



Chapter V

THE SEVENTEENTH CENTURY

From the Germanic Observance (1613) to Fra Giulio Arrighetti (d. 1705). Monte Senario as Centre of Reform

The Order in the limelight. Fra Paolo Sarpi. Foundation and early development of the Germanic Observance. The Servants of Mary in 1650. The restructuring mandated by the Holy See in 1652. The rebirth of studies and the Ghent College in Rome. The Servite Family expands. The canonization of St. Philip Benizi. The generalate of Fra Giulio Arrighetti. Some eminent Servites of the seventeenth century.

The Order in the limelight

Conrad M. Bortrager OSM has noted: "A Servite historian who approaches a study of the seventeenth and eighteenth centuries labors under yet another disadvantage. While the medievalist searches vainly for more documents, the historian of later centuries must sift through a mass of records; records, it must be noted, for which no guide yet exists." Even excluding the wealth of unexplored material to be found in present houses of the Order, public archives and other places, it is also true that most of the official documentation already available and organized has still to be examined. Moreover, most of the documents which Fra Arcangelo Giani and his successors used to write, the *Annales* of the Order of Servants of Mary must still be thoroughly studied.

These documents were gathered in view of the first edition of *the Annales* (1618-1622) and their continuation in the seventeenth and eighteenth centuries.

It must be added that the seventeenth century represents a particularly remarkable period in the history of the Order. Many of the priors general who governed the Order between 1600 and 1700 were men of exceptional spiritual and intellectual calibre. The spiritual renewal begun on Monte Senario bore significant fruit in the Germanic Observance and the foundation of new hermitages. The restructuring in Italy mandated by the Holy See probably contributed to a better organization of the Order.

Mention must also be made of the increased and lively interest in studies toward the middle of the century and the growth of the Order in France, Spain and the German-speaking countries.

A summary statement of the evolution of the Servants of Mary during the seventeenth century would simply be that the Order achieved a certain official recognition. Numerous priors general became bishops at the end of their terms of office and increasing numbers of Servite friars were teaching in the more important Italian universities. The German province was born in this period. What Chapter 40 of the present day Constitutions calls the Servite Family began to take shape: the number of nuns' convents increased and the Society of the Habit (later called the Confraternity of the Seven Sorrows) was consolidated.



This process of achieving widespread official recognition also included the publication of the *Annales*, the official history of the Order. The intensification of the devotion to Our Lady of Sorrows in the Order and in its pastoral ministry deserves an entirely separate treatment. Pacifico M. Branchesi OSM has recently emphasized that this devotion "promoted by the friars and meant at first for the laity, met with so much success among the faithful and had such an influence within the Order itself, that it became one of the Order's prominent characteristics."

Clearly, then, it is difficult, if not impossible, to describe in only a few pages the history and vitality of the Servants of Mary during the seventeenth century. What is essential, however, can be summarized under the following headings: the figure of Fra Paolo Sarpi; the foundation and consolidation of the Germanic Observance; the restructuring mandated in 1652; the expansion of the Servite Family; the canonization of St. Philip Benizi; the generalate of Fra Giulio Arrighetti; some eminent figures of the seventeenth century.

Paolo Sarpi

The popular image of Fra Paolo Sarpi has usually left two problems in the shadows: his personality as a friar and the Order's attitude regarding the position he took during the interdict of Venice in 1606.



Engraving of Paolo Sarpi

Born in Venice in 1552, Sarpi entered the Servants of Mary in 1565, exchanging his baptismal name of Pietro for that of Fra Paolo. He was ordained a priest at Mantua in 1574. In the meantime, the Congregation of the Observance to which Sarpi's religious province belonged had been suppressed.

After a brief period in Milan where he knew and was consulted by St. Charles Borromeo, Sarpi returned to Venice. In 1578 he received a doctorate in theology at Padua. In 1579 he was elected prior provincial of the Venetian Province and was one of three friars on the commission entrusted with the revision of the Constitutions published in 1580. In 1585 he was elected procurator of the Order and moved to Rome where he stayed until the end of his three year term. In 1589 the cardinal protector of the Order sent him as visitor of the Servite province of Romagna.

