uomo ai suoi fratelli ridonerà. **R.**

**5.** La morte è uccisa, la vita ha vinto, è Pasqua in tutto il mondo,  
un vento soffia in ogni uomo lo Spirito fecondo.  
Che porta avanti nella storia la Chiesa sua sposa,  
sotto lo sguardo di Maria, comunità. **R.**

**6.** Noi debitori del passato di secoli di storia,  
di vite date per amore, di santi che han creduto,  
di uomini che ad alta quota insegnano a volare,  
di chi la storia sa cambiare, come Gesù. **R.**

**7.** È giunta un'era di primavera, è tempo di cambiare.  
È oggi il giorno sempre nuovo per ricominciare,  
per dare svolte, parole nuove e convertire il cuore,  
per dire al mondo, ad ogni uomo: Signore Gesù. **R.**

(2v) È l'Emmanuel, Dio con noi  
Cristo tra noi.  
Sotto la sua croce  
È l'Emmanuel, Emmanuel  
Sotto la stessa croce  
cantando ad una voce.



8. This city which has poured out  
its life-blood out of love  
and has transformed the ancient world  
will send us on our way,  
by following Christ, together with Peter,  
our faith is born again,  
the living word  
that makes us new  
and grows in our hearts.

9. Ce don si grand que Dieu nous a fait  
le Christ son Fils unique;  
l'humanité renouvelée  
par lui est sauvée.  
Il est vrai homme, il est vrai Dieu,  
il est le pain de vie  
qui pour chaque homme  
pour tous ses frères  
se donne encore,  
se donne encore.

10. Llegó una era de primavera  
el tiempo de cambiar:  
hoy es el día siempre nuevo  
para recomenzar,  
cambiar de ruta y con palabras nuevas  
cambiar el corazón  
para decir al mundo, a todo el mundo:  
Cristo Jesús.

R. Y aquí bajo la misma luz,  
bajo su misma cruz, cantamos a una voz.  
È l'Emmanuel Emmanuel, Emmanuel.  
È L'Emmanuel, Emmanuel.

#### 4. NADA TE TURBE

**R.** Nada te turbe, nada te espante  
quien a Dios tiene, nada le falta.  
Nada te turbe, nada te espante  
solo Dios basta!

#### 5. HERE I AM LORD

**1.** I, the Lord of sea and sky  
I have heard my people cry  
All who dwell in dark and sin  
My hand will save.  
I who made the stars and night  
I will make the darkness bright  
Who will bear my light to them  
Whom shall I send?

**R.** Here I am Lord  
Is it I Lord?  
I have heard you calling in the night  
I will go Lord  
If you lead me  
I will hold your people in my heart.

**3.** I the Lord of snow and rain  
I have borne my people's pain  
I have wept for love of them  
They turn away.  
I will break their hearts of stone  
Fill their hearts with love alone  
I will speak my word to them  
Whom shall I send? **R.**

I will hold your people in my heart...

## 6. LAUDATE DOMINUM

**R.** Laudáte Dóminum,  
laudáte Dóminum  
omnes gentes! Allelúia!

## 7. PESCADOR DE HOMBRES

1. Tu has venido a la orilla  
no has buscado a sabios, ni a ricos  
tan solo quieres que yo te siga.
- R.** Señor, me has mirado a las ojos  
sonriendo, has dicho mi nombre  
en la rena, he dejado mi barca  
junto a ti, buscare otro mar.
2. Tu necesitas mis manos  
mis cansancios que a otros descansen  
amor que quiero seguir amando. **R.**
3. Tu sabes bien lo que quiero  
en mi barca no hay oro ni espadas  
tan solo redes y mi trabajo. **R.**
4. Tu pescador de otros mares  
ansia entera de almas que esperan  
amigo bueno que así me llamas. **R.**

## 8. BONUM EST CONFIDERE

**R.** Bonum est confidere in Dómino,  
bonum speráre in Dómino.

## 9. CHRISTE, LUX MUNDI

℟. Christe, lux mundi, qui séquitur te,  
habébit lumen vitæ, lumen vitæ.

## 10. JESUS LE CHRIST, LUMIERE INTERIEURE

*Jésus le Christ, lumière intérieure,  
ne laisse pas mes ténèbres me parler.  
Jèsus le Christ, lumière intérieure,  
donne moi d'accueillir ton amour.*

## 11. UBI CARITAS

℟. Ubi caritas et amor,  
ubi caritas Deus ibi est.

