

The holy year of  
1950  
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**THE**  
**holy**  
**Year**

**OF 1950**

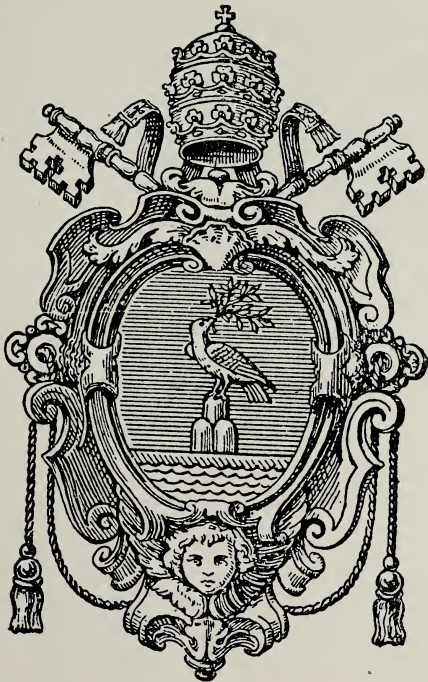




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# *The Holy Year of 1950*



THE PAULIST PRESS  
401 WEST 59TH STREET  
NEW YORK 19, N. Y.

*Nihil Obstat:*

JOHN M. A. FEARNs, S.T.D.,

*Censor Librorum.*

*Imprimatur:*

✠ FRANCIS CARDINAL SPELLMAN,

*Archbishop of New York.*

*New York, November 30, 1949.*

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PRINTED AND PUBLISHED IN THE U. S. A.  
BY THE PAULIST PRESS, NEW YORK 19, N. Y.



## FOREWORD

*It is our sincere hope that this pamphlet will be of material assistance to those who visit Rome during the Holy Year. Our Holy Father, Pius XII, has summoned the faithful from every nation to the city of the Apostles Peter and Paul as an act of reparation and of expiation for the sins of the world. The message of Lourdes was primarily one of penance, that of Fatima, too, was that men must do penance if the world is to be saved from fearful evils. His Holiness adds his voice as the Vicar of Christ and promises great spiritual favors to all who make this pious pilgrimage.*

*The purpose of the Holy Year and its significance is clearly outlined in this book. Pilgrims will find plainly stated the requirements and conditions to be fulfilled, the means of making the Holy Year as well as the privileges granted by His Holiness. Pictures of the Vatican as well as a short description of each of the great basilicas to be visited, the prayers to be recited and the indulgences to be gained will be found on successive pages.*

*For American pilgrims the Church of Santa Susanna whose titular is Cardinal Mooney of Detroit, will have a special appeal. Set aside by Pope Benedict XV in 1922 for American Catholics it has been served since that time by the Paulist Fathers. There will be five Paulists at the Church all during the Holy Year. Two are assigned as special confessors for pilgrims with all of the faculties given Holy Year confessors. Preachers assigned from New York will occupy*

*the pulpit during the week and on Sundays. There will be no dearth of devotions or of opportunities to hear sermons in English. The Paulists extend to all a cordial invitation to visit Santa Susanna's. The Fathers are there to be of assistance, primarily in things spiritual, but in whatever way they may aid American pilgrims. For priest pilgrims additional altars have been erected and facilities for Mass extended. Special needs will be cared for by Father Edward Peters, rector of Santa Susanna's or by Father Edward Nugent assigned expressly for Holy Year pilgrims.*

*May this pamphlet add to your pleasure and be the means of bringing to you a better understanding of the tradition of the saints in whose footsteps you tread as you visit the holy places of Rome. Long after the Holy Year has passed it will serve as a reminder of His Holiness and the jubilee year of expiation to which he has summoned his spiritual children across the world.*

JAMES F. CUNNINGHAM, C.S.P.,  
*Superior General, Paulist Fathers.*



## HIS HOLINESS THE POPE

BISHOP OF ROME AND VICAR OF JESUS CHRIST  
SUCCESSOR OF ST. PETER, PRINCE OF THE APOSTLES  
SUPREME PONTIFF OF THE UNIVERSAL CHURCH  
PATRIARCH OF THE WEST, PRIMATE OF ITALY  
ARCHBISHOP AND METROPOLITAN OF THE ROMAN PROVINCE  
SOVEREIGN OF VATICAN CITY

### PIUS XII

NOW GLORIOUSLY REIGNING

# **Text of the Papal Bull**

PIUS, SERVANT OF THE SERVANTS OF GOD,  
TO ALL THE FAITHFUL WHO WILL READ THESE LETTERS,  
HEALTH AND APOSTOLIC BENEDECTION:

**T**HE great Jubilee, which will be celebrated in this beloved city during the coming year, has as its special purpose to summon all the faithful not only to expiate their faults and amend their lives but also to lead them to acquire virtue and holiness, according to the words of Holy Scripture: "Sanctify yourselves, and be ye holy because I am the Lord your God" (Lev. xx. 7; 1 Pet. i. 16).

From this, the nature and importance of advantages which derive from this very ancient institution can be easily seen. For, if men will only listen to this call of the Church and turn from fleeting things of this world to those that are eternal, then, assuredly, a most desirable spiritual renewal will take place and not only private but public morality will be in harmony with the teaching and spirit of the Gospel.

When righteousness guides the convictions of individuals and directs their conduct, it must necessarily follow that new life and vigor will be infused into the whole of human society and that a better and happier state of things will ensue.

Today, as never before, there is a most urgent need that all things be re-fashioned in the truth and power of the Gospel. Human efforts, even when they are laudable and not inspired by motives that are fallacious, are unequal to this great undertaking; it is august religion, alone, aided by Divine Grace, that can prove equal to the greatness of the task, and, with the active cooperation of all, bring it to a happy conclusion.



Hence it is Our earnest desire that the Bishops all over the world, together with their clergy, should instruct with great diligence the flock entrusted to their care on the subject of the coming jubilee: let the faithful be urged to participate in the jubilee in the best possible way, whether they come to Rome or remain in their own country; let them offer more fervent prayers to God, multiply their works of penance and charity and put into practice all that We have already recommended as fitting for the Holy Year.

Foreseeing abundant and salutary results, which We implore from our Divine Redeemer, and following closely the tradition of the Roman Pontiffs who have gone before Us, and after taking counsel with Our venerable brothers their Eminences the Cardinals, by authority of Almighty God and the Blessed Apostles Peter and Paul and by Our own authority, We proclaim and desire to have promulgated by this letter a great and universal jubilee to be held in this beloved city from Christmas, 1949, to Christmas, 1950, according to the provisions of Canon 923.

During this year of expiation, to all the faithful who duly confess their sins in the Sacrament of Penance, who receive Holy Communion and visit once on that day, or on different days, in the order of their choice, the Basilicas of St. John Lateran, St. Peter's in the Vatican, St. Paul's on the Ostian Way, and St. Mary Major on the Esquiline, and recite in each basilica three times the "Our Father," "Hail Mary" and the "Glory be to the Father," and as well one "Our Father," "Hail Mary" and "Glory be to the Father" for Our intentions and will add in each basilica a "Credo" We grant and bestow in the Lord the full indulgence and pardon of all punishment due for sins.

In favor of those who, when in Rome or on their way to Rome, through illness or death or some other just cause, are prevented from completing or even beginning these visits, We reduce the aforesaid conditions so that, provided

they go to Confession and receive Communion, they may gain the jubilee indulgence just as those who visit the four above-mentioned basilicas.

We also declare that the faithful may gain the jubilee indulgence either for themselves or for the faithful departed as often as they fulfill the prescribed conditions.

Beloved children, you are certainly not unaware of the general intentions of the Roman Pontiffs. We desire, nevertheless, to lay before you with greater clearness and precision Our particular intentions regarding the coming Holy Year.

Let petition be made to God in the first place that all, by prayer and penance, may expiate their sins, strive to reform their lives and acquire Christian virtue, so that this great jubilee may happily prepare the general and universal return to Christ.

