Our guide, Paolo Lenzi, told us of our next tour:

We're on the way to the place where Paul was decapitated. We'll see the abbey, a beautiful church, and next to it the place where according to tradition the head of Paul, when it was cut off, bounced three times on the ground. And each time it bounced, a little spring of water appeared, and so now we have three fountains. It's on the outskirts of the city, and it's a beautiful place to visit.

There's a monastery next to the abbey, and there's a beautiful garden. It looks like another space and time.

We are now entering the site which was well known in the Middle Ages, around the 7th century, where there was a little shrine where supposedly Paul was decapitated. Nothing is left of that early shrine. In 1599, a pope (Clement VIII) ordered to arrange another place to emphasize this spot. In 1140, another pope (Innocent II) had the abbey renovated. So we have three holy places, the abbey, the fountains, and the shrine of Paul. This gives importance to this quiet sacred place. The monks live in the abbey. They're not in direct touch with the people. They spend their lives indoors.

Inscription on base of statue of Benedict:

Arco di Carlo Magno
AUSCULTA O FILI OBEIDENTIA SINE MORA ORA ET LABORA HUC PROPERAT CAELOS
OPTAT QUI CERNERE APERTOS NEC REMOVET VOTUM SEMITA DURA PIUM
SEMPER DIFFICILI QUAEVUNTUR SUMMA LABORE ARCTAM SEMPER HABET
VITA BEATA VIAM

[Listen, O child: obedience without delay. Pray and work. He hurries to this place who wishes to see the heavens open; and the difficulty of the path will not make him withdraw from the holy objective. Always difficult things are achieved with great effort. The blissful life always passes through a narrow path.]

The statue of Benedict that you see is the one who started this kind of life, of praying and working. The was in the 6th century. The Benedictine monks. This religious order was based on his rule and form of life. In the 9th century, there was a church added to the area of the monastery, making it like a castle, with a defending wall with three gates.

On the left side is the monastery, but we can’t go inside. In 1140, the pope gave permission for St. Bernard of Clairvaux to take charge of the abbey. St. Bernard established a new branch of the Benedictines called Cistercian (later known as the Trappists). And, of course, when these orders became corrupted and started to live in opulence, some of them with a stricter mind started to say, ‘we should go back to the gospel when Jesus was predicating poverty and simplicity. So that’s why the inside of the abbey has no decorations at all.

On the right hand side is another little shrine built on top of the shrine of St. Bernard, where he was celebrating mass and went into ecstasy and saw a stairway to heaven (like Jacob’s ladder in the Bible, Gen. 28:12). So that’s why permission was given to build another little shrine. It was redone in early 1600. [This shrine is now called Santa Maria Scala Coeli, “ladder to heaven”.

At the end of this alley way we’ll see the spot where Paul was decapitated.


www.abbaziatrefontane.it/complesso-delle-tre-fontane/ Tre Fontane, a contemplative monastery in the heart of Rome
The center of the courtyard has a statue of Our Lady on an old column, erected in the 19th c. In 1138 San Bernardo, in the place where now stands the church of Santa Maria Scala Coeli, while celebrating a Mass for the dead, in the presence of Pope Innocent II, he had a vision in ecstasy, saw a ladder on which, in a constant coming and going, the Angels led to heaven the souls released from Purgatory. From this incident comes the name given to the Church, the smallest of the three in the abbey. In principle, the name "Scala Coeli" (ladder to heaven) was given to the existing Oratory church, in turn supposedly built on the ruins of a pagan temple, in memory of the martyrdom of San Zenone and the Christian legionaries.

http://www.abbaziatrefontane.it/
Santa Maria Scala Coeli (Saint Mary of the Stairway to Heaven), church on the site of St Paul the Apostle's prison, on Via delle Tre Fontane in Rome. An old tradition claims that 10,000 Christian slaves who died while building the Baths of Diocletian are buried in the church's crypt, and are venerated as St Zeno and Companions. Some dead slaves from this project are likely buried in catacombs in the nearby hillside, though the 10,000 figure must be exaggerated.  
https://en.wikipedia.org/wiki/Santa_Maria_Scala_Coeli

To get to St. Paul's Church at the Three Fountains, we went on a short tree-lined street, behind the church of Saints Vincent and Anastasius, and Santa Maria Scala Coeli. 
http://romanchurches.wikia.com/wiki/San_Paolo_alle_Tre_Fontane

Inscription above doorway: 
S[ancti] Pauli Apostoli martyrii locus, ubi tres fontes mirabiliter eruperunt (“the place of the martyrdom of St Paul the Apostle, where three springs miraculously broke out”). 