A study by Pacifico M. Branchesi OSM describes the severity with which Sarpi worked for the restoration of religious life during that visitation. In 1598 he was theologian for the bishop of Ceneda (today's Vittorio Veneto). In 1599 Prior General Fra Angelo M. Montorsoli named him vicar general for the visitation of the houses of Venice. In 1606 he was elected consultor, theologian, canonist and legal consultant of the Venetian Republic. He accepted on condition that the Senate formally commit itself to always defend him. Fra Fulgenzio Micanzio, who remained loyal to Sarpi and became his first biographer, joined him in Venice. In May 1606, the threatened papal interdict of Venice went into effect because the government had presumed to judge and condemn certain clerics. A "war of ink" began over the question. In October of the same year Sarpi was summoned to Rome under pain of excommunication. He responded with a public statement that he did not believe he had to go to Rome; he would submit to an ecclesiastical court, but in a safe location. On 5 January 1607, he was excommunicated. On 5 October 1607, he was wounded in a mysterious attack; it seems he might have been forewarned by Cardinal Robert Bellarmine.

The controversy between Venice and the papacy was ended with a treaty; Sarpi retired from public life and continued his studies. Sarpi's intense activities as consultor of the Republic of Venice are well documented in Italian history. He died an edifying death on 14 January 1623. That same year two other friars mentioned in this history also died: Fra Bernardino Ricciolini who had

begun the eremitical Congregation of Monte Senario in 1593 and Fra Arcangelo Giani, the first annalist of the Order.

There seems to be no doubt as to Fra Paolo Sarpi's irreproachable life as a Servant of Mary. The Order's attitude toward him during and after the interdict is still an open question. Certainly the interdict had something to do with placing Sarpi's *History of the Council of Trent* of 1619 on the *Index of Forbidden Books*. The situation was made even more complex by the fact that Fra Filippo Ferrari, a great friend of Sarpi, was prior general from 1604 until 1609 (he again led the Order as vicar apostolic from 1624 until 1625).

Boris Ulianich has studied the question of the relations between Sarpi and Prior General Ferrari and the Servite Order during the controversy between Venice and the papacy; he maintains, though with caution, that the hierarchy of the Order neither attacked the person of Sarpi nor directly censured him within the Order. He maintains this even though some representatives of the Order officially and openly defended the position of the Holy See in the Venetian affair during the period of the interdict and reaffirmed the total obedience of the Servants of Mary to the pope. In this regard the writings of Servites Angelo M. Sermarini, Agostino M. Vigiani and Lelio M. Baglioni, as well as a commission of six Servite theologians should be remembered.

Also worthy of note is the good name Sarpi left behind him in the Order. His confreres have periodically defended him: among others, it is sufficient to mention *Fra Paolo Sarpi giustificato* (Fra Paolo Sarpi justified) by Fra Giuseppe Giacinto M Bergatini (1691-1774) that was published under a pseudonym in 1752 and immediately placed on the *Index*. The symposium on Sarpi held at Venice in October 1983, together with an exhibit and catalogue prepared by Pacifico M. Branchesi OSM offered a further contribution to our knowledge of Sarpi the friar.

Foundation and early development of the Germanic Observance

The foundations of the Servants of Mary begun at Innsbruck (1613), spread to the rest of Austria, Bohemia, Germany and Hungary, and formed the Germanic Observance. From the beginning they were marked by the spirituality of the hermits of Monte Senario, some of whom were sent to Austria at times as superiors. But even before the hermits, the "foundress" of the Germanic Observance was the widow of Archduke Ferdinand of Tyrolean Austria (d. 1595): Anna Catherina Gonzaga. Born at Mantua in 1567, she was the daughter of Duke Guglielmo and, after 1582, the second wife of Ferdinand. In 1612, together with her daughter Maria (her other daughter, Anna, had married the future Emperor Matthias the previous year) Anna Catherina took the habit of the Servants of Mary in a convent of sisters she had founded at Innsbruck. From that day on, she was known as Sr.



Anna Juliana and her daughter as Sr. Anna Catherina. Three years later in 1615, she invited some hermits from Monte Senario to establish regular observance in the friars' priory that she was having built in the same city. After the death of Sr. Anna Juliana in 1621, the hermits returned to Italy. But their absence was to last only a short time. In 1624 Pope Urban VIII responded to a direct request of Archduke Leopold and ordered the apostolic vicar general of the Servants of Mary to again send some Monte Senario hermits to Tyrol to restore religious observance.

The foundation and development of the Germanic observance have been thoroughly studied by Christopher Mooney and Luke M. Foster OSM.

The beginnings of this new experience are closely tied to Monte Senario. In 1627 Fra Arcangelo M. Benivieni, a hermit of Monte Senario, had already sketched the essential parts of the Statutes of the Germanic Observance. The Statutes were approved by the Order in 1634 and

confirmed by Pope Clement IX in 1668. It should also be noted that Benivieni himself was superior of the houses of the Germanic Observance for thirty-three years.