## 12. SALVE, REGINA

Salve, Regína, Mater misericórdiæ,  
vita, dulcédo, et spes nostra, salve.  
Ad te clamámus, éxsules filii Evæ,  
ad te suspirámus, geméntes et flentes  
in hac lacrimárum valle.  
Eia ergo, advocáta nostra, illos tuos  
misericórdes óculos ad nos convérte.  
Et Iesum, benedíctum fructum ventris tui,  
nobis, post hoc exsílum, osténde.  
O clemens, O pia, O dulcis Virgo María.

### 13. VENI, CREATOR SPIRITUS

1. Veni, creátor Spíritus,  
mentes tuórum visita,  
imple supérna grátia,  
quæ tu creásti, péctora.
  2. Qui dicéris Paráclitus,  
donum Dei altíssimi,  
fons vivus, ignis, cáritas,  
et spiritális únctio.
  3. Tu septifórmis múnere,  
dextrae Dei tu dígitus,  
tu rite promíssum Patris,  
sermóne ditans gúttura.
  4. Accénde lumen sénsibus,  
infúnde amórem córdibus,  
infírma nostri córporis,  
virtúte firmans pépeti.
  5. Hostem repéllas lóngius  
pacémque dones prótinus;  
ductore sic te prævio  
vitémus omne nóxium.
  6. Per te sciámus da Patrem,  
noscámus atque Fílium,  
teque utriúsque Spíritum  
credámus omni témpore.
- Amen.

14. DOMINUS SPIRITUS EST

R. Dóminus Spíritus est.  
Spíritus autem vivíficat. (2v)

15. MAGNIFICAT

Magníficat, magníficat,  
magníficat ánima mea Dóminum,  
magníficat, magníficat, magníficat ánima mea.

16. BENEDICTUS DOMINUS DEUS

Benedíctus Dóminus Deus,  
benedíctus Dóminus Deus,  
quia visitávit et redémit pópulum suum.

17. DA PACEM CORDIUM  
(CANONE)

Da pacem córdium. Da pacem córdium.  
Pacem. Pacem.

18. GLORIA, GLORIA  
(CANONE)

Glória, glória in excélsis Deo!  
Glória, glória, allelúia, allelúia!

19. LÆTENTUR CÆLI

Læténtur cœli, exsúltet terra, a fácie Dómini,  
quia venit, quia venit.

## 20. IUBILATE DEO

Iubiláte Deo,  
Iubiláte Deo, alleluia!

## 21. CANTATE DOMINO

Cantáte Dómino.  
Allelúia, allelúia! Iubiláte Deo.

## 22. CANTATE DOMINO CANTICUM NOVUM

Cantáte Dómino cánticum novum.  
Allelúia, allelúia.  
Cantáte Dómino omnis terra.  
Allelúia, allelúia.

## 23. MAGNIFICAT 3

Magníficat ánima mea, magníficat ánima mea,  
magníficat ánima mea, Dóminum.

## 24. TI SEGUIRÒ

℟. Ti seguirò, ti seguirò, o Signore  
e nella tua strada camminerò.

1. Ti seguirò nella via dell'amore  
e donerò al mondo la vita. ℟.

2. Ti seguirò nella via del dolore  
e la Tua Croce ci salverà. ℟.

3. Ti seguirò nella via della gioia  
e la Tua luce ci guiderà. ℟.

25. RESTA QUI CON NOI  
(ROMA 1984)

1. Le ombre si distendono  
scende ormai la sera  
e si allontanano dietro i monti  
i riflessi di un giorno che non finirà,  
di un giorno che ora correrà sempre  
perché sappiamo che una nuova vita  
da qui è partita e mai più si fermerà.

R. Resta qui con noi il sole scende già,  
resta qui con noi Signore, è sera ormai.  
Resta qui con noi il sole scende già,  
se tu sei fra noi la notte non verrà.

2. S'allarga verso il mare  
il tuo cerchio d'onda  
che il vento spingerà fino a quando  
giungerà ai confini di ogni cuore,  
alle porte dell'amore vero;  
come una fiamma che dove passa brucia,  
così il Tuo amore  
tutto il mondo invaderà. R.

3. Davanti a noi l'umanità  
lotta, soffre e spera  
come una terra che nell'arsura  
chiede l'acqua da un cielo senza nuvole,  
ma che sempre le può dare vita.  
Con Te saremo sorgente d'acqua pura,  
con Te fra noi il deserto fiorirà. R.