In Latin it is known as Sancti Pauli ad Aquas Salvias (St Paul at Aquae Salviae). However, the springs, called the Aquae Salviae, as in the Latin name for the church, were known in pre-Christian times, and excavations have revealed ancient mosaic pavements. There are three symbolic monumental covers to the fountains said to have sprung up at St Paul's death. The
fountains were sealed in 1950 because pollution made it dangerous to drink the water. A column in the church is said to be the one to which St Paul was bound when he was beheaded, but this seems to be a late story and it is probably just a column from Roman ruins nearby. 

https://en.wikipedia.org/wiki/San_Paolo_alle_Tre_Fontane

June 29th is the day traditionally given as the day of Paul's martyrdom. Peter and Paul were both martyred on the same day in 67 AD. Peter was crucified upside down, and Paul was decapitated. Again, according to the legend, Paul was attached to a column where he was lashed before being decapitated.

Sign: Church of the Martyrdom of St. Paul. (at http://www.abbaziatrefontane.it/)
http://wigowsky.com/travels/GreeceRome/signs/paul2.jpg

The Latin phrase *civis romanus sum* (*cīvis rōmānus sum*) (Classical Latin: "I am a Roman citizen") is a phrase used in Cicero's *In Verrem* as a plea for the legal rights of a Roman citizen. When travelling across the Roman Empire, safety was said to be guaranteed to anyone who declared, "civis romanus sum". In the New Testament book of Acts 22:22-29, Paul the Apostle, when imprisoned and on trial, claimed his right as a Roman citizen to be tried before Caesar, and the judicial process had to be suspended until he was taken to Rome. 

"The tradition is, for now Paul fails us, that Paul, as a Roman citizen, was beheaded on the Ostian Road just outside of Rome. Nero died June, 68 A.D., so that Paul was executed before that date, perhaps in the late spring of that year (or 67). Perhaps Luke and Timothy were with him. It is fitting, as Findlay suggests, to let Paul's words in 2 Timothy 4:6-8 serve for his own epitaph. He was ready to go to be with Jesus, as he had long wished to be (Philippians 1:23 – ‘having a desire to depart and to be with Christ’)."

[Epitaph: 2 Timothy 4:6-8 – ‘For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day . . .’]

http://www.biblestudy.org/question/sauldie.html
The legend of his martyrdom at *Tre Fontane* does not occur before the 6th century, and there is a suspicion that it was invented to raise the prestige of an already existing monastery here. The locality is near the third milestone from the city on the ancient Via Laurentina, and this seems too far to have taken a condemned prisoner for execution.

Before the 16th century rebuilding, the layout here was not actually a church but was a devotional shrine focusing on the springs - a sort of Christian nymphaeum, as it were.  

http://romanchurches.wikia.com/wiki/San_Paolo_alle_Tre_Fonate

The Bible does not say when or how Paul died. There is an early tradition by Ignatius, probably around 110 AD, that Paul was martyred [http://www.ccel.org/ccel/schaff/anf01.v.ii.xii.html]. Dionysius of Corinth in a letter to the Romans (166–174 AD), stated that Paul and Peter were martyred in Italy [http://www.earlychristianwritings.com/text/dionysius.html]. Eusebius also cites the Dionysius passage [http://www.newadvent.org/fathers/250102.htm, Book 2, Ch. 25].