Besides, the following petitions should humbly be made to God:

That the loyalty which is due to the Divine Redeemer and to the Church He founded be maintained by all with an unshaken spirit and the vigorous determination to combat the intrigues, deceits and attacks of the enemy;

That all outside the Catholic Church, those who have wandered from the right path, even those who deny or hate God, may be illumined by the Divine Light and, under the influence of grace, be brought to obey the precepts of the Gospel;

That everywhere, but especially in the Holy Places of Palestine, the tranquility of order, founded on a just settlement, may be restored as soon as possible;

That the various social classes, with hatreds banished and differences settled, may be united in justice and fraternal agreements; and

That, finally, the great numbers of those in want may be given work to earn an honest living and receive the necessary and opportune aid from those in better circumstances.

May peace, the object of Our ardent yearning, return at long last to the hearts of all: to families, to individual countries and to the community of nations; may those who suffer persecution for justice's sake be blessed with that dauntless fortitude which adorned the Church, from its very beginning with the blood of martyrs; may refugees, prisoners, homeless and exiles be able, as soon as possible, to find their way back to the fatherland they cherish; and may the consolations of Divine Grace lighten the pain and anguish of those suffering.

Let Christian modesty be the shining badge of our strong-hearted youth as it grows and develops in Christian virtue; let their elders show them the way by example; and, finally, may it be given to all to enjoy that heavenly grace which is the harbinger of the reward of eternal happiness in Heaven.

And now, beloved children, there remains but to invite you with paternal affection to come to Rome in throngs during the jubilee year of expiation; We invite you to Rome, which is a kind of second fatherland to the Faithful of Christ in every nation.

Here they may venerate at the place where the Prince of Apostles was buried after his martyrdom. Here they may see the sacred catacombs of the martyrs, the historic churches, the monuments of their faith and age-old piety. Here they may visit their common father, who awaits their coming with open arms and a tenderly affectionate heart.

We appreciate, indeed, the fact that the journey will not be convenient nor easy for all, especially those of moderate means and who live in distant lands. But, after all, if such strenuous efforts can be made to overcome difficulties of every sort when there is question of the interests

of this earthly life, why shall the hope not be cherished that an immense multitude from every corner of the world, sparing no exertion and daunted by no inconvenience, may flock to this beloved city in quest of the riches of Heaven?

Yet, beloved children, this pilgrimage must not be undertaken after the fashion of pleasure-seeking tourists, but in that spirit of earnest piety which moved the faithful of Christ of every class and country, in past ages, to overcome numerous obstacles and hardships of a journey, sometimes made afoot, to Rome, in order to wash away their sins by the tears of penance and to implore pardon and peace from God.

Revive this ancestral faith, this active fervor of Divine charity; kindle it to a new flame, spread it to others: and the result must be, with the inspiration and grace of God, that the coming great jubilee will yield most salutary fruits both for the pilgrims personally and for the whole of Christian society.

In order that this letter of Ours may be brought more readily to the notice of all, We desire that the same authority be accorded to copies of it, including printed versions—provided that they are counter-signed by a notary public and bear the seal of an ecclesiastical dignitary—as would be accorded to this very letter were it presented or displayed.

Let no one, therefore, be permitted to tamper with this notice of Our proclamation, promulgation, grant and desire, nor rashly dare to oppose it. And should anyone attempt deliberately to do so, let him know that he will incur the indignation of Almighty God and of His Blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, on the twenty-sixth day of the month of May in the year 1949, the eleventh of Our Pontificate.

PIUS PP. XII.



## ***St. Peter's Basilica***

St. Peter's is the largest church in Christendom. Its area is 18,100 square yards; its length is 232 yards; the height of the nave is 151 feet, breadth of the nave in front is 29 yards and at the back 26 yards. The dome from the floor to the summit of the lantern is 404 feet. There are 148 columns in St. Peter's and besides the high altar there are twenty-nine altars.

Over the interior of the central entrance is a famous mosaic by Giotto (1298) representing Christ walking on the waters, rebuking Peter for his lack of faith. Below are statues of thirty canonized Popes. The central bronze doors were decorated by Filarete (1440-1445). The door on the extreme right is the Porta Santa which is opened only in the year of Jubilee. It will be opened on Christmas eve this year.

The interior of St. Peter's is most impressive. At first glance it is startling. The effect is produced by the immensity of the building, which due to its symmetry, leaves an impression of perfect harmony. The gilded ceiling combined with the different shades of the marble walls gives the onlooker an impression of overpowering beauty. The Dome rests on four large piers, each 233 feet in circumference. Beneath the Dome is the High Altar where the Pope alone says Mass on great feast days. Above the altar is the bronze canopy supported by gilded spiral columns, built in 1633 by Bernini during the pontificate of Urban VIII. It is ninety-five feet in height and is surmounted by a superstructure ending in a globe with a cross. Bernini has succeeded in giving dignity to a relatively small and completely isolated altar in such a gigantic space.

The Nave continues beyond the Dome and ends in the Tribune which contains the Chair of Peter by Bernini. It is a bronze throne supported by four Doctors of the Church, SS. Ambrose, Athanasius, Augustine and Chrysostom. This throne encloses the old wooden episcopal chair of St. Peter inlaid with ivory. A large halo of gilt stucco surrounds the Dove, symbol of the Holy Spirit, hovering over the Chair. The Sacristy of St. Peter's consists of three vestibules opening off a corridor adorned with ancient columns and inscriptions. At the entrance to the Sacristy are the statues of St. Peter and St. Paul.

Further on is the Treasury of St. Peter's. This contains jewels, including a cross of the Emperor Justinus, who ruled the Empire in the sixth century. Here too are kept the robe worn by Charlemagne at his coronation, two candelabras and an altar cross executed by Gentili and designed by Michelangelo. In St. Peter's are found many precious relics. Besides the tomb of St. Peter, there is the lance that pierced our Saviour's side; the head of St. Andrew; the veil of Veronica; a piece of the True Cross, and

the sacred column on which the Child Jesus leaned when disputing with the ancients in the Temple.

St. Peter's is really an architectural masterpiece of the composite work of the greatest artists of the fifteenth, sixteenth and seventeenth centuries. The first St. Peter's was built by the Emperor Constantine at the request of Pope Sylvester I in 326. After a time it needed repair, and so Pope Nicholas V decided to have it rebuilt. The rebuilding began in 1452 but was delayed fifty years by the death of the Pope. It was Pope Julius II who decided to continue the building. He invited the best architects of the age to submit their plans. Bramante's plan was selected, representing the church in the form of a Greek Cross. After 1547 all work was under Michelangelo's direction who immortalized himself by the building of the Dome. When he died he left full drawings for completing the work. It was completed by Giacomo della Porta. In 1606 Pope Paul V decided to lengthen the nave, and so returned to the original project of the latin cross. The building was finished in 1629. It was consecrated by Pope Urban VIII on the eleventh of November, 1626, 1,300 years from the day on which St. Sylvester dedicated the first St. Peter's.





## ***St. Paul's Basilica***

This Basilica was founded in 286. It has been restored and cared for by many Popes, especially by Leo III. In 1823 fire destroyed nearly the entire building except the choir. Leo XII began the work of restoration after the fire. In 1840 the transept was consecrated by Gregory XVI, and the entire church was consecrated by Pius IX in 1854. The plan and dimensions are about the same as those of the original structure.

St. Paul's is 130 yards long and seventy-five feet high. The ceiling of the nave is supported by eighty columns of granite. The striking effect of the great dimensions and the costly materials of the church are best appreciated by the visitor standing at the principal entrance near the west end of the nave. Mehemet Ali, Viceroy of Egypt, presented the two yellow columns of oriental alabaster that stand at the entrance as well as the four of the canopy at the high altar. The malachite pedestals are the gift of the Russian Emperor Nicholas I. Above the columns of the nave and inner aisles, and in the transept is a series of portrait medallions of all the Popes in mosaic, each one five feet in diameter. Between the windows in the upper part of the nave are scenes from the life of St. Paul. Large statues of St. Peter and St. Paul stand on the sides of the approach to the transept.