26. ONE BODY  
(DENVER 1993)

1. When you eat my Body  
and you drink my Blood,  
I will live in you  
and you will live in in my love.

R. We are one Body,  
the Body of Christ  
and we do not stand alone.  
We are one Body,  
the Body of Christ  
and he came that we might have life.

2. At the name of Jesus  
every knee shall bend,  
Jesus is the Lord,  
and he will come again. R.

3. I am the way, the truth, the life.  
I am the final sacrifice,  
I am the way, the truth, the life.  
He who believes in him will have eternal life. R.

27. BLESS THE LORD

Bless the Lord my Soul,  
and bless his holy name.  
Bless the Lord my Soul,  
he rescues me from death.

28. MISERICORDIAS DOMINI

Misericórdias Dómini  
in ætérnum cantábo.

29. VENI, SANCTE SPIRITUS

Veni Sancte Spíritus,  
tui amóris ignem accénde.  
Veni, Sancte Spíritus,  
veni, Sancte Spíritus.

30. EXAUDI ORATIONEM MEAM

Exáudi oratióem meam,  
et clamor meus ad te véniat.  
Tu, Deus, in ætérnum pérmanes,  
in ætérnum pérmanes.



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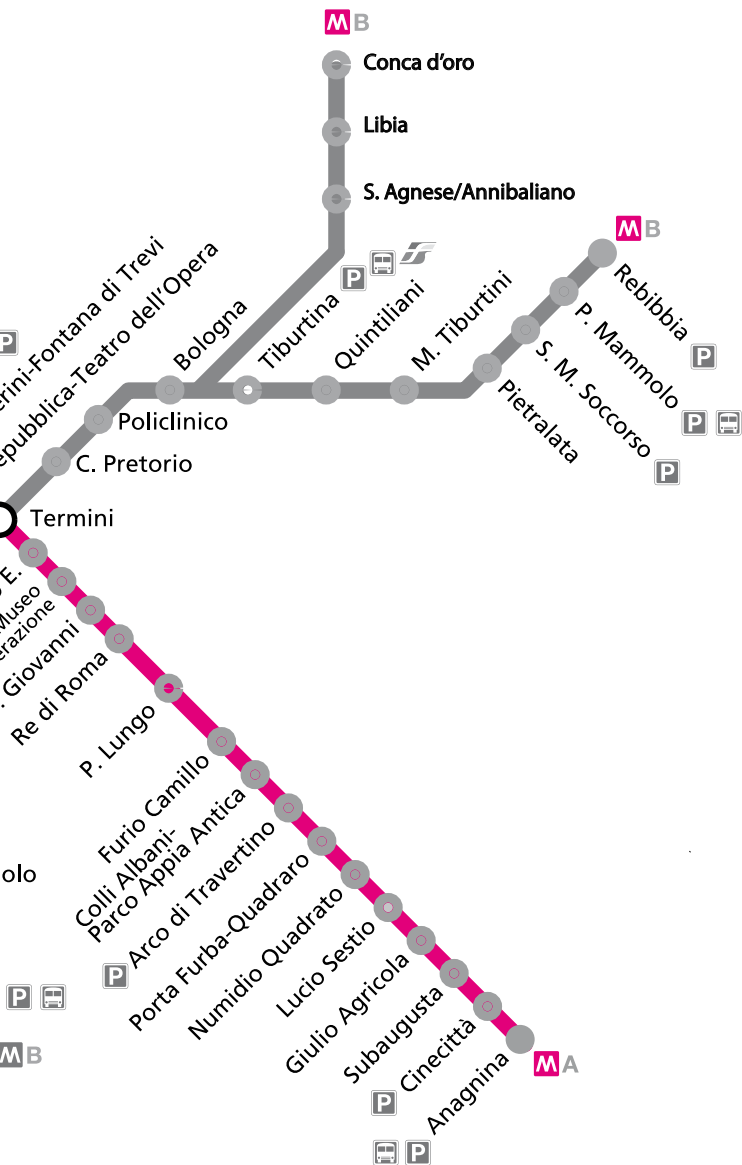
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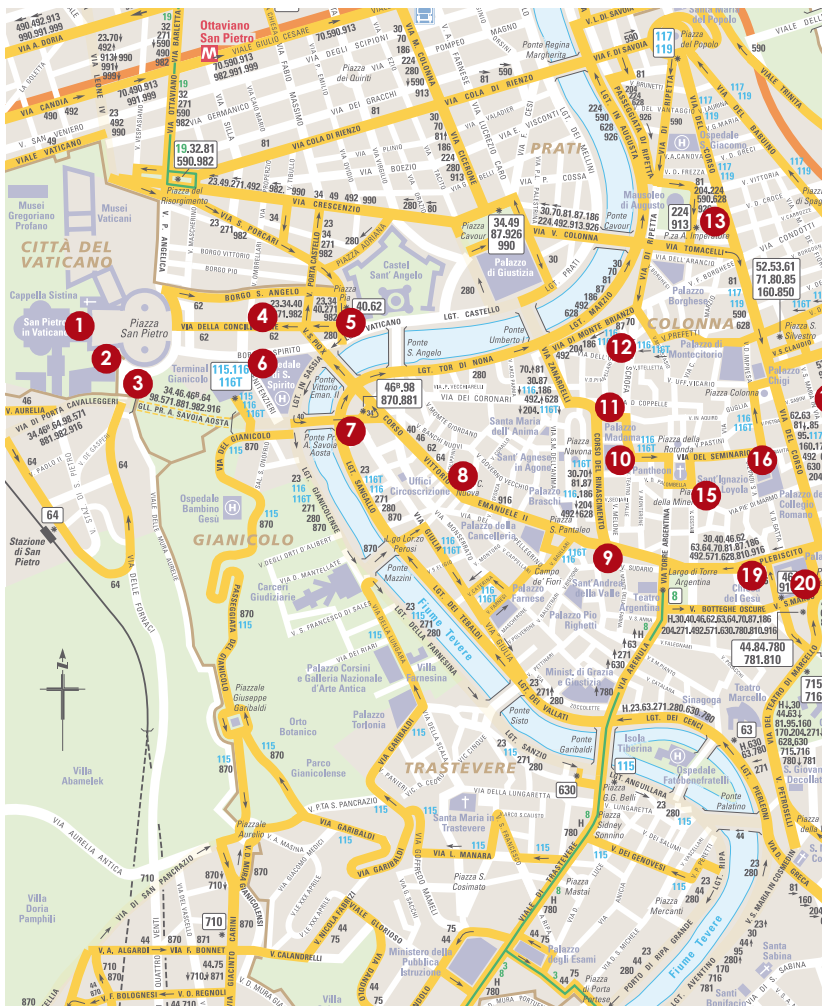
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Campidoglio	22 [Piazza del Campidoglio]
Castel Sant'Angelo (Garden of)	5 [Lungotevere Castello, 50]