- **Tertullian** in his *Prescription Against Heretics* (200 AD) writes that Paul had a similar death to that of John the Baptist, who was beheaded.[92]
- **Eusebius of Caesarea** in his *Church History* (320 AD) testifies that Paul was beheaded in Rome and Peter crucified. He wrote that the tombs of these two apostles, with their inscriptions, were extant in his time; and quotes as his authority a holy man of the name of Caius.[93]
- **Lactantius** wrote [Of the Manner in which the Persecutors Died, Ch. 2] that Nero "crucified Peter, and slew Paul." (318 AD)[94]
- **Jerome** in his *De Viris Illustribus (On Illustrious Men)* (392 AD) states that Paul was beheaded at Rome.[95]

https://en.wikipedia.org/wiki/Paul_the_Apostle

[The Acts of Paul, the Martyrdom (from The Apocrypha New Testament):  
V. Then Paul stood with his face to the east and lifted up his hands unto heaven and prayed a long time, and in his prayer he conversed in the Hebrew tongue with the fathers, and then stretched forth his neck without speaking. And when the executioner (speculator) struck off his head, milk spurted upon the cloak of the soldier. And the soldier and all that were there present when they saw it marveled and glorified God which had given such glory unto Paul: and they went and told Caesar what was done.
VI. And when he heard it, while he marveled long and was in perplexity, Paul came about the ninth hour, when many philosophers and the centurion were standing with Caesar, and stood before them all and said: Caesar, behold, I, Paul, the soldier of God, am not dead, but live in my God.

[http://www.earlychristianwritings.com/text/actspaul.html]

The church is also very typical of an early Cistercian edifice, apparently symmetrical and on the plan of a Latin cross. The edifice has a nave with side aisles, then a transept and finally a rectangular sanctuary. The central nave and aisles are separated by arcades the arches of which spring from massive square piers. Above each arch is a round-headed window. The walls are mostly in bare brick, and now there is not much decoration. This was certainly customary for early Cistercian churches, but archaeologists involved in a recent restoration have discovered that the interior walls were originally rendered and had extensive frescoes. Almost nothing of these survive. The inner faces of the piers now have frescoes of the apostles which date from the 16th century and imitate works by Raphael.

[Frescoes of apostles.]

[http://romanchurches.wikia.com/wiki/Santi_Vincenzo_e_Anastasio_alle_Tre_Fontane]
Paolo Lenzi our tour guide narrated: “The Basilica of St. Paul’s was started when one of the wealthy ladies in the community donated a piece of land that belonged to her, and Saint Paul was buried here (a shrine was erected over his grave). Then Constantine gave the money to erect an early basilica around 324 AD. A bigger basilica was built over it in 395 AD. That basilica, which was the largest before St. Peter’s was built, was destroyed by a fire in July, 1823. They were making renovations and some careless worker left a brazier burning and a fire destroyed the whole thing. What you’re looking at now is the restoration of the basilica between 1825 and 1930.”

[For a complete history of the early days, the middle ages, and the post-medieval period, including the fire and rebuilding of the basilica, see: http://romanchurches.wikia.com/wiki/San_Paolo_fuori_le_Mura ]

The entrance façade has thirteen identical arches supported by Corinthian columns. There is a total of 150 such columns in the structure. The front (west) side has three rows of columns one behind the other, and on the inner side there are thirteen lunettes with paintings depicting Christ (giving a blessing) and the Apostles. The north and south sides have double rows of columns.

The statue of St. Paul in the atrium garden was made in the 19th century. The Latin inscription on the plinth (below the statue) reads: ‘Predicatore veritatis, Doctori Gentium’ (To the Preacher of the truth, the teacher of the Gentiles).
The mosaic in the tympanum of the pediment shows Christ between the Apostles Peter (left) and Paul (right). Christ holds an open book on his left knee with the words: oves meae vocem meam audiunt et ego, et ego vitam aeternam do eis (My sheep hear my voice and I know them; and I give them life everlasting. John 10:27, 28)

Below is the Lamb of God on the mountain of Paradise. The four rivers flowing from it symbolize the four gospels (Matthew, Mark, Luke, John), and the twelve lambs drinking from the rivers symbolize the Apostles. The cities are Bethlehem on the left and Jerusalem on the right – everything began in Bethlehem and ended up in Jerusalem. The lowest section shows the Old Testament Prophets Isaiah, Jeremiah, Ezekiel and Daniel.