The chancel arch is adorned with mosaics dating from the fifth century, representing Christ with the twenty-four



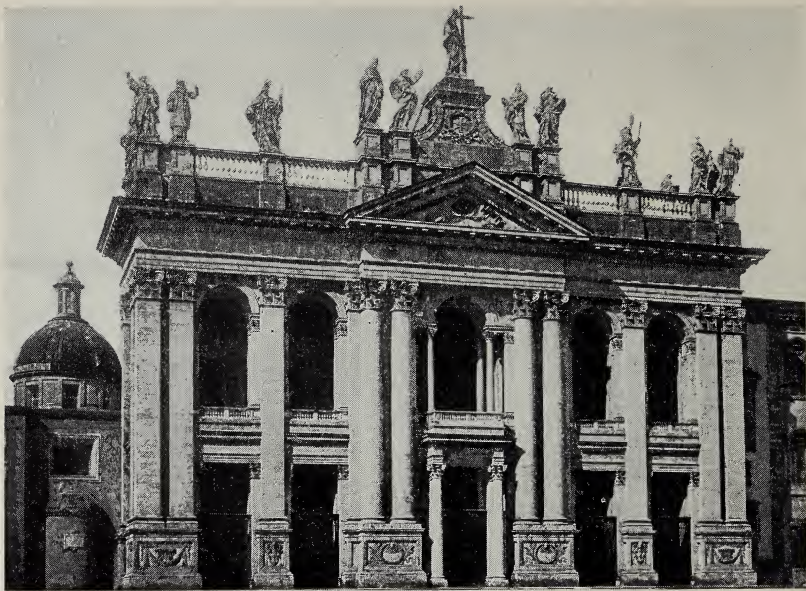
Elders of the Revelation. On the side next the transept Christ is the center figure with St. Paul on His left, St. Peter on His right.

In the tribune are mosaics dating from the 13th century. Christ is the central figure with Pope Honorius III at His feet. On His right are SS. Peter and Andrew, on His left SS. Paul and Luke. Under these figures are the twelve Apostles and two angels. Below them is the episcopal throne.

In the left transept is the Altar where the Conversion of St. Paul is depicted. Here too are statues of St. Romuald and St. Gregory. In this transept is the Chapel of St. Stephen with the statue of the saint and two pictures. One picture shows the meeting of the high-priests who decided the fate of St. Stephen, the other portrays the stoning of St. Stephen.

In the right transept is a mosaic of the Crowning of Our Lady and two statues one of St. Benedict and one of St. Scholastica, his sister. The monastery attached to the church has beautiful cloisters that date back to the thirteenth century. They were begun in 1220 and completed in 1241. The Basilica was erected over the tomb of St. Paul. It is called St. Paul's-outside-the-walls, because it is outside the City of Rome on the road to Ostia.





## ***Basilica of St. John Lateran***

This Basilica was founded by the Emperor, Constantine the Great, who gave the palace of the Laterani family to Pope Sylvester I. It was called the Basilica of Constantine at first, then the Basilica of our Holy Saviour. From the beginning it has been the Cathedral of the Bishop of Rome.

In 896 it was destroyed by an earthquake, rebuilt by Pope Sergius III in 904-911, and dedicated to St. John the Baptist. In 1308 it was destroyed by fire, restored by Pope Clement V and decorated by Giotto. In 1360 it was again ruined by fire, and was rebuilt by Pope Urban V, and Pope Gregory XI. It was altered by Martin V in 1430, and modernized in the baroque style after the time of Pope Pius IV, about 1560.

The interior, 427 feet in length, consists of a nave with double aisle, a transept and choir. In the center of the transept is the famous Canopy, a marvel of Gothic beauty. Below it is the high altar. This is known as the Pope's altar, for only the Pope or a delegate named by him may say Mass there. The altar contains many relics.

Among these relics are the heads of SS. Peter and Paul and a wooden table from the catacombs, which tradition says was used as an altar by the first Pope. Not far away is the Scala Santa, the holy stairs, a flight of twenty-eight marble steps which our Saviour climbed on His way to the judgment hall of Pontius Pilate. The steps are covered with wood; pilgrims ascend them on their knees.

At the head of the steps is the private chapel of the Popes, called the *Sancta Sanctorum*, the only part of the old Lateran Palace extant. It was built in 1278, and contains a Christ in mosaics, and another picture of Christ painted on wood and attributed to St. Luke.

There were originally twelve columns of granite supporting the nave, only eight now visible. In the tribune are frescoes of the Finding of the Cross. The Basilica has numerous relics, including the inscription that Pilate put on Christ's Cross, and one of the nails used in the Crucifixion. On the left of the tribune a stairway leads to the lower church, where on the left is an altar with a marble relief dating from the seventeenth century; on the side are small statues of SS. Peter and Paul of the twelfth century. On the right is the Chapel of St. Helena.

St. John Lateran is built on the soil of the Holy Land, for a shipload of earth that St. Helena brought from Jerusalem is beneath the crypt, protected by a concrete floor.





## ***Basilica of St. Mary Major***

Santa Maria Maggiore is the largest of the eighty churches in Rome dedicated to our Blessed Mother. It is one of the five patriarchal churches and has a special jubilee entrance. In 352, according to a Roman tradition, our Lady appeared to Pope Liberius and to a devout Roman patrician named John, and told them to erect a church in her honor on a spot that they would find covered with snow. On August fifth, during the hottest part of the Roman summer, Pope and patrician found snow on the Esquiline hill, and the Pontiff traced the outline of the Basilica.

The Liberian Basilica, as it is sometimes called because of Pope Liberius, was rebuilt by Sixtus III, in 432. The nave of this building with its ancient marble columns and mosaics is still preserved. Again in the twelfth century the church was altered. Succeeding Pontiffs restored or improved the Basilica until the final restoration was made by Benedict XIV.

The interior, ninety-three yards long and nineteen yards wide, has been enlarged in the passing of time. The pavement of the nave dates from the middle of the twelfth century. The beautiful ceiling, a gift of Alexander VI, is gilded with the first gold brought from America.

Below the high altar is the finely decorated Confession of St. Matthew, which contains five pieces of wood from the Crib of Bethlehem.

At the beginning of the nave are the tombs of Nicholas IV and Clement IX. The first chapel in the right aisle contains a beautiful baptismary font of porphyry. Here too is the tomb of an ambassador of the King of the Congo, who was made Marquis of Nigritia by Urban VIII.

Further on is the Chapel of the Crucifixion with ten columns of porphyry. In the right transept is the beautiful Sistine Chapel. On the right is a monument of Pope Sixtus, and on the left a monument of St. Pius V.

In the left transept opposite the Sistine Chapel is the Borghese Chapel, built in 1611. Over the beautifully decorated altar is a very old miraculous picture of our Blessed Lady attributed to St. Luke.





## ***The Jubilee Indulgence***

The Jubilee Indulgence is the all-important thing. It has been clearly explained by Father Mariano Cordovani, theologian to Pope Pius XII. He believes if the Jubilee is rightly understood and appreciated, it should empty Purgatory and fill Heaven with saints, "without troubling the Sacred Congregation of Rites."

The Jubilee pilgrim gains the indulgence by drawing on the treasury of the Church. That is how every indulgence is gained. For an indulgence means the remission of all or part of the temporal punishment due for sin. And what is the Church's Treasury? It is that rich bank of mercy into which our Lord and the saints poured their merits. After sins are forgiven there remains a just debt of temporal punishment to be paid. By fulfilling the conditions laid down for gaining an indulgence, that debt can be liquidated by drawing on the merits stored up in the Mercy Bank that is called the Treasury of the Church.

Father Cordovani reminds us that this is the twenty-fifth Jubilee, since Boniface VIII proclaimed the first in the year 1300. Of course there were jubilees in the Old Law

with special religious practices, when debts were remitted and slaves were granted their freedom.

In the early days of the Church when persecution raged, there were those among the members of Christ's Mystical Body who failed to meet the test of loyalty to Christ. They were known as the Lapsi, or the Lapsed. If they repented they were given severe penance for a long period of time. However, they could obtain a shortening of the penance period. And how was this done? By the Lapsi presenting themselves to the Church with what might be termed letters of spiritual credit, given to them by Martyrs and Confessors out of their own stock of merits. With these letters the Lapsi obtained reconciliation with the Church *before the appointed time*.