The rule, for novices contains a categorical statement concerning the spirituality of the Servants of Mary belonging to the Germanic Observance. According to this text, the particular purpose of the Order was "meditation on the Passion of Christ and the sorrows suffered by the Blessed Virgin in the Passion of her Son and other events in the life of Christ." This description corresponds to the spirituality of the entire Order at that time, even if, according to C. Mooney, the reference to the sorrows of the Blessed Virgin is more Christocentric than are similar references by seventeenth-century Italian Servites.



During the entire seventeenth century, the development of the Germanic Observance was intimately linked to the priory of Innsbruck. Hugo M. Körbel OSM notes that 124 of the 480 novices who made profession in the Observance before 1700 were natives of Innsbruck.

The official end of the Germanic Observance came in 1909. The two provinces of Tyrol and Austria-Hungary had accepted "the decision of the Order" and "agreed to embrace the new text of the Constitutions" approved by the general chapter of 1905 and confirmed by the Holy See on 15 May 1907. And on 29 January 1909 the Congregation of Religious extended the constitutional text to the two Germanic provinces. Some "praiseworthy customs," however, were preserved. The Germanic Observance is survived by the present Tyrolese Province and the dying Province of Hungary.

The influence within the Order of the Germanic Observance was considerable and positive. This was so especially because of constant contact with Monte Senario and the desire to remain always faithful to its origins.

The Servants of Mary in 1650

The accompanying illustration lists the provinces of the Order in 1650 with the number of priories in each (for a total of 293); the geographical location of each house is marked on the map.

In Italy there were nine provinces with full rights (they could celebrate chapters and elect their own provincials), with a total of 261 houses. To these can be added Corsica (5 priories) and Sardinia (2 priories) that were governed by vicars general; today they would be called vicariates. These 268 houses represented 91.5% of the entire Servite Order. All were in what today is Italy with the exception of the five priories in present day France (Corsica), five in Yugoslavia (Istria) and two in Switzerland (Canton of Ticino). It must be remembered, however, that these figures include the small and semi-independent priories attached to larger nearby communities; this was evident in the survey to be discussed shortly - which was ordered by the pope in 1649 and resulted in the suppressions of 1652.



Los conventos de los Siervos de Maria en 1650

The other three provinces were Provence or Narbonne in France with seven priories, Spain or Catalonia with ten priories and Germany with eight priories. This last province had its communities spread over a vast geographical area where the Germanic Observance was developing and included present day Austria (six priories), West Germany (one priory) and Czechoslovakia

(one priory). For the non-Italian provinces the illustration indicates those communities which in 1650 had priors elected by the provincial chapter.

The restructuring mandated by the Holy See in 1652

In conformity with precise directives of the Council of Trent, numerous popes had forbidden religious orders to accept new members in communities unable to support them or to make new foundations without the permission of the local ordinary. The various warnings were often disregarded by both the religious institutes and the local bishops, Pope Innocent X (1644-1655) decided it was necessary to take action. With the apostolic constitution *Inter coetera* of 1649 he ordered the religious orders to make a detailed census of the number of priories in Italy, the number of friars assigned to each of them, and the income of each community.

Having gathered and evaluated all the information, Innocent X passed from words to action with the constitution *Instaurandae regularis disciplinae* of 1652. Rather than insist on the number of houses that could not support their religious, the papal document emphasized the lamentable fact that the small number of friars in each community impeded the desired reform of religious orders and the renewal of regular observance.

Conrad M. Borntrager OSM has done a thorough study on the effects of the constitution on the Servants of Mary. Available archival material, especially two large volumes entitled *Stati dei Conventi*, 1650 (Status of the Priories, 1650), provides a detailed description of the situation of the Order in Italy when *Instaurandae regularis disciplinae* was promulgated.

Stated briefly, the application of the papal directive required the suppression of 102 of the Order's 261 houses existing in Italy (excluding Corsica and Sardinia) in 1650.

Since the practical application of the papal directive could not take place overnight and permitted justified appeals, the number of priories actually suppressed was eighty-four, more than a third of those previously existing.

The Annals of the Order considered this entire affair to have been a disaster, but the history of the Order in succeeding decades belies that judgment.

A statistical comparison is indicative: while the Order's priories in Italy were reduced from 261 in 1650 to 177 in 1750, the number of friars increased from 1,745 to 1,950. The number of friars, then, tends to be inversely proportional to the number of houses, at least in Italy. It is necessary to remember, however, that the Order was still largely confined to the Italian peninsula.