http://wigowsky.com/travels/GreeceRome/signs/paul3.jpg (Left door) The Pauline door, constructed in 2008 and decorated by Roman artist Guido Veroi for the bi-millennium of the birth of Paul: bottom right plaque – "Anno Paulino" 2008-2009 (Year of Saint Paul); bottom left plaque – Benedictus XVI; top left panel – Saul (Paul) watches the stoning of the martyr Stephen; top right – an angel knocks Paul off a horse (on way to Damascus); bottom left – Paul meets Peter in Jerusalem; bottom right – a soldier beheads Paul as an angel greets him with a palm of victory.
Flanking the main door are statues of Peter (left) and Paul (right), made by Gregorio Zappala in the 19th century.

Map (Plan) of St. Paul’s Outside-the-Walls:
1. Quadriportico (atrium)
2. Porta Santa (holy door)
3. Confessionali (confession)
4. Tomba di S. Paolo e Catena (tomb)
5. Portico Gregoriano (Georgian porch)
6. Cappella S. Stefano (Stephen)
7. Cappella S. S Sacramento
8. Abside Dell’Altare (apse)
9. Cappella S. Lorenzo (St. Laurence)
10. Cappella S. Benedetto (Benedict)
11. Sagretia (Sacristry)
12. Cappella Delle Reliquie (Relics)
Paolo Lenzi: “Later, when we go to see St. Peter’s Basilica, imagine that the early St. Peter’s looked like this (St. Paul’s Basilica). The new St. Peter’s is super-baroque, super-big. And to be honest, what you’re looking at here is redone, a replica of the original one. Get ready for the view inside.”


[As soon as we stepped inside, the organ music overwhelmed me and I was lifted into an ambience of immense religious (spiritual) awareness, not only of the music, but also of the art all around me, and the tall columns that made me feel that I was inside a ‘holy place.’]

“The canopy that you see on top of the altar is one of those original features. Several years ago they excavated the area below and found the coffin with the name of Paul on it. So for sure Paul was buried here.”

[Below the frescoes of the life of Saint Paul were medallions of the popes. There were 267 popes.]


Central Nave with 80 columns

Side Aisle (there are two aisles on each side)

The 5th-century mosaics of the triumphal arch are original: an inscription in the lower section attest they were done at the time of Leo I. The subject portrays the Apocalypse of John, with Christ in the middle flanked by the 24 doctors of the church, surmounted by the flying symbols (tetramorph) of the four Evangelists. St. Peter and St. Paul are portrayed at the right and left of the arch, the latter (Paul, left) pointing downwards (probably to his tomb).

http://wigowsky.com/travels/GreeceRome/signs/paul5.jpg

The triumphal arch was incorporated into the design of the basilica. The symbolism of the triumphal arch was portrayed and reenacted in the procession through the arch, signifying the victory over sin and death. At the top of the triumphal arch are the words: “Teodosius cepit perecit onorius alum + Doctoris Mundi sacram corpore Pauli” (Theodosius started the church, Honorius
finished it; it is made sacred by the body of Paul, teacher of the world). Below the words are the four symbolical winged figures of the ‘heavenly creatures’ (tetramorph, aka fixed cross in the heavens): Taurus the Bull (Luke), Aquarius the Man (Matthew), Leo the Lion (Mark), and Scorpio the Eagle (John). The words on the arch are: “Placidiae pia mens operis decus homine paterni…Caudet pontifices studio splendere leonis” (Empress Placidia contributed to the repairs of the church…she is concerned to associate herself with Pope Leo, 441–461).