As time went on, *reconciliation before the appointed time* became *commutation*, and indulgences could be gained for founding hospitals, building cathedrals, for going on the Crusades and other acts of piety. Finally the plenary indulgence granted for visiting the Basilicas in Rome became the central fact of the Jubilee.

During the Jubilee the Holy Father with the key of jurisdiction "opens the strong doors of the safe containing the spiritual treasures, gathered from the sufferings of our Saviour and the many martyrs and heroic souls who did not sin, and with these treasures pays the debt of punishment owed by us. Thus settling our accounts both with divine charity that has forgiven us and with divine justice that requires satisfaction."

In his treatise *The Theology of the Jubilee*, Father Cordovani explains that in these Jubilees God's justice is not curtailed nor His mercy unduly enlarged. Because nothing of the punishment is remitted; but the punishment suffered by one is credited to another.

The Jubilee is a time of penance. It is rooted in contrition and Confession of sins, and the state of grace acquired in the Sacrament of Penance, increased through Holy Communion, and made fruitful in works of charity.

# The Jubilee Year Indulgence

During this year of expiation to all the faithful who duly confess their sins in the Sacrament of Penance; who receive Holy Communion and visit once on that day or on different days, in the order of their choice, the Basilicas of St. John Lateran, St. Peter's in the Vatican, St. Paul's on the Ostian Way, and St. Mary Major, on the Esquiline, and recite in each Basilica three times the Our Father, Hail Mary and Glory be to the Father, as well as one Our Father, Hail Mary and Glory be to the Father for Our intentions, and will add in each Basilica a Credo, We grant and bestow in the Lord the full indulgence and pardon of all punishment due for sins. We also declare that the faithful may gain the jubilee indulgence either for themselves or for the faithful departed as often as they fulfill the prescribed conditions. In favor of those who when in Rome or on their way to Rome through illness or death or some other just cause, are prevented from completing or even beginning these visits, We reduce the aforesaid conditions so that provided they go to Confession and receive Communion, they may gain the Jubilee indulgence just as those who visit the four above-mentioned Basilicas. PRUS XII.

From the above proclamation issued by our Holy Father on May 26, 1949, announcing the Holy Year, it is plain that: 1. The Jubilee Indulgence is a plenary indulgence, applicable to the souls in Purgatory. Those who gain it receive the remission of all the temporal punishment due for their sins. 2. The conditions are: Confession and Communion, and a visit to the four above-named Basilicas. During the visit, the Our Father, Hail Mary and Glory be to the Father, are to be said four times, as well as a Credo to be recited once in each Basilica.

## Suspension of Indulgences during The Holy Year

By virtue of an Apostolic Constitution, His Holiness Pope Pius XII has decreed that for the duration of the Holy Year of Jubilee all indulgences which might usually be gained for the living are suspended, with the following noteworthy exceptions:

1. The indulgences which may be gained by the dying.
2. The indulgences attached to the recitation of the Angelus or the Regina Coeli.
3. The indulgence attached to the Forty Hours' Devotion.
4. The indulgence given to those who accompany the Blessed Sacrament while being carried to the sick.
5. The indulgence attached to the visitation of the Portiuncula Chapel in Assisi.
6. The indulgence granted to those who recite the prayer composed by the Holy Father for the Holy Year of 1950.
7. The indulgence granted by prelates when pontificating.

All other indulgences attached to prayers, pious works or sacred objects may be gained as usual but with this difference—they cannot be applied to the living but only to the dead.

The Jubilee Indulgence itself is applicable either to the living or to the dead.



# Prayers

## The Our Father

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. Amen.

## The Hail Mary

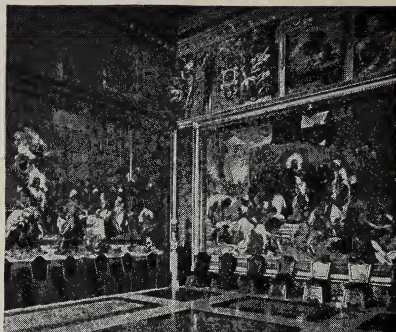
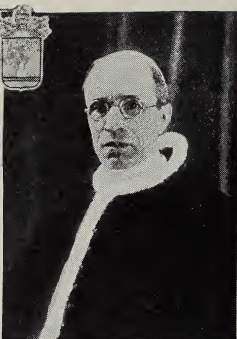
Hail Mary, full of grace! The Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

## The Doxology

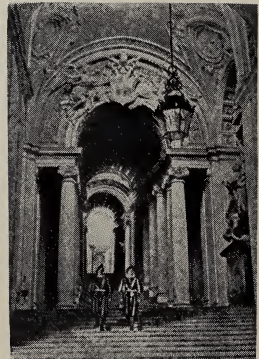
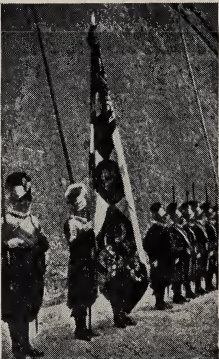
Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

## The Apostles' Creed (Credo)

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified; died, and was buried. He descended into hell; the third day He rose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

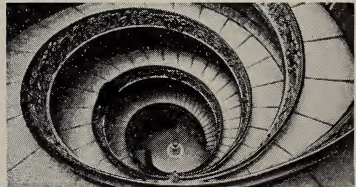


VATICAN CITY—The Hall of Tapestries, a Swiss guard taking his oath of allegiance, the bronze portal, a hall at the palace, the railway station, the changing of the guard, the flag of the guard, and the Scala Santa, the flight of twenty-eight marble steps from the house of Pilate at Jerusalem, which Christ ascended; they were brought to Rome in 326 by St. Helena, and are frequented by pilgrims, who ascend them on their knees.





**VATICAN CITY** — The beautiful Sixtine Chapel, the entrance to the Vatican Museums with winding stairway adorned with precious marbles and the pontifical coat-of-arms in bronze, the Swiss guards, the Vatican Library of about half a million volumes and thousands of manuscripts:



## Prayer for the Holy Year 1950

Almighty and eternal God, with all our soul we thank Thee for the great gift of the Holy Year. O Heavenly Father, Who sees all, Who reads and rules the hearts of men, render them docile to the voice of Thy Son in this time of grace and salvation. May that Holy Year be for all a year of purification and of sanctification, interior life and reparation, a year of great return and great forgiveness. Grant to those who suffer persecution for the Faith, Thy spirit of fortitude to bind them indissolubly to Christ and to His Church. Protect, O Lord, Thy Son's Vicar on earth, the Bishops, priests, Religious, and faithful. Grant that all, priests and laity, young, adults and old, may form, through a firm union of intentions and affections, a solid rock against which the fury of Thy enemies will destroy itself. May Thy grace enkindle in all men love toward the great numbers of unfortunate people whom poverty and misery has reduced to a condition of life unworthy of human beings. Awaken in the souls of those who call Thee Father a hunger and thirst for social justice and fraternal charity, in deed and in truth. Grant, O Lord, peace to our days, peace to the fatherland, peace between the nations. May the rainbow of peace and reconciliation again enfold under its bow of serene light the land which was sanctified by the life and passion of Thy Divine Son. God of all consolation! Profound is our misery, grave are our faults, numberless our needs, but greater than all is our faith in Thee. Aware of our unworthiness, we filially place our lot in Thy hands, uniting our poor prayers to the intercession and merits of the most glorious Virgin Mary and all the Saints. Grant to the sick resignation and health, to young men strength of faith, to young women purity, to fathers prosperity and sanctity of the family, to mothers efficacy in their teaching mission, to orphans affectionate protection, to refugees and prisoners a homeland, and to all Thy grace, in preparation for, and in pledge of, eternal happiness in heaven. Amen.

P. PRUS XII.

## Necessary Conditions

To gain any indulgence it is necessary to fulfill certain conditions. This is true of course of the Jubilee indulgence, and while the conditions vary somewhat, the following may be considered usual.

1. The Confession prescribed which cannot be commuted, must be made during the period of Jubilee; the annual confession of obligation does not suffice.