The rebirth of studies and the Ghent College in Rome

Even before the mandated restructuring, the priors general had been concerned with an organized renewal of studies as is demonstrated by the following examples. In 1633, Prior General Dionisio Bussotti obtained permission from the Holy See to increase to twelve the number of friars who could be granted a degree of Master in Theology by the Order; this degree was considered equivalent to those granted by universities. Prior General Callisto Puccinelli received permission in 1659 from Alexander VII to grant this degree to two students in each province. One condition was that the degree be conferred during a provincial chapter or diet, or at least during the canonical visitation.

In 1666, Prior General Ludovico Giustiniani called the first students of the Order to a new college named for the medieval theologian Henry of Ghent and located in the new priory of San Marcello in Rome. The College was authorized to confer academic degrees in theology.

Pope Clement IX approved the statutes of the new house of studies with the brief *Militantis Ecclesiae* on 21 February 1669.

The Ghent College continued its activities without interruption until 1870. It reopened in 1895 with the name of St. Alexis Falconieri College. The direct descendent of the Ghent College within the Order is the Pontifical Theological Faculty Marianum established by Pius XII in 1950.

Since 7 March 1965 the Marianum has been the only Catholic faculty which grants the doctorate in theology with a specialization in Mariology to clerical and religious students and, since 1971, to lay students as well.

The creation of the Ghent College at Rome fostered a rebirth of studies. In 1679, Prior General Giorgio Soggia promulgated a series of statutes (*Leges studiorum et collegiorum Ordinis Servorum*) which may be considered the first organized effort of its kind in the history of the Servants of Mary. Six years later, in 1685, Prior General Giulio Arrighetti opened a centre for philosophical studies at the priory of San Giuseppe in Bologna. One of the primary reasons for establishing this centre was to ensure adequate preparation for students destined for the Ghent College in Rome.

A separate problem is determining what particular philosophical and theological school the Order followed during this revival of studies. References to the medieval theologian Henry of Ghent (whom some historians of the Order mistakenly thought to have been a Servite) seem to reflect a fairly constant tendency in the tradition of the Order: a tendency not to give formal allegiance to any particular theological school. Among illustrious Servite theologians we find convinced Thomists and disciples of Duns Scotus as well as eclectics. This situation is at least partly due to the independence enjoyed by various groups within the Order which itself had never had a highly centralized organization. Proof of this is seen in the life of Fra Gerardo Capassi (1653-1737).

Fra Gerardo was a Florentine by birth and while still in his thirties was already teaching at the university of Pisa. Before that, he had taught at the Ghent College in Rome and the student community in Florence. He authored important philosophical and theological *Conclusiones* (as the manuals of philosophy, theology and law were then called) which were known even outside of Italy. His friends included some of the most learned churchmen of the time. In 1688 he was accused of heresy before the Inquisition in Florence. Copies of his works were seized and he was condemned to several months in prison even though he offered to correct any errors in his works.

Cardinal Prospero Lambertini, the future Benedict XIV, considered the Capassi case to be that of a man who was ahead of his times. Whatever the cardinal's opinion, the *Conclusiones* remained on the *Index of Forbidden Books* until 1900.

The Servite Family expands

Some important dates in the seventeenth century relate to the larger Servite Family. In 1628, Pope Urban VIII gave permission to the Servite prior general to erect in any church the Company of the Habit which after 1645 was called the Confraternity of the Seven Sorrows. In 1643 the *Regola e Costituzioni da essere osservate dalle monache dell'Ordine de' Servi di Maria Vergine* (Rule and Constitutions for the Enclosed Sisters of the Order of the Servants of Mary) was published at Bergamo; this was the first "modern" legislative text for Servite nuns. Sister Maria Benedetta Rossi, foundress of the convent of Burano (Venice) died in 1648. New cloistered convents were founded at Venice (Santa Maria del Pianto, 1657-1658) and at Arco (1689); both were inspired by the Monte Senario reform. Finally, in 1699, a short book about the Order for the use of Servite lay groups was published in Mexico City.

These and other facts brought to light in studies by Servites Emilio M. Bedont, Davide M. Montagna, Pacifico M. Branchesi, Damian M. Charboneau and others, demonstrate that during the seventeenth century there was significant growth in all branches of the Servite Family. This was true outside of Italy as well, as is seen in German-speaking lands.

The cloistered women's convents will be mentioned later in the discussion of eminent figures of this century. This section will treat of the Third Order and lay groups.

It is well known that from the beginning of the Order there were individuals (for example, Henry of Baldovino, who in 1265 bound himself as an "oblato" to the church St. Mary of Cafaggio in Florence) or groups who wanted to share as laypeople in the spirituality and life of the Servites.