[The second triumphal arch also incorporates the symbols of the ‘heavenly creatures’ with a different arrangement of associated figures: above the arch on the left is the Queen of Heaven sitting with the Divine Child on her lap and above her flies the winged ‘Aquarius the Man’ (Matthew); on the right is a depiction of John the Baptist with the winged ‘Scorpio the Eagle’ (John) above him. If you turn around and look back at the first triumphal arch, its back side shows Paul on the left with the winged ‘Taurus the Bull’ (Luke) and Peter on the right with the winged ‘Leo the Lion’ (Mark).] View at: http://www.vatican.va/various/basiliche/san_paolo/vr_tour/index-en.html

Frescoes of Paul’s Ministry: https://hermitsdoor.wordpress.com/tag/pauls-ministry/


Paintings high up on the walls depict scenes from the life and missionary travels of St Paul, taken from the Acts of the Apostles. The project was started by Pope Pius IX. It took twenty-two artists only three years to complete the work, from 1857 to 1860. The series of thirty-six fresco panels replaced the destroyed Cavallini frescoes.
[Complete list of the 36 frescoes of Apostle Paul’s life is at the end of this chapter.]

According to tradition, St. Paul's body was buried two miles away from the place of his martyrdom, in the sepulchral area along the Ostiense Way, which was owned by a Christian woman named Lucina. A tropaeum was erected on it and quickly became a place of veneration. Constantine I erected a basilica on the tropaeum's site, and the basilica was significantly extended by Theodosius I from 386, into what is now known as Saint Paul Outside the Walls. During the 4th century, Paul's remains, excluding the head, were moved into a sarcophagus. (According to church tradition the head rests at the Lateran.)

Paul's tomb is below a marble tombstone in the Basilica's crypt, at 1.37 metres (4.5 ft) below the altar. The tombstone bears the Latin inscription PAULO APOSTOLO MART ("to Paul the apostle and martyr"). The inscribed portion of the tombstone has three holes, two square and one circular. The circular hole is connected to the tomb by a pipeline, reflecting the Roman custom of pouring perfumes inside the sarcophagus, or to the practice of providing the bones of the dead with libations. The sarcophagus below the tombstone measures 2.55 metres (8.4 ft) long, 1.25 metres (4.1 ft) wide and 0.97 metres (3.2 ft) high.
Jerome in his *De Viris Illustribus* (392 AD) writing on Paul's biography, mentions that "Paul was buried in the Ostian Way at Rome". In 2002, an 8 foot long marble sarcophagus, inscribed with the words "PAULO APOSTOLO MART" ("Paul apostle martyr") was discovered during excavations around the Basilica of Saint Paul Outside the Walls on the Via Ostiensis. Vatican archaeologists declared this to be the tomb of Paul the Apostle in 2005. In June 2009, Pope Benedict XVI announced excavation results concerning the tomb. The sarcophagus was not opened but was examined by means of a probe, which revealed pieces of incense, purple and blue linen, and small bone fragments. The bone was radiocarbon-dated to the 1st or 2nd century. According to the Vatican, these findings support the conclusion that the tomb is Paul's.

Sign: Tomb of Saint Paul. Saint Paul's chain. Behind the grille, you can see at the end the side of the sarcophagus of unpolished marble, which contains the tomb of Saint Paul. Saint Paul's Chain. In the golden bronze shrine, placed between the Tomb and the Papal Altar, there is a chain made up of nine rings. An undisputed ancient tradition refers to be the chain which compelled Saint Paul to live as a prisoner in Rome. Constantinian Basilica. In the lower part, recent excavations brought to light the remains of the apse of the first Constantinian Basilica (IV century), the orientation of which was opposite to the present one.
The apse mosaics date from the 13th-century, and though severely damaged by fire, were carefully restored in 1836. They feature traditional iconography of Christ, enthroned in glory, flanked by Peter and Andrew on one side (right), and Paul and Luke on the other (left).

The solemn figure of the enthroned Christ holds a book in his left hand with the words: “Vene

tie

benedicti patris mei percipite regnum quod obis p(aratum) o(rgine) m(undi)" (Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world) Matthew 25:34.

And with his right hand, “Christ bestows his benediction in the Greek fashion, that is to say, with thumb and ring finger joined to form a circle.” [St. Paul's Outside the Walls, by Cecilia P. Ridolfini, p. 21, c. 1967] Below the enthroned Christ is an equal-armed (Greek) jeweled cross with 12 jewels on it, representing the 12 disciples who are to the right and left of two winged-angels that stand to the left and right of the cross.