2. Holy Communion must be a special Jubilee Communion. This cannot be commuted, unless in case of the sick, Holy Communion is impossible.

3. The visits to churches must be made as prescribed in the Jubilee grant.

4. If the church visited be closed, or if open, it is filled, it is usually sufficient to pray at the door of the church, but this will depend on the Jubilee grant.

5. The prayers prescribed for the Pope's intention must be vocal. They need not be said during the visits to the church and they need not be said more than once. People as a fact usually say these prayers at each visit to the church, and that is sometimes prescribed.

6. The Jubilee prescriptions may be fulfilled in any order, but the last one done must be fulfilled in the state of grace. When through some affection to venial sin, the complete Jubilee indulgence is not obtained, a very considerable partial indulgence may be obtained.

7. Confessors receive very special faculties for penitents who confess in order to gain the Jubilee indulgence. These faculties must be interpreted in accordance with the tenor of the Jubilee grant. They may be used for a penitent on several distinct occasions until that penitent has gained the indulgence.

## Points on Indulgences

1. An indulgence gains its effect after the sin or sins have been forgiven. Its effect is on the temporal punishment due for sin. It remits that temporal punishment partially or entirely. And so it is called a partial or a plenary indulgence.

2. For plenary indulgences, the expression "usual conditions" means Confession, Holy Communion, a visit to a church, and prayers for the Pope's intentions.

3. The condition of a visit to a church is fulfilled by receiving Holy Communion in a church. Usually the grant of an indulgence states that the prescribed prayers are to be recited during the visit. If the grant does not mention prayers for the Pope's intentions, then the visit to a church if prescribed does not include such prayers. However, some prayers must be offered.

4. A special concession is made for certain classes of people in respect to a prescribed visit to a church. Thus the following may visit the chapels of their respective houses provided the obligation of hearing Mass can be fulfilled in them: (a) The faithful of either sex who lead a life in common, for the practice of perfection or for education or health, in institutions approved by the Bishops, if there is no church or public oratory therein; (b) those too, who live in the said institutions to serve the above mentioned faithful.

5. An indulgence cannot be gained for a work that is already obligatory unless the contrary is stated in the grant. An exception is made for a prayer given as sacramental penance which happens to have an indulgence attached to it.

6. Several indulgences on different grounds can be annexed to one and the same thing or place. Unless the contrary is expressed, several indulgences cannot be gained by performing one and the same work to which indulgences are attached on different grounds; an exception is made for Confession and Holy Communion.

7. Confessors can commute pious works prescribed for the gaining of indulgences on behalf of those who cannot fulfill them owing to some legitimate obstacle.



## The Power of the Keys

The Supreme Pontiff proclaims a Jubilee with all the favors attached to it, in virtue of the power of the keys. As St. Peter's successor he inherits the promise and the power given by Christ to His first Vicar; *Whatsoever you shall loose on earth shall be loosed in Heaven.* The remission of the punishment for sin is a power contained in our Lord's promise: *I will give to you the KEYS of the Kingdom of Heaven.*

So our Holy Father has given out the directives for gaining the Jubilee indulgence in three "apostolic constitutions." The three constitutions dated July 10, follow closely the rules given by Pope Benedict XIV for the Holy Year of 1750. However, there are two important innovations.

The first is for the benefit of those living behind the Iron Curtain. They will be able to gain the Jubilee indulgence by observing the regulations prescribed by their Bishops. With few exceptions all others will be obliged to

visit Rome. The special regulation for Iron Curtain lands is intended to meet the strategy of Communist-dominated countries whose rulers would refuse to permit their Catholic subjects to visit Rome.

The second innovation has to do with Communists and Communist supporters, as well as all persons mentioned in the July decree of the Holy Office. They in common with heretics and schismatics will receive absolution if they effectively prove that they are sincerely repentant.

Absolution will be denied also to all persons who have illegally taken over Church properties or rights, unless they return them and make their peace with their Bishop and the Holy Father.

The Holy Year indulgence as a general rule, is gained only by pilgrims coming to Rome and complying with four conditions. The four conditions are Confession, Communion, visits and prayer.

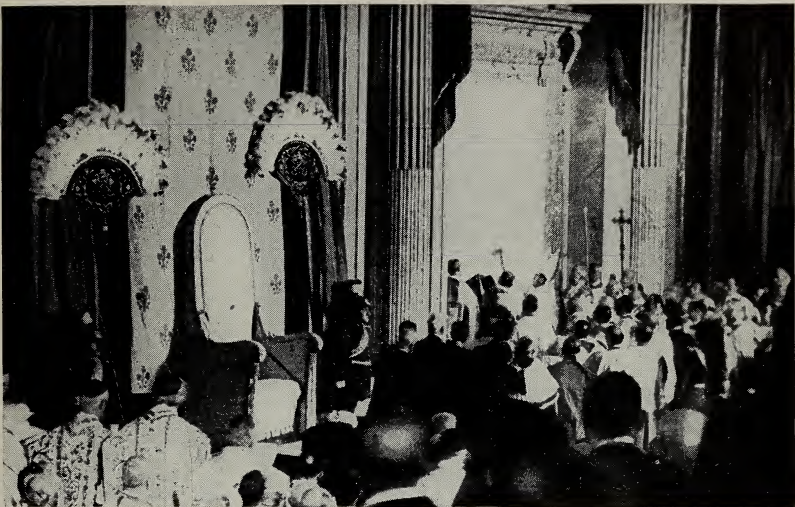
The prescribed visits are to the four Basilicas mentioned by Pius XII in his announcement of the Jubilee. It is the Pope's wish that everyone who can possibly do so, should make the Jubilee in the eternal city.

The first of the Pope's three apostolic constitutions suspends, with few exceptions, all plenary indulgences in favor of the living for the duration of the Holy Year. Indulgences may, however, be granted anywhere for the dead and for the dying. Moreover, a special indulgence is attached to the prayer written by the Pope himself for the Holy Year.

The second apostolic constitution contains the rules to be followed by confessors in Rome during the Holy Year.

The third apostolic constitution makes special provision for those who cannot make the pilgrimage to Rome. They will be able to gain the Jubilee indulgence by performing works of piety prescribed by their Bishops. It is in this constitution that citizens from the Iron Curtain countries are excused from journeying to Rome. In this constitution too, special rules are given for the treatment of Communists and Communist supporters.





## **Holy Year Ceremonies**

### **THE HOLY DOOR**

Pope Pius XII will inaugurate the ceremonies of the Jubilee on this Christmas eve by opening the Holy Door at St. Peter's. Three other Cardinals appointed by the Pope will at the same time open the Holy Doors at the three other major Basilicas, St. Paul's Outside-the-Walls, St. John Lateran and St. Maria Maggiore.

A solemn and beautiful procession precedes the Holy Father to the Holy Door. When he arrives he removes his mitre and goes up to the Holy Door and strikes it with a silver hammer, while praying: "Open up to me the gate of justice." The Choir responds: "I will go into them and praise the Lord."