The bull *Sedi' apostolicae providentia* (16 April 1424) of Pope Martin V formally initiated the Third Order of Servants of Mary; the annalist of the Order, Fra Arcangelo Giani, said as much in a book addressed to the Third Order. This group was also called the *Consortium or Company* of the Servants of Mary. On 9 February 1599, Prior General Angelo Maria Montorsoli granted participation in the spiritual benefits of the Order to "all those beloved men and women of whatever state or condition, anywhere in the world, now and in the future, who are or will be enrolled in the Company of our habit which gives itself heart and soul to the honour of the glorious Virgin Mary in memory of the sorrows she suffered at the death of her Son."

In 1607, the Holy See granted special spiritual privileges to the Companies (or Confraternities) of the habit; in following years these privileges were confirmed and extended. In 1645, the names of these various groups became "Confraternity of the Seven Sorrows of the Blessed Virgin."

According to F.A. Dal Pino who published a book on lay groups for the community of Monte Senario in 1969 (*Servite Third Order or Lay Groups, Yesterday and Today*), the confraternities are not to be confused with the Third Order. This latter group continued its own independent development, though greatly, influenced by the devotion to Our Lady of Seven Sorrows. The Third Order, however, was always "closer to the life and spirituality of the Order than would have been possible for a simple confraternity."

As lay expressions of the Order of Servants of Mary, the Third Order and the Confraternity of the Seven Sorrows have been nourished either by the spirit of the local community with which they were associated, or even independently. This is an important point. F.A. Dal Pino has written: "The Order of Servants of Mary has now given itself Constitutions (1968) which for the first time in its history are not merely an internal legislative code, but also an expression of the Order's human and Christian values and the commitment it consciously wants to make at both the individual and community levels." From this renewed expression of ideals flows the necessity of sharing the same goals with all branches of the Servite Family. This need has been felt in all periods of renewal: today as it was in the seventeenth century.

The canonization of Saint Philip Benizi

Philip Benizi of Florence was canonized by Clement X on 12 April 1671. The event was of great importance to the Order since Philip Benizi was its first member to be canonized and, together with Peregrine Laziosi, is still one of its most popular figures.

For a better appreciation of the importance of the canonization for the Order, here is a description of the long and difficult process written in 1972 by Aristide M. Serra OSM (*Un santo nella Firenze del Duecento; A Florentine Saint of the Thirteenth Century*). The quotation is long, but it is worth citing.

"The first expressions of devotion to St. Philip are very impressive. They arose in Todi where the miracles that occurred immediately after the saint's death were recorded by local notaries. An indication of the great respect felt for his memory is found in the register of the Servite General Lotaringo of Florence (1285-1300). In one entry in 1285, Philip is referred to as 'saint.' Veneration of Philip was spread quite naturally by the Servite Order which honoured him even more than the Seven Holy Founders themselves. Since at least the fifteenth century, even official documents of the Order refer to him as the 'first general' and outside the Order he was considered to be its actual founder. The Servants of Mary, in fact, have always looked to St. Philip as a light which Mary placed on the lampstand of the Order so that all the friars might learn to serve her through



Philip's teaching and example. The *Legenda de origine* uses precisely these terms.

It is easy to understand, then, the care which the Order showed for the physical remains of the saint during their various translations. The first took place on 10 June 1317 when the body was transferred from the original grave to the right hand wall of the St. Joseph chapel. The author of the *Legenda de origine* admits that it was the miracles he witnessed on that day which led him to begin his research for writing a life on the saint. The zeal of Prior General Giacomo Tavanti, who involved all the provinces of the Order, was responsible for the next translation of the relics from the St. Joseph chapel to the main altar on 16 August 1579. Twenty years later the Servites exchanged their original priory and church of San Marco for those of Santa Maria delle Grazie; on 12 September 1599 the saint's remains were solemnly taken to the new site where they are still venerated together with other relics of the saint (tunic, skull-cap, sandals and the cross he was said to have requested on his death bed). Many times since the fourteenth century priors general have worked actively to spread devotion to St. Philip and obtain his canonization. Andrea of Faenza (1374-1396) did much to make the saint known and commissioned a certain Fra Guglielmo of Alessandria to compose a liturgical office. In 1456, Fra Taddeo Garganelli of Bologna, assistant to the vicar general, called all the major superiors of the Order to Todi to request Philip's canonization from Callistus III. The Senate of Todi gave its approval to the request as did the Senate of Florence which sent a supporting letter to the pontiff on 16 April. The death of the pope, however, delayed the cause.