Apostle Paul (on the right hand of Christ) has a scroll in his left hand that says: “In nomine Jesu omne genu flectatur coelestium, terrestrium, et infernorum" (That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.) Philippians 2:10.

Apostle Peter (on the left hand of Christ) has a scroll that says: “Tu es Christus, filius do Dei vivi” (You are the Christ, the Son of the living God) Matthew 16:16.

My lifelong quest to understand the life of Paul ends here at Paul's Outside-the-Walls. I had wanted to see the places where Apostle Paul traveled, and to follow the "footsteps of the Apostle of the Gentiles." My pilgrimage to those places was fulfilled. However, putting together a story and a book about the great man who built a bridge between the Jewish world and the Greco-Roman world would be a monumental task beyond my means. In fact, someone had already tried and came to a conclusion that I probably would come to if I continued the quest until the day I died:

Robert M. Price, in his book *The Amazing Colossal Apostle: The Search for the Historical Paul*, says "the Pauline epistles reveal themselves to the discerning reader to have exactly the same sort of limitation as the Gospels do: both are collections of fragments and pericopae (extracts) contributed and fabricated by authors and communities of very different theological leanings." [https://en.wikipedia.org/wiki/Paul_the_Apostle](https://en.wikipedia.org/wiki/Paul_the_Apostle)

The main source for information about Paul's life is the material found in his epistles and in Acts. However, the epistles contain little information about Paul's past. The book of Acts recounts more information but leaves several parts of Paul's life out of its narrative, such as his probable but undocumented execution in Rome. Some scholars believe Acts also contradicts Paul's epistles on multiple accounts, in particular concerning the frequency of Paul's visits to the church in Jerusalem.

Sources outside the New Testament that mention Paul include:
- **Clement of Rome**'s *epistle to the Corinthians* (late 1st/early 2nd century);
- **Ignatius of Antioch**'s letter *To the Romans* (early 2nd century);
- **Polycarp**'s *letter to the Philippians* (early 2nd century);
- The 2nd-century document *Martyrdom of Polycarp*.

Perhaps, like the founding twins of Rome (Romulus and Remus), it is best to regard Paul and Peter as the Twin Founders of the Christian Church, as stated by Mrs. Jameson in her book:

"The early Christian Church was always considered under two great divisions: the church of the converted Jews and the church of the Gentiles. The first was represented by St. Peter, the second by St. Paul. Standing together in this mutual relation, they represent the universal Church of Christ; hence in works of art they are seldom separated, and are indispensable in all ecclesiastical decoration. Their proper place is on each side of the Savior, or of the Virgin enthroned; or on each side of the altar; or on each side of the arch over the choir. In any case, where they stand together, not merely as Apostles, but Founders, their place is next after the Evangelists and the Prophets." (Sacred and Legendary Art, by Mrs. Anna Jameson, p. 190-1, c. 1857)
Reflection and meditation on the life and epistles of Saint Paul: “You are our epistle written in our hearts, known and read of all men: Forasmuch as you are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” (2 Corinthians 3:2-3).

Paul’s attributes:
Book (epistles) & Sword (of Spirit), Ephesians 6:11-20.
“Put on the whole armor of God . . . having your loins girt about with truth, and having on the breastplace of righteousness; and your feet shod with the preparation of the gospel of peace . . . taking the shield of faith . . . and take the helmet of salvation, and the sword of the Spirit, which is the word of God . . . to make known the mystery of the gospel.”