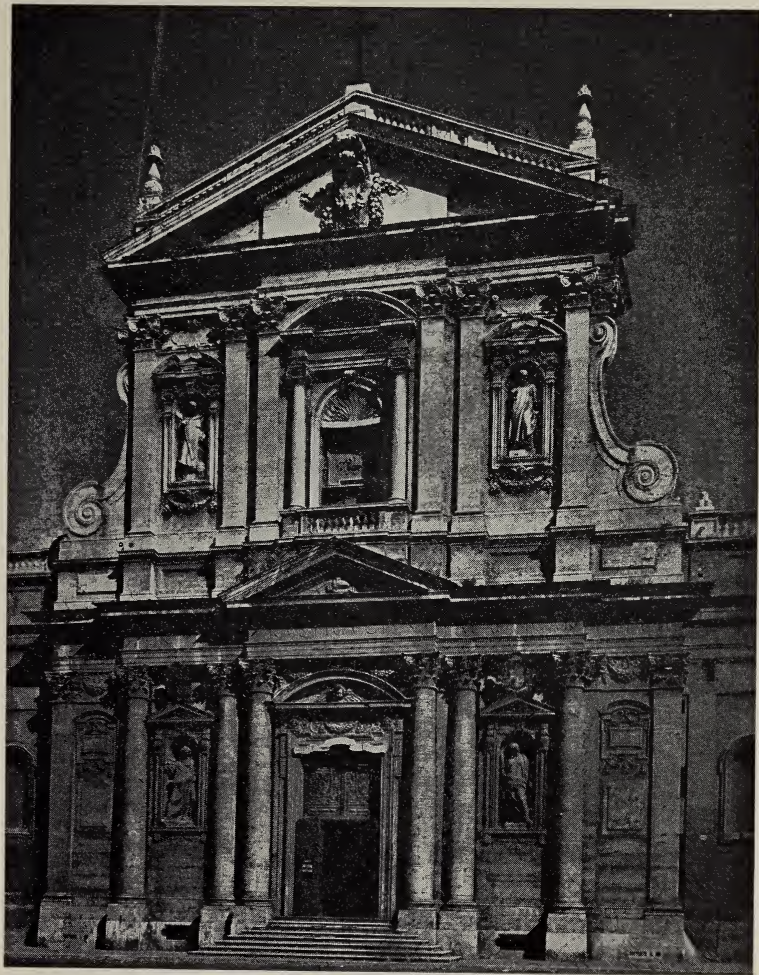
A second time the Pope strikes the door and sings: "I will come into Thy House, O Lord." And the choir replies: "I will worship in Thy Holy Temple."

A third time the Pope strikes the door and chants: "Open up the Gates for the Lord is with us." And the choir's response is: "Who has shown His power in Israel." Then the Pontiff prays: "O Lord hear my prayer." And the choir answers: "Let my cry reach Thine ears, O Lord."

At this moment the Holy Door goes back, leaving the entrance clear. At the same time the other Holy Doors of the other Basilicas have been opened by the Cardinals with similar ceremonies.

The threshold is blessed with Holy Water, and the *Actiones nostras* is said, as well as the *Jubilate*, the Ninety-ninth psalm is sung. Then in the Jubilee Prayer the Pope thanks God for the Holy Year and for the mercy of the forgiveness of sins. Then the Pope kneels and with a long-handled cross in his right hand he intones the *Te Deum*. Then the Pontiff walks over the Holy Door threshold. All the bells of the Holy City ring out and the guns of Sant' Angelo boom out a welcome to the Holy Year.

The symbolism of this ceremony according to Herbert Thurston is probably closely connected with the ideal of the exclusion of Adam and Eve from Paradise, and the expulsion and reconciliation of penitents according to the ritual provided in the Roman Pontifical. But it may also have been influenced by the old idea of seeking sanctuary.



## **Church of Santa Susanna**

*The American pilgrim will find this Church of the Paulist Fathers in Rome of special interest.*

After the major Basilicas, an American will be interested in the Church of Santa Susanna which was set aside by Pope Benedict XV in 1922 for the use of American Catholics to be served by the Paulist Fathers. It was the church of Cardinal Barnabo who assisted Father Hecker the founder of the Paulists, and is now the church of Cardinal Mooney, the Archbishop of Detroit. The first Paulist pastor was Rev. Thomas Lantry O'Neill.

The Church of Santa Susanna is located at Piazza San Bernardo, Via Venti Settembre 14, telephone 471.510. This is in the heart of the newer part of Rome near the railway station and the principal hotels. The present temporary residence of the Fathers attached to the church, is on the fifth floor of Via Modena 5, one block from the church, and the phone number is 44.074.

Santa Susanna is conducted as far as possible as an American Church would be. The hours of Mass on Sundays and Holydays of Obligation are 6:30, 8, 10, and 12. Confessions are heard on Saturday afternoons from four to seven and during the hours of Mass on Sunday. Sermons in English are preached at all these Masses.

The observance of Thanksgiving Day, of the Feast of the Immaculate Conception, patronal feast of the United States, the Midnight Mass on Christmas eve, the Church Unity Octave ending on January twenty-fifth, the Feast of the Conversion of Saint Paul, patronal feast of the Paulist Fathers, of Holy Week, especially the Three Hour's Service on Good Friday, have become recognized as landmarks in the religious calendar for English-speaking visitors and residents of the Eternal City. Catechism classes for children are conducted in English each Sunday morning. Special lectures and instructions for religious inquirers are a regular feature of the activities of Santa Susanna.

Tradition tells us this church is built on the site of the house in which Susanna, a Roman maiden of noble



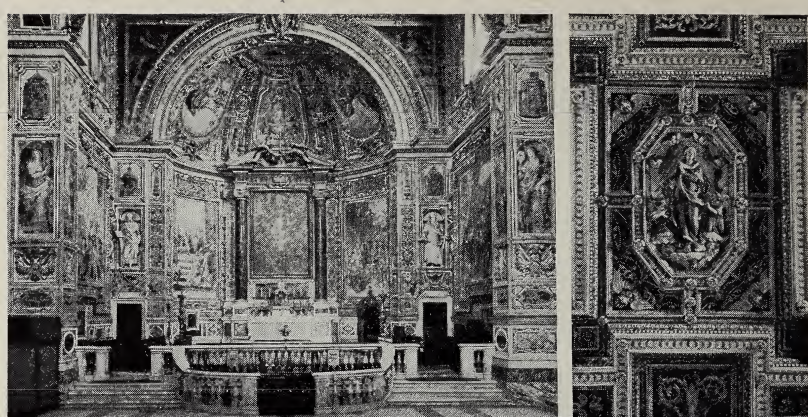
REV. EDWARD PETERS, C.S.P.  
*Rector of Santa Susanna,  
the Church of the Paulist  
Fathers in Rome*

birth, was martyred in the year 290. About one hundred years after her martyrdom a basilica was erected which in the course of time was repaired and rebuilt but finally gave place to the present church. This tradition is confirmed by historical records.

The Library, adjoining the church, was founded in 1926. It contains many of the best English books on the history, doctrine and practice of the Catholic Church as well as books of general history, reference, art and fiction.

## The Paulist Fathers

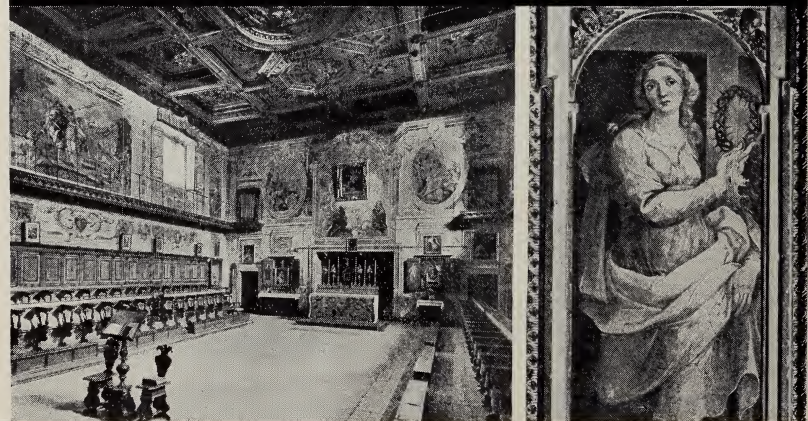
The Missionary Society of St. Paul the Apostle, the Paulist Fathers, was founded in the year 1858 by Father Isaac Thomas Hecker and his four associates—Fathers Clarence Walworth, Augustine Hewit, George Deshon and Francis Baker. The Mother House is in New York City at the Church of St. Paul the Apostle between 59th and 60th Streets on Ninth Avenue. The present Superior General is the Very Reverend James F. Cunningham, C.S.P.