"Prior General Cristoforo Tornielli (1461-1485) was another tireless promoter of devotion to St. Philip. He commissioned experts to translate the earliest devotional accounts of the saint (in particular, the life or *legends* written about 1317) into classical humanistic Latin. The general chapter of 1470 decreed that in subsequent chapters there was to be a commemorative address given on the saint and his cause for canonization was to be discussed.

"Also worthy of note are the actions taken by Prior General Antonio Alabanti (1485-1495). During his visitation of the Getman province in 1486, he ordered that there be an image of the saint or an altar dedicated to him in every church. Two years later during the general chapter of Bologna it was decided to prepare and organize the process of canonization and also to renovate, at the Order's expense, the priory of Todi which was in a state of disrepair.

"When the Florentine Leo X became pope even more attention was given to the cause of St. Philip, especially during the general chapter of 1515. The Order's cardinal protector, Antonio dal Monte, interceded on its behalf. Although the pope could not take action on the canonization itself because of the very serious problems facing him at the time, he did permit the Order to continue its devotion to Philip without fear of censure and authorized the celebration of his feast, with a proper office, on 23 August (bull of 24 January 1516, which is preserved at Todi).

"Following these permissions of Leo X, efforts to obtain Philip's canonization were multiplied throughout the Order. At Budrio, during the chapter of 1594, Prior General Lelio Baglioni decreed the restoration or construction of chapels and altars dedicated to the saint. New liturgical offices were composed by the friars at the urging of priors general Zaccaria Faldossi (1564-1570) and Angelo Montorsoli (1597-1600).

"Montorsoli, in particular, is remembered for his tireless zeal in bringing the process to a conclusion. He contacted the Council of Todi, the Grand Duke of Tuscany and various other Italian princes asking their mediation in Rome. He ordered the collection of funds and documentation; he himself did some of the research. He commissioned the annalist Fra Arcangelo Giani to prepare the classic *Historia del b. Filippo Benizii* (History of Bl. Philip Benizi), published in Florence in 1604, which summarized everything known about the saint up to that time. According to a decree of the general chapter of 1603, every priory had to have a copy of this book. Montorsoli prescribed prayers for the success of the process throughout the Order. Unfortunately, death did not allow him to complete his efforts.

"After Montorsoli, the work was taken up again by Fra Baldassare Bolognetti, prior general from 1614 to 1624, assisted by Fra Aurelio Raffaelli, the procurator general in Rome. Thanks to

Raffaelli's efforts, in 1619 the Holy See named auditors from the Rota to prepare the process on heroic virtue and miracles. The Florentine process was concluded in 1621 thanks to the efforts of Giani. Fra Angelo Berardi was actively involved in the process at Todi.

"The official request of the Order was accompanied by that of Ferdinand II who in 1625 recommended to the pope that he expedite the conclusion of the cause. Further obstacles, however, were continuously encountered. There were further requests from Ferdinand III to Urban VIII (22 February 1641) and to Innocent X (26 April 1645). Emperor Leopold I appealed to Clement IX on 24 December 1668 with even greater insistence. The efforts of this sovereign, repeated two years later, together with those of the Grand Duke of Tuscany and the entire Order, finally achieved the goal so desired for more than three centuries. With the last difficulties overcome, the saint was canonized by Clement X on 12 April 1671."

As has been seen, the cause of canonization was long and difficult. The great commitment of the Order was seen especially in the years immediately preceding and following the canonization. The *Bibliografia dell'Ordine dei Servi (1601-1700)*, edited by Pacifico M. Branchesi OSM lists and describes the many works published on St. Philip.

A recent study (1979) by Vittorio Casale records the celebrations of the canonization: "To appreciate these celebrations, it is sufficient to read the list of expenses for the canonization of St. Philip Benizi: twelve artists were hired for twenty-three original works (including banners and miniatures) and ten copies. St. Philip Benizi was canonized by Clement X together with four other saints; to have a general idea of the number of artistic creations for these five saints, one must multiply the figures for St. Philip by five... The magnificence of the celebrations becomes clearer as we learn more about them. They appear to have constituted one of the greatest of baroque festivities. Geographically, to speak only of Italy, they extended from Venice to Messina. In Rome alone there were five celebrations which involved the city from April until October 1671 in five different churches: St. Peter's, Sant'Andrea della Valle, Santa Maria sopra Minerva, San Marcello al Corso and the Gesù. The various celebrations overlapped with four religious orders striving to promote their saints: the Theatines, St. Cajetan Thiene; the Jesuits, St. Francis Borgia; the Servants of Mary, St. Philip Benizi; the Dominicans, Sts. Louis Bertran and Rose of Lima. Artistic efforts involved more or less well-known artists: Carlo Maratti, Niccolò Berrettoni, Lazzaro Baldi, Alessandro Vasselli, Francesco Rioli and Luigi Garzi."