Resources (St. Paul’s Outside-the-Walls):
http://www.vatican.va/various/basiliche/san_paolo/vr_tour/index-en.html (Virtual Tour, St. Paul’s)
https://hermitsdoor.wordpress.com/tag/pauls-ministry/ (Frescoes of Paul’s Ministry)
http://www.latinvulgate.com/ Searchable St. Jerome’s Latin Vulgate in parallel with Douay-Rheims and King James versions
http://romanchurches.wikia.com/wiki/San_Paolo_fuori_le_Mura
36 Frescoes of Apostle Paul's Life
St. Paul's Outside-the-Walls Basilica

The series of 36 fresco panels begins in the transept to the right of the apse (7 panels), continues around the right side of the nave (11 panels) and the left side of the nave (11 panels), and concludes in the transept to the left of the apse (7 panels). The fresco panels are in chronological order, starting with the Martyrdom of St. Stephen where Saul (later Paul) makes an appearance, and ending with the martyrdom and Crown of Righteousness panel. Above the panels are Latin inscriptions related to the story of the fresco.

The subjects and artists are listed at:
http://romanchurches.wikia.com/wiki/San_Paolo_fuori_le_Mura
A virtual tour of the basilica with views of the frescoes is at:
Individual frescoes of Paul’s ministry are at:
https://hermitsdoor.wordpress.com/tag/pauls-ministry/

Number & Name of Fresco / Biblical reference / Latin inscription / KJV translation with verse

1. Martyrdom of St Stephen / Acts 7:54-8:1 / Saulus erat consentiens neci / Acts 8:1 – Saul was consenting to his death.
4. Saul's Baptism / Acts 9:18-19 / Saulus visum recepit et surgens baptizatus est / Acts 9:18 – Saul received his sight, and arose and was baptized.
6. Paul Escapes from Damascus / Acts 9:23-25 / per fenestram in sportam missus sum / 2 Cor. 11:33 – I was let down in a basket through a window.
11. Stoning of Paul at Lystra / Acts 14:19-20 / traxerunt extra eivitatem aestimantes eum mortuum esse / Acts 14:19 – drew him out of the city, supposing he was dead.
16:18 – I command you in the name of Jesus Christ to come out of her.


teaching those things which concern the Lord Jesus Christ.

33. Paul's Elevation to the Third Heaven / 2 Corinthians 12:1-4 / raptus ad coelum audivit arcana verba / 2 Cor. 12:2 – caught up into paradise and heard unspeakable words.

34. Paul in the Mamertine Prison / tradition / custodes ad fidem conversi baptizati sunt / the guards are converted to the faith and are baptized.

35. Peter and Paul Say Farewell / tradition / et cognoverunt gratiam dei / and knew the grace of God.

36. Martyrdom of St Paul / tradition / reposita est mihi iustitiae / 2 Timothy 4:8 – there is laid up for me a crown of righteousness.

[Note: the following 36 images of the frescoes of Apostle Paul's Life and Ministry are provided courtesy of Kenneth Oscar Larson. Many thanks! The complete set of 36 frescoes is on his webpage, along with related scriptures and his personal reflections on the frescoes. 
https://hermitsdoor.wordpress.com/tag/pauls-ministry/]
1. Martyrdom of Stephen
2. Conversion of Saul
3. Ananias Heals Saul’s Blindness
4. Saul’s Baptism
5. Paul Preaches in Damascus
6. Paul Escapes from Damascus
7. Council of Jerusalem
8. Commission – Paul & Barnabas
9. Sergius converted at Paphos
10. Paul & Barnabas at Lystra
11. Stoning of Paul at Lystra
12. Vision at Troas
13. Exorcism at Philippi
14. Paul & Silas flogged – Philippi
15. Jailer converted – Philippi
16. Paul at Areopagus – Athens
17. Paul in Corinth
18. Ephesians burn Magic Scrolls
19. Resurrection of Eutycher
20. Paul leaves for Miletus
21. Prophecy of Agabus
22. Paul & James at Jerusalem
23. Riot at the Temple
24. Paul speaks to the Rioters
25. Paul - a Roman Citizen
26. Paul’s Vision in Jerusalem
27. Paul before Felix
28. Shipwreck on Malta
29. Paul and the Snake
30. Father of Publius Cured

31. Paul meets Rome’s Christians
32. Paul in Rome
33. Paul Elevated to 3rd Heaven

34. Paul in Mamertine Prison
35. Peter & Paul say Farewell
36. Martyrdom of St. Paul