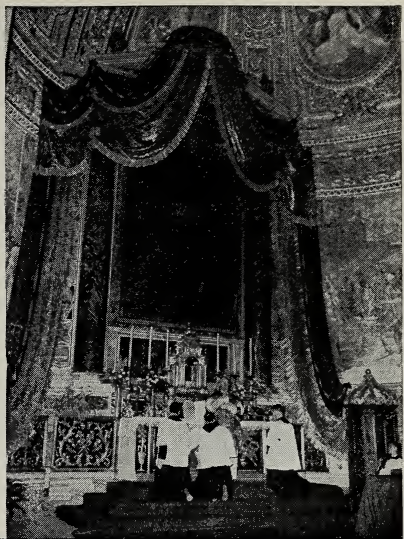
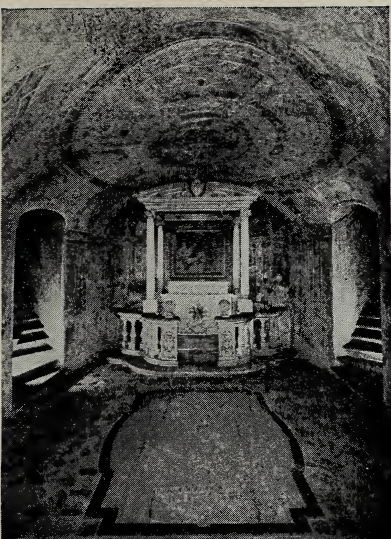


**The High Altar at Santa Susanna, a Privileged Altar as is the Altar of St. Lawrence—A detail of the ceiling—The Nuns' choir behind the High Altar—Santa Susanna.**

**Those who visit Santa Susanna on any day of the year may gain the same indulgences as are granted to those who visit the Sacred Shrines in the Holy Land.**

**A Plenary Indulgence is granted to everyone who receives Holy Communion in Santa Susanna and recites the Our Father and the Hail Mary five times, for the intention of the Holy Father, on any Sunday or on any special feast day of this Church.**





**Interior Crypt Altar under which are buried SS. Susanna, Gabinius and Felicitas—Edward Cardinal Mooney of Detroit celebrating Mass in Santa Susanna on the Feast of Santa Susanna August 11, 1949—Interior of the Lady Chapel—Chapel of St. Lawrence.**





## **Exhibitions and Religious Celebrations**

The following exhibitions are planned by the *ad hoc* Commissions of the Central Committee for the Holy Year: Exposition of Sacred Art from mission territories; exposition of Art from the Churches of Oriental Rite; International Exhibition of Sacred Art of the last fifty years; exhibition of the Charity of the Holy Father; exhibition of Catholic Activities.

A series of Congresses on religious subjects is being organized by the special Commission. The Salesian order is preparing a Missionary Exhibit to be held in Turin, seat of their Motherhouse.

The Italian Government Director General of Fine Arts has announced a 50% reduction to pilgrims on admission tickets to Museums and Galleries in Rome and throughout Italy.



## Calendar of Religious Celebrations

*December 24, 1949:* Official beginning of the Jubilee. The Holy Door of the Vatican Basilica will be solemnly opened by the Holy Father. The Holy Doors of the Basilicas of St. John Lateran and of Santa Maria Maggiore will be opened by their respective Cardinal Archpriests as legates *a latere*. The Holy Door of the Basilica of St. Paul's Outside-the-Walls will be opened at the same time by a Cardinal Legate *a latere*.

*December 25, 1949:* Christmas Morning: Solemn Pontifical Mass in Santa Maria Maggiore.

*January 6, 1950:* Solemn Octave in the Church of St. Andrea della Valle, with services in various rites.

*January 18, 1950:* Beginning of the Church Unity Octave.

*January 20, 1950:* Solemn celebration of the 17th centenary of the Martyrdom of Pope St. Fabian.

*January 22, 1950:* Beatification of Vincenzo Pallotti, founder of the Institute of Apostolic Missions.

*January 25, 1950:* Solemn pontifical service in the Basilica of St. Paul's Outside-the-Walls to celebrate the Conversion of St. Paul.

*February, 1950:* Beatification of Sister Maria Desolata Torres Acosta, founder of the Sisters of Servants of Mary, for aid to the sick.

*February 2, 1950:* Traditional Offering of the Candles by the Chapters of the Basilicas to the Holy Father, on the occasion of the Purification of the Blessed Virgin.

*February 10, 1950:* Commemoration of the death of Pope Pius XI.

*February 22, 1950:* Ash Wednesday: Solemn beginning of the Lenten Season at St. Sabina's.

*March 2 and 12, 1950:* Celebration of the election and coronation of Pope Pius XII. On the latter date, a solemn "Papal Chapel" will be held.

*March 19, 1950:* Beatification of Sister Paolo Elisabetta Cerioli.

*April-May, 1950:* Solemn liturgical services will be held in the patriarchal Basilicas throughout Holy Week. On Easter Sunday (April 9) a solemn pontifical High Mass will be celebrated by the Holy Father in St. Peter's, followed by the Papal blessing from the balcony. Four canonizations will take place during the second half of April and in May.

*June, 1950:* Canonization of the Blessed Vincenzo Maria Strambi of the Passionist Order.

*June 2, 1950:* Consecration and inauguration by the Holy Father of the Church of St. Eugene.

*June 8, 1950:* Solemn procession of the Corpus Christi, with the participation of the Holy Father. A canonization will take place on the third Sunday after Pentecost.

*June 29-30, 1950:* Commemoration of the Apostles Peter and Paul.

*October and November, 1950:* Beatifications will take place on the Sundays following October 20th.

*December 24, 1950:* Solemn ending of the Holy Year with the closing of the Holy Doors in the four Basilicas.

Beatification—Permission granted by the Holy See to venerate publicly a deceased person who, while on earth, practiced virtue to an eminent degree. It is one of the steps in the process of canonization.

Canonization—The public testimony of the Church to the sanctity and the glory of one of the faithful departed. This testimony is issued in the form of a judgment decreeing to the person in question the honors due to those who are reigning with God in Heaven. By this decree he is inscribed in the catalogue of the Saints, and invoked in public prayers; churches are dedicated to God in memory of him, his feasts are kept, and public honors are paid to his relics. This judgment of the Church is infallible.

Easter—Festival of the Resurrection of Christ.

## ***If you cannot answer the Call to Rome***

The Holy Father realizes that the vast majority of the faithful will not be able to have the privilege of visiting Rome and these persons will have the opportunity of gaining the Jubilee Indulgence at home. Accordingly the following categories of people may gain the indulgence under certain conditions:

1. Religious communities of women together with their novices, postulants, boarding students and other women who habitually share with them their table and residence.
2. Girls and women living in colleges, academies and schools. (Day students not included.)
3. Those confined to prison and houses of correction.
4. The chronic ill and infirm.
5. Those continually engaged in hospitals in the care of the sick or in houses of correction in the care of inmates.
6. Working people who have neither the time nor the means to make a pilgrimage to Rome.
7. Those who have completed their seventieth year of age.

All of the above mentioned may gain the Jubilee Plenary Indulgence, applicable to either the living or the dead, as often as they fulfill the following conditions:

1. Sacramental Confession and Holy Communion.
2. Seven visits to a church, reciting a decade of the Rosary at each visit as well as one Our Father, one Hail Mary, one Glory Be to the Father and the Apostles' Creed for the intentions of the Holy Father.

The special intentions of the Holy Father are:

- a. The growth of the Church.
- b. The elimination of heresy.
- c. For concord among nations and the blessings of peace with justice for the whole human family.

Religious women and those who habitually reside with them may make the prescribed visits in their chapels or oratories.

All priests enjoying the faculties of the diocese are empowered in their prudent judgment to commute the required visits into prayers or other pious works, depending on the particular circumstance, in the case of the ill, the aged, the incarcerated and others who would be unable to make the prescribed visits to church or community chapel. However, the prayers for the Holy Father's intentions are essential in each instance.

The Jubilee Confession may be made to any priest enjoying the faculties of this diocese, and for this purpose there is granted to him special faculties with regard to the reservation of sins and censures and the commutation of private vows.



## Church of St. Agnes Outside-the-Walls

The titular church of Cardinal Stritch, Archbishop of Chicago, this delightful church is the only example of an early Roman Basilica which is provided with galleries. Connected with the church are catacombs which while not as extensive as some others furnish a good example of early Christian burial places. The nearby round Church of Santa Costanza is well worth a visit.