The generalate of Fra Giulio Arrighetti



The influence of Monte Senario on the life of the Order continued during the eight years of leadership of the Ven. Giulio Arrighetti who was prior general of the Servants from 1682 until 1690.

Born in 1622 at San Piero a Sieve, just a short distance from Monte Senario, he led a very active life until the age of sixty. As a young man he taught at Sansepolcro, then at Mantua, Vicenza, Florence and Pisa; he was also a talented speaker.

In 1659, when he went to Germany as companion to Prior General Callisto Puccinelli, he distinguished himself in theological debate. He was elected prior provincial of Tuscany in 1677 but before finishing his term he went to live with the hermits of Monte Senario in 1680. There he changed his name from Giulio to Alexis after one of the Seven Holy Founders. Two years later he had to leave the hermitage to accept his appointment as vicar general, and then prior general, from Pope Innocent XI. When he finished his term in 1690 he did everything in his power to return to Monte Senario, but permission was not granted. Only in 1695

was he allowed to retire to the hermit's cell at Santissima Annunziata where he remained until his death in 1705. He lived in that spiritual prison as had Angelo Maria Montorsoli a century before.

A serious and inspirational biography of Arrighetti was written by his successor as prior general, Fra Giovanni Francesco Maria Poggi who remained in office until 1702 and was later bishop of San Miniato (Pisa) from 1703 until 1719. Poggi described the generalate of Arrighetti in these terms:

"Many believed that he issued many demanding decrees to correct abuses. They were wrong, however, for he published only one and that was most effective: his own exemplary life. He had one sacred norm and that was not to multiply decrees but to observe carefully the already established rules ... There is nothing more harmful to physical health, he would say, than changing remedies every hour; wounds never heal when different medications are applied."

The seventeenth century opened and closed with Monte Senario. It is not surprising, therefore, that one of the most moving pages of Poggi's biography of Arrighetti presents a mystical interpretation of the pine forest of Monte Senario.

Some eminent Servites of the seventeenth century

Limited space permits only brief remarks here. The three annalists who began and completed the *Annales* all lived in the seventeenth century: Arcangelo Giani (d. 1623), Luigi M. Garbi (d. 1722) and Placido M. Bonfrizieri (d. 1732). Along with Sarpi, distinguished men of learning were: Fra Cherubino M. Ranzani (d. 1675) of Reggio Emilia who built a "perpetual clock" programmed to the year 2000 which is still admired in the sacristy of the basilica of Our Lady of the Ghiara; Giovanni Battista Drusiani (d. 1656) who was a genius in many fields; Fra Giovanni Angelo Lottini (d. 1629), a poet and dramatist; Arsenio Mascagni (d. 1637) who painted the frescoes of the castle and cathedral of Salzburg; and Giovanni Battista Stefaneschi (d. 1659), a painter and friend of Galileo Galilei. Some of these friars (Bonfrizieri, Mascagni, Stefaneschi) were hermits on Monte Senario at least for a time.



Something more should be said about three other persons who shed particular light on the Servite seventeenth century: Sr. Maria Benedetta Rossi (d. 1648) and Sr. Maria Arcangela Biondini (d. 1712) were cloistered nuns and Pierre Paul Perrier Dupré was a lay brother who, after serving as a colonel in the French army, became the "holy doorkeeper" (as the people called him) at the priory of Santissima Annunziata in Florence.

Elisabetta Rossi was born in 1586 at Venice where she later received the habit of the Third Order of Servants of Mary and took the name of Sr. Adriana. In 1612 she entered the Augustinian convent of San Girolamo. She wanted to found a reformed convent and her dream became reality in 1619 when the convent of Santa Maria delle Grazie was opened on the island of Burano in what was an abandoned priory of the Congregation of the Observance. Formal enclosure was begun in 1626 when Elisabetta again changed her name to Sr. Maria Benedetta. Already during her life this sister was known for her mystical experiences and exemplary life. She died in 1648 when she was about to begin a second foundation, the convent of Santa Maria del Pianto in Venice which was, in fact, begun in 1658.