Gesù (Chiesa del)	19 [Piazza del Gesù]
Paul VI Audience Hall	2 [Piazza del Sant'Uffizio]
Pontifical Lateran University	23 [Piazza San Giov. Laterano, 4]
San Carlo al Corso	13 [Via del Corso, 437]
San Giovanni de' Fiorentini	7 [Piazza dell'Oro, 1]
San Giovanni in Laterano	24 [Piazza Porta San Giovanni, 4]
San Luigi dei Francesi	10 [Piazza San Luigi de' Francesi, 5]
San Marco	20 [Piazza San Marco, 48]
San Pietro – St. Peter	1 [Piazza San Pietro]
Sant'Agostino	11 [Piazza Sant'Agostino]
Santa Maria in Aracoeli	21 [Piazza Venezia]
Santa Maria in Traspontina	4 [Via della Conciliazione, 14b]
Santa Maria in Trivio	17 [Via dei Crociferi, 49]
Santa Maria in Vallicella	8 [Piazza della Chiesa Nuova]
Santa Maria sopra Minerva	15 [Piazza della Minerva, 42]
Santa Monica (Cappella)	3 [Piazza del Sant'Uffizio]
Sant'Andrea della Valle	9 [Piazza Sant'Andrea della Valle]
Sant'Antonio dei Portoghesi	12 [Via dei Portoghesi, 6]
Santi XII Apostoli	18 [Piazza dei Santi Apostoli, 51]
Sant'Ignazio di Loyola	16 [Via del Caravita, 8a]
Santissima Trinità dei Monti	14 [Piazza Trinità dei Monti, 3]
Santo Spirito in Sassia	6 [Borgo Santo Spirito, 5]





## BENEFACTORS:



Knights of Columbus



Pontifical Mission Societies  
in the United States



Mater Mundi

**Map of the Places**  
**↙ visited during the Pilgrimage**

**PARTICIPA Y TESTIMONIA**



**ANNUSFIDEI.VA**