## Church of SS. John and Paul

Interesting not only as an archeological monument, but also because it is the titular church of Cardinal Spellman, and before him, of Cardinal Pacelli who is our present Holy Father. It is the headquarters of the Passionist Fathers. The site of this church is beyond the Coliseum on the Coelian Hill. Excavations beneath the floor have revealed the remains of an extensive dwelling, traditionally that of the two holy brothers who were court physicians under the Emperor Diocletian.



## Church of the Gesù

The principal church of the Jesuits and one of the most magnificent in Rome. In the nave is a ceiling painting by Baciccio, by whom the dome and tribune were painted, one of the best of the baroque works of its kind. The walls were covered with valuable marbles in 1680. The high altar has four columns of giallo antico; on the left is the monument of Cardinal Bellarmine, on the right the monument of Padre Pignatelli. In the left transept: altar of St. Ignatius Loyola, founder of the order. Beneath the altar, in a sarcophagus of gilded bronze repose the remains of Ignatius Loyola. The forearm of St. Francis Xavier is retained here in its reliquary.

## Church of SS. Nereus and Achilleus

This is a noteworthy example of early Christian Church architecture and of special interest to the American as it is the titular church of Cardinal Dougherty.



**Basilica of Saint Peter and the Bridges of the Tiber**

## ***Vatican City***

Vatican City is the smallest state in the world. Its official title is State of the Vatican City. It came into being with the signing of the Lateran Treaty on the eleventh of February, 1929. It covers an area of about 476,500 square yards. Its largest building is the Basilica of St. Peter, the next largest the Vatican Palace and Museums. Besides this there is a large garden and several other buildings. Its population numbers 1,200 souls.

The Vatican Palace consists of a number of different buildings, whose rooms, chapels and halls number a thousand, covering an area of over seven acres. Most of the Vatican Palace is occupied by the Library, museums and art collections, the Pope with his court occupying only a small part. The Papal apartments may be seen from St. Peter's Square. They are on the upper floor, and consist of work-

ing rooms, sleeping quarters and reception rooms for private audiences.

The Archives hold a large number of important documents going back to the Middle Ages. The Library was founded by Pope Nicholas V, about 1450 as a public library of 9,000 volumes. It is due to Sixtus IV and Sixtus V that we have the present fine building. The total number of volumes now is about 500,000 besides 70,000 manuscripts.

The principal thoroughfare between the Vatican and the outside world in ancient times was the Ponte Sant'Angelo, originally built by the Emperor Hadrian to connect his tomb with the city. Facing the bridge is the Castel Sant'Angelo built by the Emperor Hadrian in 136 A.D. to be an imperial tomb. From the time of Hadrian to Caracalla it was the burial place for the Roman Emperors and their families. This tomb was afterwards turned into a fortress.

In 590 Pope Gregory the Great while conducting a procession to pray that the prevailing plague might cease, saw on the top of the fortress an angel sheathing his sword. The plague ceased and the fortress was thereafter called Castel Sant'Angelo.

## **An Audience With Pope Pius XII**

An audience with the Holy Father leaves a lasting impression on the memory of the Catholic or non-Catholic visitor. Usually the famed Swiss Guards wearing their bright yellow and red uniforms usher the visitors into the main hall. Here they wait until the Holy Father is ready to receive them. They approach the red dias on which rests the red and gold throne-like chair of the Pope. A lovely smile, a hand shake, a few kindly questions and a blessing from the Sovereign Pontiff are cherished memories of many who have been fortunate enough to be received by Pope Pius XII. It is the custom for women to wear long sleeves and veils over their heads, for men dark suits.

Arrangements for an audience with His Holiness can be made at the offices of the Holy Year Central Committee, Via Della Conciliazione 30, Rome.

## The Roman Catacombs

The oldest of the Roman Catacombs belong to the first century and the most recent to the first half of the fourth. Approaches to them are wide and conspicuous. During early persecutions of Christians many who sought safety there suffered martyrdom. Many attempts were made to preserve the catacombs from ruin but the task was abandoned by Paschalis I (817-24). Those under San Sebastiano alone remain accessible to pilgrims.

The original arrangement of the catacombs was simple. Narrow passages,  $2\frac{1}{2}$  feet in width, later even less, were excavated and furnished with recesses in the sides, of the length of the body to be interred. These niches were placed one above the other and were closed with tablets of marble, or terra cotta which recorded the name of the deceased and at times "in pace." The older inscriptions are usually in Greek. The later ones are always in Latin. Originally distinct, the catacombs were gradually connected and the complicated nature of these alterations is still apparent.

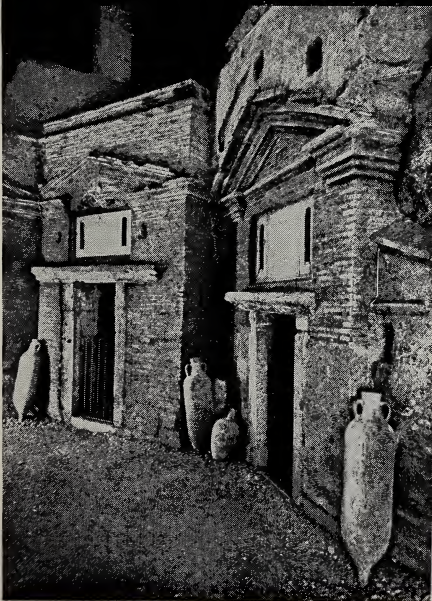
The decoration is a most interesting feature. The best frescoes belong to the end of the first and beginning of the second century. The majority of the paintings depict symbolical scenes of the doctrines and hopes of Christianity.

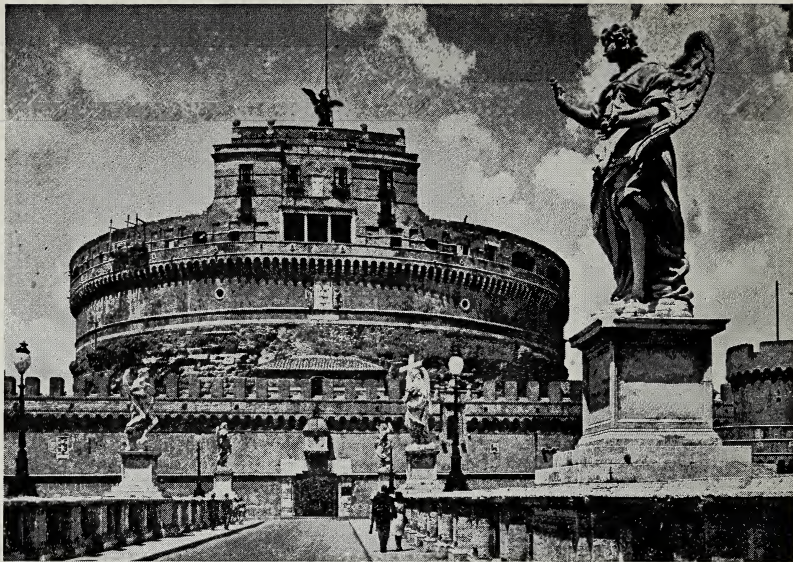
Over forty different Catacombs, varying in extent and only partially accessible, have been discovered. According to one calculation, the Catacombs known in 1867 covered 615 acres. In order, however, to form an accurate idea of their extent, one must remember that the passages run one above another, as many as five high. The highest of these lie twenty-two to twenty-five feet below the surface of the earth, while the lowest are forty to fifty feet deeper. Placed in a continuous line, their total length would be about 545 miles. The most important and most instructive are the Catacombs of St. Calixtus.





**THE ROMAN CATACOMBS**—These pictures show the underground passages and chambers, the interesting decorations and the entrance to the catacombs of San Sebastiano.





Castle of Sant' Angelo

## Rome

Rome, "the Eternal City," was the capital of the ancient world, later of the Spiritual Empire of Christendom and since 1870 also the capital of Italy. Modern Rome is confined principally to the plain. The heights on which the ancient city stood were almost uninhabited in the middle ages and following centuries. Recently reoccupation has begun. These are the far-famed Seven Hills of Rome: the Capitoline, Palatine, Aventine, Quirinal, Viminal, Esquiline and Caelius. The Capitoline is the smallest but historically the most important of the hills of Rome.





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wonders  
of

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