Arcangela Biondini was born on Corfù in 1641 and baptized Giovanna Antonia. In 1655 she joined the cloistered Servants of Mary of Burano who were also called Capuchines because of their style of habit. After a long period in this convent where she also served as prioress for more than ten years, she went to Arco where she founded a new convent in 1689; the Constitutions of this community were approved ten years later by Innocent XII. The French invasion of 1703



temporarily disbanded the nuns, but they managed to return to Arco after a few months. Sr. Arcangela died in 1712, leaving a considerable number of written works which describe her mystical experiences. This material, yet to be edited, is preserved by the nuns at the Arco convent.

Pierre Paul Perrier Dupré was born of a noble family in Lyons, France, in 1643. He enlisted in the French army as a very young man and quickly rose in rank; he was a colonel at thirty years of age. He soon left the army and went to Italy where he served the Venetian ambassador to the Holy See, first in Venice then in Rome. A serious indiscretion forced him to flee from Rome and take refuge in Mantua. There he entered the Servite community of San Bamaba as a lay brother. After only ten months of novitiate, he left religious life and returned to his previous way of life. Seven years later he returned to Mantua and again asked to enter the community; he was refused. Returning to Rome, he went directly to the prior general of the Servants of Mary. After repeated requests, Prior General Giovanni Francesco Maria Poggi accepted him into the Order in 1694. After his novitiate at San Marcello in Rome, he was assigned to the Florentine priory of Santissima Annunziata in 1695. He died there five years later in 1700. During those five years of humble service at the priory door, Pierre Paul Perrier Dupré became so famous for his goodness that the people called him "the holy doorkeeper." The annalist of the Order, Placido M. Bonfrizieri, who had known Dupré personally, collected his writings and published his biography at Lucca in 1713. The collection of his writings, however, has been lost.

A modern biography of this unique friar, *Il portinaio santo* (The Holy Doorkeeper), has been published by the community of Monte Senario.

Dates to Remember

- 1603 The priories of Spain become a province.
- 1606 Papal interdict of Venice. Fra Paolo Sarpi is named theologian and canonist of the Venetian Republic.
- 1613 Constitutions of the Hermits of Monte Senario.
- 1613-1614 Foundation of the first priory of the Germanic Observance at Innsbruck, Austria.
- 1614-1623 First attempts at expansion on the part of the Hermits of Monte Senario: Monteverginio, near the Lake of Bracciano and a hospice at Rome near the Quirinale Palace.
- 1618-1622 First edition of the *Annales* of the Order by Fra Arcangelo Giani.
- 1619 Paul V orders that general chapters of the Order be celebrated every six years.
- 1621 Sr. Anna Juliana Gonzaga, "foundress" of the Germanic Observance, dies at Innsbruck.
- 1623 Deaths of Paolo Sarpi, Bernardino Ricciolini and Arcangelo Giani.
- 1627 The hermitage of San Giorgio in Lunigiana is united to Monte Senario.
- 1628 Urban VIII grants permission to the prior general to erect the Company of the Habit, after 1645 the Confraternity of the Seven Sorrows, in any church.
- 1636-1637 Foundation of the hermitage at Cibona, near Tolfa in Lazio.
- 1643 Printing of special Constitutions for Servite cloistered nuns.
- 1647 First provincial chapter in Germany and the election of the first provincial Fra Angelus M. Fieger.
- 1648 Death of Sr. Maria Benedetta Rossi, foundress (in 1619) of the convent in Burano (Venice).

- 1652 Suppression of about one hundred small priories of the Order in Italy with the constitution *Instaurandae regularis disciplinae* of Innocent X.
- 1657-1658 Foundation of the convent of Santa Maria del Pianto at Venice.
- 1663 Foundation of the Servite Third Order at Barcelona; it then spread through Spain and its overseas territories.
- 1666 Opening of the Ghent College in the priory of San Marcello in Rome.
- 1668 The Germanic Observance is definitively approved by Pope Clement IX.
- 1671 Canonization of St. Philip Benizi.
- 1679 Prior General Giorgio Soggia promulgates statutes for studies within the Order.
- 1682-1690 Generalate of Fra Giulio Arrighetti.
- 1689 Foundation of the convent in Arco.
- 1692 Our Lady of Sorrows is declared titular and patroness of the Order.
- 1699 A book on the Order for the use of Servite lay groups is published in Mexico City.
- 1700 The brother doorkeeper, Pierre Paul Perrier Dupré, dies at Santissima Annunziata in Florence.
- 1701 Death of Fra Giorgio Soggia, bishop of Bosa in Sardinia.
- 1705 Death of Fra Giulio Arrighetti.